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SCRIPTURE BIOGRAPHY.

AARON—A'-A-RON.

LOFTY or **MOUNTAINOUS**, or, **A TEACHER**. The son of Amrān and Jochebed, elder brother of Moses, and first high priest of Israel. He was born during the oppression of the Israelites in Egypt, but apparently before the decree had gone forth for the destruction of all their male infants. It is supposed that this family was of distinction among the tribe of Levi: and Aaron, in course of time, married Elisheba, the daughter of Amminadab, a prince of the tribe of Judah. Hebrew names were generally significant—that of Aaron signifies *lofty* or *mountainous*, or *a teacher*, both of which ideas were fulfilled in the holy office to which he was elevated. Of his early history we have no account. He had attained the age of eighty-three years, when the sacred narrative introduces him to our notice; and then he occupies a station of subserviency to his younger brother. When such distinctions exist between near relatives, in consequence of craft and oppression on the one hand, or of indolence and imbecility on the other, it is both criminal and disgraceful. But they sometimes occur in the wise arrangements of Providence, irrespective of moral worth. One may be endued with talents of a superior order, which qualify him for some distinguished service; or he may be thrown into circumstances and connexions which elevate him far above the rest of his family. In this case, if the brother of high degree bear his honours meekly, and manifest a proper regard for the interests and comforts of the less favoured; and if they, on the other hand, rise above the spirit of selfishness, rejoice in the prosperity of their brother, and are content with the allotments of Providence—as it respects themselves—the very seeming disparity may give occasion to the remark, “Behold how good and how pleasant it is for brethren to dwell together in unity!”

For a period of forty-years, Moses and Aaron had been separated; and now they are brought together, not by chance, nor by previous appointment between themselves, nor in consequence of any sagacious design on either side; but the whole was planned and conducted by Him “who ordereth all things according to the counsel of his own will,” and directed to an important and noble purpose. Just at the juncture when Moses received a Divine intimation to go forth for the deliverance of his nation, Aaron’s heart was stirred up in fraternal

tenderness to go forth and seek his brother. Moses would fain have excused himself, on account of his constitutional timidity and hesitation of speech; but his difficulties were anticipated and provided against—"Behold," said the Lord, "Aaron thy brother! he cometh forth to meet thee; and when he seeth thee, he will be glad at heart! I know that he can speak well." Thus hath the all-wise Dispenser of good set one thing against another—richly endowed, in some respects, those who in others are defective; thus providing that none should be useless or contemptible, and none should have wherein to glory. It is well when each employs his abilities for the general good, without envying or despising others.

The brothers met, and affectionately embraced. Moses informed Aaron of the Divine commission under which they were both henceforward to act, and they went down together to the elders of the people in Egypt; and, by the miracles which they were enabled to perform, convinced the people that Jehovah was with them of a truth.

They then applied for an audience of Pharaoh, the king of Egypt; and, announcing themselves as the servants of Jehovah, in His name demanded the liberation of His people Israel. In all the transactions on this business, both between Pharaoh and the Israelites, Aaron appears to have acted a very distinguished part. He used his eloquence in stirring up the people to seek their liberty, and in urging their oppressors to grant it. He was also chiefly employed as the Divine instrument in inflicting those miraculous plagues on Egypt, which issued in the release of Israel.

When the Israelites were rescued from Egyptian bondage, and had crossed the Red sea, and reached Rephidim on their way to Canaan, the Amalekites came forth and attacked them. Having made Joshua the leader of the army, Moses, Aaron, and Hur ascended the neighbouring mountain, where they could command a view of the field of battle; there Moses lifted up his hand, bearing the rod of God; thus intimating that he was earnestly interceding for the manifestation of the Divine power in the deliverance of Israel. While Moses continued to hold up his hands, Israel maintained the advantage; but when through weariness he suffered them to droop, then Amalek prevailed. Aaron and Hur observing the honour put upon this significant action of Moses, cheerfully rendered their aid in staying up the hands of Moses, one on one side, and the other on the other; and thus his hands were steady until the going down of the sun; and Joshua discomfited Amalek and his people with the edge of the sword. How pleasing to see these two good men rendering themselves useful in a subordinate way! Some proud spirits, if they cannot be first and chief in a good work, will desert it altogether: but true humility is true honour; and we may be as acceptable to God, and as useful to man, by supporting others, as by taking the lead ourselves; by humbly and actively concurring in a good design which we had not the honour of originating. Every one is useful and honourable in his own place. "By concord, the weakest powers grow and stand; through disunion, the strongest are dissolved, and fall."

Shortly after the law of God had been proclaimed from mount Sinai, and the people had solemnly covenanted to the Lord, Aaron, with his two sons, Nadab and Abihu, and seventy of the elders of Israel, were banded to ascend to the middle of mount Horeb, and were there

favoured with a vision of the God of Israel in unspeakable majesty and glory. So awful was the brightness, that they appear at first to have expected to be consumed by it; but they were not only spared, but filled with complacent delight, at the manifestation of the Divine glory vouchsafed to them.

Almost immediately after this, Moses was divinely directed to set apart Aaron and his sons to the priestly office, which office was to continue in that family till the coming and death of the promised Messiah. It is usually found, that high degrees of spiritual enjoyment are the precursors of a call to arduous duties, or to severe trials.

While Moses remained in the mount forty days, receiving directions respecting the tabernacle, the priesthood, and ministry of the worship of God, Aaron and Hur were left to take charge of the people; and this proved the occasion of exhibiting in Aaron a lamentable instance of human frailty, a proof that the law made men priests who had infirmities, and who had need to offer sacrifices first for their own sins. The people of Israel had sufficient evidence that they were under the guidance and protection of Jehovah: it therefore became them to submit to all His appointments; not to question them! Moses was called away to an audience with the Majesty of heaven; and to Aaron and Hur was delegated the care of the people. They were not told the length of time that Moses would be absent from them; nor was such information at all necessary. It was enough for them to remain in a waiting posture for some fresh intimation of the Divine will. But they became impatient for Moses' return, and set themselves to reasoning about his long delay. It is probable they thought he was consumed by the brightness into which they saw him enter. Well, even had it been so, the language of humility and faith would have been, "Nevertheless, I will wait for Jehovah, who hideth himself from the house of Israel." But instead of acting thus, in a strange fit of folly and perverseness, they insisted on having a representation of the Deity, similar to those they had been accustomed to behold in Egypt. We must go on to Canaan, said they; we must have a leader: "Up, make us gods to go before us; for as for this Moses, we wot not what is become of him." And must it be added, that with this senseless command "Aaron the saint of the Lord" complied? Yes, the book of truth never conceals or palliates the failings even of its most distinguished characters; and it records, that, intimidated by the clamour of the people, Aaron took their precious metal, and cast it into the fire, and, partly by moulding, partly by graving, formed a rude representation of a calf, which the people beheld with delight, and with a shout of joy proclaimed it their god, which had brought them out of the land of Egypt. They then proceeded to offer sacrifices and burnt-offerings to the work of their own hands, and afterwards celebrated an idolatrous and licentious feast. At this juncture, Moses returned from the mount. Ere he quitted it, the God with whom he communed, and from whose eyes no crime can be concealed, had informed him of the transgression into which Aaron and the people had fallen; and had threatened to destroy Aaron, and to cast off Israel from being his people: but, at the earnest intercession of Moses, both were spared—so boundless is the long-suffering goodness of God! Israel, however, was punished, and Aaron deservedly disgraced. Three thousand of the ringleaders were slain by the sword of the Levites. It appears that this

tribe had not concurred in the idolatry; and their fidelity and zeal in discharging this painful duty brought down a signal blessing on the tribe. Observe to what paltry excuses Aaron was reduced, when appealed to by Moses for the part he had taken in this idolatrous revolt: how mean! how unmanly! how utterly unworthy of himself! "Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief; and they said unto me, Make us gods, &c. So they gave me this gold, and I cast it into the fire; and there came out this calf." Who is not grieved to behold a wise and good man thus disgraced? but who considers as he ought to do, that sin is always a mean and contemptible thing; and that he who makes the multitude his model, and who compromises his principles and his conscience to comply with their sinful requirements, sacrifices all dignity and respectability of character? and oh, how will they stand in the judgment, when a greater than Moses calls them to account for what they have done! Aaron was, no doubt, deeply humbled for his offence, and received, with adoring wonder, both his pardon sealed, and a confirmation of the honourable appointment to the priesthood.

After a second absence of forty days, Moses returned, bearing the two tables of the law, and full directions for all the religious observances of the Jewish church, and for appointing Aaron and his sons as priests or ministers under that dispensation. In these directions, there is much that is in itself highly significant of the purity, the sympathy, the humility, and spiritual-mindedness required in the ministers of the sanctuary; and much that is figurative of Jesus Christ, the great High Priest of our profession, and the blessings of his gospel; of which Aaron, the Jewish high priest, and the sacrifices and the privileges of the Jewish ritual, were but types and shadows. All this may be profitably traced by a comparison of the writings of Moses with those of St. Paul, especially the epistle to the Hebrews.

Almost immediately after Aaron's investment with the priestly office, he was visited with a most awful family bereavement. His two elder sons, Nadab and Abihu, having irreverently and presumptuously burned incense with strange fire, were themselves consumed by fire from the presence of the Lord. Under this trying stroke, Aaron was enabled to manifest a spirit of pious resignation worthy of the saint of the Lord. He "held his peace"—humbled under a sense of his own sin, and the sin of his sons, conscious of the rectitude of the Divine proceedings, and cherishing a holy reliance on the Divine goodness and mercy. It has been justly, though quaintly, observed, "We stand in need of grace, to enable us to bear with a proper spirit the breaking of a china plate, as well as the loss of an only child." Perhaps one great reason of our failing in the trifle, and being sustained under a heavy calamity, is, that in the former case we are too apt to neglect calling in strength from on high; while in the latter we feel at once that without such aid we must sink. Aaron under the lesser trial forgot that his strength was in God, and he yielded to the base and selfish suggestion of the blinded multitude: under the heavy calamity, he realized the hand of his God, and with dignified humility and holy submission he held his peace.

Not very long after the death of Nadab and Abihu, we find Aaron again under a Divine rebuke, for joining with his sister Miriam in envying

the honour, and endeavouring to diminish the respect, and disturb the government, of their younger brother Moses." The pretext for this insurrection was Moses' marriage with an Ethiopian woman; but this was, indeed, a mere pretext. The marriage took place more than forty years before; it transgressed no law of God or man, nor does it appear that any inconvenience had arisen from it. The sole motive appears to have been jealousy, and to have originated with Miriam, and by her to have been communicated to Aaron. This leads us to observe Aaron's weak point—that of being led by others, by persons inferior to himself in wisdom and piety; and led against the convictions of his own better judgment, perhaps against his inclination. Let us learn the value of decision of character, and covet the high attainment of being able to say NO when conscience dictates. A prejudice taken up by persons so influential as Aaron and Miriam might easily have led to a serious disturbance; but it pleased God to interpose, to uphold the cause of his servant Moses, and to rebuke and humble the offenders. Miriam was struck with a leprosy; and Aaron appears to have been spared only in honour of the priesthood. He deeply felt the punishment of his sister, and pleaded earnestly with Moses on her behalf. Moses could easily forgive the personal indignity, and he interceded also for the forgiveness of her sin. This ought not to be overlooked: when, conscious of having acted injuriously to parents or friends, we seek their forgiveness, this is so far right and well; but though we obtain their pardon, let us not be satisfied without obtaining also the pardon of God, against whom we chiefly sin, even when we transgress the laws of duty and kindness to our neighbours.

We next meet with Aaron in a posture of deep humiliation before the Lord, for the sins of the people. As the Israelites approached the borders of Canaan, they sent up twelve men, one of each tribe, to search out the land, and bring them a report of its produce, its inhabitants, and its means of defence. Most of them were faint-hearted and unbelieving; they brought back an untrue and discouraging report; and the people, forgetting that the Lord Jehovah was their strength, yielded to ungrateful despondency, and proposed to make a captain and return to Egypt, rather than encounter the supposed difficulties of entering on the possession of Canaan. On witnessing the perverseness and blasphemy of the people, Moses and Aaron prostrated themselves before the Lord, and deprecated his displeasure, which these rebels had so awfully incurred. Their intercession so far availed as that Israel was not cut off from being a nation, and inheriting the land which God had promised to their fathers; but the fulfilment of that promise was delayed forty years, until all the disobedient unbelieving race who had despised the good land should have perished in the wilderness. "

During their wanderings, a new rebellion arose, in which Aaron, as well as Moses, was the object of envy to some of his brethren, who envied them the honours both of the civil government and the priesthood, and insinuated that they had engrossed these honours without authority from the Lord. Moses mildly but forcibly expostulated with the ringleaders. Passing by his own cause, he pleaded that of Aaron, who had been so manifestly appointed to his office by God himself, and he especially rebuked the arrogance and ingratitude of the Levites, who could not be content with the honours and privileges assigned

them, but must aspire after those which were confined to Aaron and his posterity. But his expostulation and forbearance were vain, and seemed only to aggravate the insolence of the rebels. Moses, however, made another effort; he sent privately for Dathan and Abiram, whom he probably supposed less hardened than Korah, and with whom he hoped to reason the matter calmly, but they absolutely refused to appear, and upbraided him with having decoyed the people out of Egypt for the purpose of aggrandizing himself and his family.

Moses then called upon Korah and his company of Levites (who had attempted to invade the priestly office) to bring their censers, and offer incense; Aaron and his sons doing the same; and to prove by the burning of the incense, which of them the Lord would establish to minister before him. At this time, the Shechinah, or glory of the Lord, appeared, and Moses and Aaron were commanded to separate themselves from the congregation, that the rebels might be destroyed. But they fell on their faces, and earnestly pleaded that all the congregation might not perish, but those only who had misled them be made an example. The people were therefore directed to remove from about the tents of Korah, Dathan, and Abiram, when the earth clave asunder, and swallowed them up; at the same time those who stood before the tabernacle with their censers were, in an instant consumed by supernatural fire. As a memorial of this awful judgment, and to deter others, in time to come, from invading the office which the Lord had been pleased to confine to Aaron and his sons, Eleazar was directed to take the golden censers of Korah and his company, and beat them into broad plates for the covering of the altar.

But the heaviest and most manifest judgments, however they may for the time distress and terrify, do not of themselves secure the proper effects of penitence and reformation; and where they fail to soften, they usually produce greater obduracy than before. It was so in this instance. Instead of being deeply humbled for their offence, and acknowledging and submitting to those appointments which were thus incontrovertibly marked by the broad seal of heaven, they most presumptuously and perversely charged Moses and Aaron with the awful death of these turbulent sinners, whom they denominated "the Lord's people." The anger of the Lord was kindled afresh at this new instance of perverseness in the stiff-necked people; and Moses and Aaron were commanded to depart from among the congregation, that they might be consumed in a moment. But these holy men fell on their faces, to deprecate the Divine displeasure; and Aaron hastily filled his censer with incense, and came forth to make an atonement for the sins of the people. But the messenger of wrath preceded him; a plague from the Lord raged among the rebellious congregation, which soon laid low fourteen thousand seven hundred men, exclusive of those who fell with Korah and his company; but as Aaron with his incense ran in between the dead and the living, the atonement was accepted, and the plague stayed. What a dreadful thing is sin, that can draw forth such vengeance from the heart of Him who is full of compassion, loving-kindness, and long-suffering; whose tender mercies are over all his works! How beautifully does Aaron's accepted offering typify the prevalent intercession of our great High Priest, who pleads the merit of his death, to rescue from destruction rebels who deserved to die!

Further to confirm the priesthood to Aaron and his family, it pleased Jehovah to work a miracle at once harmless and significant. The prince of each tribe was directed to bring a rod, cut from one almond-tree: on each rod was to be inscribed the name of the tribe; only, on that of Levi was to be the name of Aaron. These rods were to be laid up in the tabernacle until next morning, when a Divine manifestation was promised, to mark the rod of the chosen tribe. Accordingly, all but one were found just as they were left, but that one, the rod of Aaron, had produced blossoms and fruit. This was to be deposited in the ark as a testimony, to all future generations, of the Divine appointment of Aaron, and at the same time served to intimate that great fruitfulness and use were to attend the ministrations of the priesthood.

In the first month of the fortieth year of their wanderings, the faith of the people was tried by want of water, and, alas! instead of humbly calling on Him whose aid had never failed them, they imitated the despondency and murmuring of their fathers, and vented their discontent on their leaders. Moses and Aaron sought the Lord in their distress, and received a command to take with them the rod, and speak to the rock in the presence of all the people, and it should immediately pour forth the desired supply. But these two eminent saints failed in their obedience, and in some measure fell into the sin of the people. The people had murmured at them, as the cause of their privations; and they seemed to assume to themselves some honour, in procuring the supply. Hear now, ye *rebels*, must we fetch water out of this rock? They erred also in *striking the rock*, instead of speaking to it. The promised supply was indeed granted; but for this failure in meekness and forbearance, this want of exact conformity to the directions received, this assumption of the honour which belonged to God alone, these good men were severely rebuked, and sentenced to exclusion from the land of Canaan. How offensive is sin in the eyes of a holy God, especially the sin of his saints! Let them praise his great and terrible name, for the Lord our God is holy. If such displeasure be manifested against the saints of God for one instance of disobedience, what will be the lot of those whose whole lives are a course of presumptuous and unrepented rebellion!

Not long afterwards, the people reached mount Hor, and there Moses was made the messenger of death to Aaron, for the Lord commanded him to take Aaron and Eleazar his son, and ascend mount Hor together, and there to strip Aaron of his priestly garments, and with them array his son. We hear of no murmurs, no reluctance, on the part of Aaron: from the former signal instance of submission to the Divine chastisements, we may conclude that he was again resigned; and that he exercised feelings, if not adopted language, like this—"It is the Lord; let him do what seemeth him good." "I will bear the indignation of the Lord, because I have sinned against him." We doubt not also, that the mind of Aaron was animated by faith and hope, as well as tranquillized by resignation; and that though not permitted to enter the earthly Canaan, he anticipated and realized the rest and glories of that better state that remaineth for all the people of God.

Of Aaron's burial we have no account; and it little matters what becomes of this poor clay tabernacle, so that the immortal spirit has a building of God, on which to enter. In all probability, Moses and Eleazar consigned the remains to their kindred earth; though the circumstances

and spot were concealed, lest the people, as is no uncommon case, should idolize when dead, him whom they ill treated while living. They mourned for Aaron thirty days; and those are the bitterest mournings, in which remorse has a share.

Aaron and his sons were many priests, by reason of death; but we have one great High Priest over the house of God, who is able to save to the uttermost all that come unto God by him, seeing he *ever liveth* to make intercession for them. Aaron's history is interwoven with that of Moses and Israel, through the books of Exodus, Leviticus, and Numbers, and should be compared with Hebrews vii. viii. ix. x.

ABAGTHA—A-BAG'THA.

FATHER OF THE WINE-PRESS. Chamberlain to king Ahasuerus. Esth. i. 10.

ABBA—AB'DA.

A SERVANT, or, SERVITUDE. An officer of tribute under king Solomon, 1 Kings iv. 6; also, one of the Levites who settled in Jerusalem after the return from captivity, and conducted the thanksgiving in prayer, Neh. xi. 17. "It is a good thing to give thanks unto the Lord, and to sing praises unto the Most High." Those who have suitable talents, do well to consecrate them to the service of the sanctuary. Honourable mention is here made of those who did so, many generations back. God is observant now of the worship of his sanctuary; and those who there sing his praises with understanding, and make melody in their hearts to the Lord, shall be had in everlasting remembrance, as inhabitants of the heavenly Jerusalem.

ABDI—AB'DI.

HE IS MY SERVANT. We find his name among those who married strange wives, Ezra. x. 26; hence it has acquired a disgraceful perpetuity, and stands, among many more, as a warning against unsuitable marriages.

ABDIEL—AB'DI-EL.

THE SERVANT OF GOD, or, CLOUD OF THE ABUNDANCE OF GOD. One of the chiefs of the tribe of Gad, 1 Chron. v. 15. If his character answered his name, he was indeed honourable in himself, and a blessing to those around him.

ABDON—AB'DON.

A SERVANT, or, CLOUD OF JUDGMENT. Judges xii. 13—15. One of the judges of Israel. He had forty sons, and thirty nephews or grandsons, who, according to the custom of those times, rode on asses.

ABEDNEGO—A-BED'-NE-GO.

A SERVANT OF LIGHT. The name given in Babylon to Azariah, one of the young Jewish princes, who, in the land of their captivity, distinguished themselves—first, by their temperance and piety, in preferring the very simplest food, pulse and water, to the royal dainties, which might have been a snare to their souls—next, by their extraordinary attainments in wisdom and science; such attainments are rarely made by the slaves of luxury—and, third, by their noble firmness in consenting to be cast into a burning fiery furnace, rather than obey the dictate of an idolatrous king in worshipping his golden image, Dan. i. ii. iii. (see article DANIEL.)

ABEL, -A'-BEL.

VANITY, A BREATH, A VAPOUR. The second son of Adam and Eve; this name was given him by his mother probably as indicative of the mean esteem in which she held him, in comparison with his elder brother Cain, whom she dignified with a name of *a possession*; possibly also it was an intimation, though not understood by the parents, of his transient existence, for his life indeed was as a vapour appearing for a little while, and then vanishing away.

Abel appears to have early discovered a mild, contemplative, and pious disposition. This discovered itself in the choice of his worldly pursuits. "He was a keeper of sheep." Not that goodness is necessarily connected with, or excluded from, *any* lawful occupation; but it is well to choose those most favourable to devout contemplation, and to the cultivation and exercise of the best dispositions. The keeping of sheep has always been regarded one of the most innocent and delightful employments; and no small honour was put upon agriculture and husbandry, that, when the first parents of the human race had but two sons, one of them became a tiller of the ground, and the other a keeper of sheep. Let young people, whatever may be their possessions or prospects, be early trained to diligence in some useful employment: man was never made to be idle. It is pleasant to observe, that the first parents of our race did not neglect the obvious parental duty of instructing their children to combine religion with their secular employments. Parents too commonly consider themselves as having done all that is required of them, when they have tenderly cared for the infant wants of their offspring, when they have bestowed on them an education suitable to their station in society, and established them in a profitable business: but Adam and Eve thought otherwise; they had, no doubt, early instructed their children in the requirements of their great Creator; they had taught them to bow at his footstool as guilty creatures, and to seek mercy in the way of his appointment; and not only were they accustomed to kneel round the domestic altar in their father's family, but they were also taught the reasonable service, as soon as they should obtain a home and possessions of their own, to consecrate them to the God of their mercies. Here then is the great trial of character, when young persons are removed from parental restraints, and become masters of their own time and property. How *then* do they pursue their callings, and employ their possessions? Two men may be of the same profession, and pursue it with equal diligence, and be favoured with equal success, and yet be as different as possible in the spirit by which they are actuated. The worldly man will ascribe his prosperity to his own sagacity and industry, he will boast of his independent control over it, he will set his heart upon it, as goods laid up for many years; he will perhaps consume it upon his lusts, or hoard it in guilty forgetfulness of God and futurity; but the godly man in all his ways acknowledges the Lord, and seeks of him to direct his path. He sees the hand of his Father and his God in all he possesses, and delights to devote it to his service; often asking, "Lord, what wouldst thou have me to do? What shall I render unto the Lord for all his benefits?" Abel did thus; he honoured the Lord with his substance, and with the first-fruits of all his increase, and he did so in obedience to a prescribed rule, and in faith on a Divine promise and an appointed medium of access. "By faith, Abel offered unto God

a more excellent sacrifice than Cain; for he brought of the firstlings of his flock, and offered them in sacrifice to the Lord—thus acknowledging himself a sinner, and laying hold on the great atonement prefigured in these divinely appointed sacrifices.

And here observe the striking difference, even between two professors of religion; both prayed, both brought an offering, but a spirit of pride and malignity pervaded one bosom, and a spirit of humility, faith, and peace, the other: we perceive a like difference between two worshippers in after ages, who went up to the temple to pray. The one barely acknowledged some undefined obligations to the Ruler of the universe, but took much more glory to himself, for his supposed freedom from vice; he intimated no conscious need of a propitiation, and indulged a spirit of scorn and malignity against his fellow-worshipper. "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican; I fast twice in the week, I give tithes of all I possess. But the other stood afar off, and would not lift up, so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner; and I tell you, (said He who heard and answered both the applications,) this man went down to his house justified rather than the other," Luke xviii. 9—14.

Thus Cain, the first deist, in his offering just acknowledged the common bounties of the Creator. Abel, almost the first penitent, brought the bleeding victim, and pleaded the blood of the Lamb slain from the foundation of the world; and "unto Abel and his offering God had respect, but unto Cain and his offering God had not respect." In what way the Divine acceptance and approbation were manifested, we are not informed; probably by a fire from heaven consuming the one sacrifice, and leaving the other, but certainly in a way sufficiently intelligible to the parties themselves. Abel went his way, filled with the peace of God, which passes all understanding; and, as a natural consequence, fraught with a spirit of love and benevolence to man; but Cain, with the most rancorous dispositions of rebellion against God, and envy against his unoffending brother. And Cain rose up, and slew his brother. Thus was death, the awful penalty of human guilt, introduced in his most ghastly form—its victim fell under the stroke of a murderer! and that murderer his own brother! Heart-rending, however, as the stroke must have been to the bereaved parents, and awful as was the weight of guilt incurred by the murderer; to the victim, it was but an earlier and speedier transition from a vain and sinful world to one of solid and never-ending felicity; and he who of the human race first tasted death, was carried in triumph to heaven as the first trophy of the Conqueror of death, who by his own blood atoned the sins of men, and opened the kingdom of heaven to all true believers.

In closing this sketch of Abel's character, we may observe, that he was distinguished by early piety; his "flower was offered in the bud,—and no vain sacrifice."—How lovely, how honourable in the sight of God, and of angels, and of good men, is early piety; and how safe too, considering the uncertainty of life! what can more decidedly mark the choice of wisdom and prudence, than first to seek that possession which alone can prepare for longer days, and fit for early death? Abel was a pattern of faith: correct and amiable as was his deportment, and blameless his life, he laid no stress on them, in the matter of his acceptance with God;

but *by faith* he offered to God a more excellent sacrifice than Cain, and by it, he, being dead, yet speaketh; and his example reminds us that without faith it is impossible to please God, that the most blameless of Adam's race needs the atonement, and that the vilest who seeks an interest in it shall not be cast out.

Abel presents the first example of enduring persecution for righteousness sake, and stands at the head of the noble army of martyrs; for when Jesus forewarned more modern persecutors of the righteous judgments of God that awaited them, he said, that upon them should be reckoned "all the righteous blood that had been shed upon the earth, from the blood of righteous Abel to the blood of Zacharias, whom their fathers slew between the porch and the altar," Matt. xxiii. 35; and the apostle John explains the origin of the hatred of Cain against his brother, which led to such fatal results, to have originated solely in this, that "his own works were evil, and his brother's righteous," 1 John iii. 12. It is an awful warning to the opposers of God and goodness, that they consent to, and make themselves partakers in, all the opposition that has ever been manifested. On the other hand, to those who suffer for righteousness' sake, it is an encouragement to know, that they suffer in good company, that they are among those on whom Christ has pronounced an especial blessing, Matt. v. 10, and those whom his inspired apostle congratulates, as partakers of Christ's sufferings, and who, when his glory shall be revealed, shall be glad with exceeding joy, 1 Pet. iv. 13.

Finally; Abel was a type of Christ; many pleasing features of resemblance might be traced, which, however, can here but be hinted at. Abel was a keeper of sheep. Jesus is the "good Shepherd of the sheep," John x. 11. 14. Abel brought of the firstlings of his flock, an offering unto the Lord. Christ, "through the eternal Spirit, offered himself unto God," Heb. ix. 14. "a lamb without blemish and without spot," 1 Pet. i. 19. Abel's days were cut short by the hand of violence. "Messiah the Prince was cut off, but not for himself," Dan. ix. 26. Abel was hated of his brother, because he was righteous. Jesus "did no sin, neither was guile found in his mouth," 1 Pet. ii. 22, yet "was he despised and rejected of his own," Isa. liii. 3. John i. 11; vii. 5; xiii. 18. Abel's blood cried from the ground for vengeance on him who shed it, Gen. iv. 10. Christ's blood indeed has rested, and still rests; with an awful weight on those who rejected it as an atonement, and called down its curse on themselves and their children, Matt. xxvii. 25; but it "speaketh better things than the blood of Abel," Heb. xii. 24; in that Abel's spake only for justice and vengeance, but Christ's for pardon and grace. Abel's blood could not atone for his own sin; but the blood of Christ cleanseth from all sin," 1 John i. 7; and Abel himself, and all true believers, are for ever safe, through an interest in it, Gen. iv.

ABI, or ABIJAH—A'-BI.

MY FATHER, or, THE LORD IS MY FATHER. Abi was the daughter of Zechariah, and mother of Hezekiah, the pious king of Judah. See 2 Kings xviii. 2. 2 Chron. xxix. 1. Great notice is taken of the mothers of the kings, as intimating that mothers have much to do in the formation of character;—indeed, they have. Happy are those young people who have been blessed with a wise and pious mother, and who imbibe her spirit, and follow her example; but, oh, if they should turn to folly and vice, the very stones would upbraid them with their ingratitude and wickedness!

ABIAH—A-BI'-AH.

The wife of Hezron, of the tribe of Judah; one of those who went down into Egypt: she bare a son after her husband's death. 1 Chron. ii. 24.

2. ABIAH.

One of the tribe of Benjamin. 1 Chron. vii. 8.

3. ABIAH.

Samuel's second son, whom his father in his old age made one of the judges over Israel. He and his brother did not walk in the integrity and piety of their venerable father, but were covetous of bribes, and perverted judgment. This conduct, so criminal and disgraceful to themselves, must have been a great grief to their aged parents. What trial can be greater, than for pious parents to see those children whom they love as themselves, on whom they have bestowed a good education, and for whom they have offered many prayers, forsaking the ways of righteousness, and turning aside to sin and folly? Wicked men, instead of boasting that they descend from the noble, the wise, and good, ought to hide their heads in disgrace; a good extraction is a reproach to him who degenerates from it. In consequence of the oppression and injustice of Samuel's sons, the people became discontented, and desired a king, like other nations. This was a foolish and sinful step. It is mentioned here merely to remind the young reader, that misconduct, not only in its example, but its influence, often leads others into sins that could have been but little expected. 1 Sam. viii. 2.

ABIALBON—A-BI-AL'-BON.

MOST INTELLIGENT FATHER, *or*, FATHER OVER THE BUILDING, *or*, FATHER OF INJURY. One of David's mighty men. 2 Sam. xxiii. 31.

ABIATHAR—A-BI'-A-THAR.

EXCELLENT FATHER, *or*, FATHER OF HIM THAT SURVIVED. The tenth high priest under the law. In the reign of Saul, when Ahimelech, father of Abiathar, was high priest, he incurred the displeasure of the king by succouring David; and Saul, in his resentment, slew the whole family, with the exception of Abiathar, who fled to David in the wilderness, and remained with him in quality of high priest. But Saul carried his resentment against Ahimelech even to his son, and appointed Zadok, of the family of Eleazar, to the high priesthood. Thus there were at one time two high priests in Israel,* and thus it continued during the reign of David. But in the beginning of Solomon's reign, Abiathar, having attached himself to Adonijah, who aspired to the throne, was degraded from his office by Solomon, and spent the remainder of his days in retirement. The high priesthood was thus executed by Zadok alone, and the office continued in the family of Eleazar. Thus the sins of some individuals, and the resentments of others, proved the occasions and the means of fulfilling the purposes of God, who had declared that, for the wickedness of his sons, the family of Eli should be cut off from the high-priesthood in Israel. 1 Sam. iii. 11—14. It is a fearful thing to belong to a family on which the curse of God rests. Children often suffer temporal calamities on account of the sins of their parents; but it is a mercy to know, that the curse may be converted into a blessing, if it prove the means of

* This is the generally received opinion, though some have supposed that Zadok was only a sagan, or deputy high priest, until Abiathar was deposed by Solomon.

leading them to seek and serve the God against whom their fathers rebelled. The history of Abiathar is interwoven with that of David, by whom he was kindly protected, and to whom he appears to have been faithful. It appears that both the father and the son of Abiathar were named Ahimelech, and that he is sometimes himself so called; hence some confusion and difficulty have arisen. 1 Sam. xxix. xxiii. xxx. 2 Sam. viii. 17. 1 Kings ii.

ABIDAH—A-BI'-DAH.

THE FATHER OF KNOWLEDGE, *or*, KNOWLEDGE OF THE FATHER. One of the sons of Midian: Gen. xxv. 4.

ABIDAN—AB-I-DAN.

FATHER OF JUDGMENT, *or*, MY FATHER IS A JUDGE. One of the princes of Israel, who was captain of the tribe of Benjamin, and accompanied Moses and Aaron in numbering the people. Numb. i. 11. ii. 22. He offered liberally for the service of the tabernacle. Numb. vii. 60-65.

ABIEL—A-BI-EL.

GOD MY FATHER, *or*, MY GOD THE FATHER. Abiel was the father of Kish, and grandfather of Saul, the first king of Israel, 1 Sam. ix. 1.

ABIEZER—A-BI-E'-ZER.

FATHER OF HELP, *or*, HELP OF THE FATHER, *or*, MY FATHER IS MY HELP. Abiezer was of the tribe of Manasseh; Gideon, the deliverer of Israel, descended from this family. Josh. xvii. 2. Judges vi. 11. One of David's mighty men was named Abiezer. 2 Sam. xxiii. 27.

ABI-GABEON, *or* ABI-GIBEON—A-BI-GIB'-E-ON.

THE FATHER OF THE GIBEONITES, i. e. the first of the Israelites who inhabited Gibeon.

2. ABIGIBEON.

Otherwise NER, was a principal man in Gibeon; his wife's name was Maachah, and he was an ancestor of Saul, the first king of Israel. 1 Chron. viii. 29.

ABIGAIL—AB-I-GAIL.

FATHER OF JOY, *or*, THE JOY OF MY FATHER. The wife of David. Abigail had been the wife of Nabal, a very rich but churlish man, who dwelt on Mount Carmel. David had requested some small kindness of Nabal, which he refused in a most rude and brutal manner; at which David was much irritated, and would have resented even to bloodshed, had not Abigail, by her prudent, courteous, and conciliatory behaviour, disarmed his anger. How true it is, that a soft answer turneth away wrath, and yielding pacifieth great offences! Turbulent and churlish behaviour is ever most disgraceful and disgusting; but a gentle, condescending, and obliging spirit is truly amiable, and has often proved the means of averting evils that threatened, and of introducing its possessor to advantages on which he had never calculated. 1 Sam. xxv. David had also a sister named Abigail, the wife of Jether, the Ishmaelite, and mother of Amasa. 1 Chron. ii. 16, 17.

ABIHAIL—AB-I-HAIL.

THE FATHER OF STRENGTH, *or*, FATHER OF TROUBLE. Abihail was the daughter of Eliab, one of Jesse's sons, and she became the wife of Rehoboam, Solomon's son and successor on the throne of Israel, 2 Chron. xi. 18. Abihail was also the name of Mordecai's kinsman, the father of Esther, who was early left an orphan, but whom Providence wonderfully took up, and provided for. Esther. ii. 15.

ABIHU—A BI'-HU.

MY FATHER, or, HIS FATHER. Abihu was one of the elder sons of Aaron, who, together with their father, with Moses, and seventy elders of Israel, were admitted to a most astonishing yet delightful display of the Divine majesty and glory; but the subsequent history of Nadab and Abihu teaches us not to depend on past experience for present security. We need daily grace, as well as daily bread; and our constant prayer should be, "Hold thou me up, and I shall be safe." Shortly after this gracious manifestation, and almost immediately after the investment of these young men with the honourable office of the priesthood, they transgressed against the Lord, by presuming to offer incense kindled with strange fire, instead of fire from the altar, as was enjoined; and immediately fire from the Lord came forth, and consumed them. Thus awfully did Jehovah display himself as a holy and a jealous God, who will be had in reverence by all them that are round about him. Many commentators are of opinion, that these young men erred through excess of wine, for immediately afterwards the priests were commanded to abstain from wine while engaged in the temple service. However this may be, their case furnishes a solemn caution to avoid excess even in lawful enjoyments, by which we might be unfitted to serve the Lord, and to follow his injunctions with humility and reverence, not daring to add any inventions or fancies of our own. *Exod. xxiv. xxviii. Lev. x. Numb. iii.*

ABIJAH—A BI'-JAH.

THE WILL OF THE LORD, or, THE LORD IS MY FATHER. Several of this name are mentioned in scripture: (1.) Abijah, the son of Jeroboam, the first king over the ten tribes of Israel after their revolt from the house of Solomon. Abijah was an amiable young prince, and tenderly beloved by his parents; but on account of their wickedness and idolatry, he was snatched from them in early life. During his dangerous sickness, his mother went in disguise, to inquire of the prophet Aijah the issue of her son's disease: What a strange mixture we sometimes behold of superstition and irreligion! there are those who will not take the Bible as a rule of faith and obedience, yet who regard it with superstitious reverence as a kind of charm. Jeroboam and his wife would not obey the Lord and his prophets, yet in affliction they hastened to inquire the event. It is of much more consequence to seek preparation for all events, than to have our curiosity gratified as to what those events may be: let us learn and perform our duty, and we may safely leave the management of events with God. He cannot err in his appointments, and he will make them known to us just at the right time in every respect.

What strange infatuation, to suppose that the prophet should be empowered to give the information desired, and yet that he should be kept in ignorance of the parties desiring it! The fallacy of this expectation was soon exposed, and the mother of Abijah sent back with heavy tidings. The moment that her feet touched the threshold of the prophet's door, he accosted her as the wife of Jeroboam, and declared to her, that when she entered the palace on her return, the child should die: moreover, that the house of Jeroboam should be entirely cut off, and that of all the family this youth alone should die in peace, and be honourably buried, for that in him alone was found some good thing towards the

Lord God of Israel. In this expression, we find several pleasing encouragements to early piety, as well as some intimation of its nature. Piety is a *good thing*—good for its possessor, good for all connected with him, and approved by an unerring Judge. Its seat is in the *heart*. Mere outward observances, when the genuine principles is wanting, will never avail in the sight of Him who searches the heart; this good thing was in young Abijah. It leads its subject to seek the Lord God of Israel; and where this principle is awakened, it is sure to meet the condescending notice, approbation, and encouragement of God; for he never said to any, seek ye me in vain. It is possible for piety to exist, even when surrounded by the most unfavourable circumstances; and when it does so, it is peculiarly honourable to its possessor: such was the case with the pious young Abijah in the wicked court of Jeroboam. It makes a marked distinction of character and circumstances, both in life and death. Like the lily among thorns, or the single star amidst surrounding darkness, so this lovely young prince was honourably distinguished from the transgressors among whom he dwelt; a difference was evidently seen between the righteous and the wicked, between him that served God and them that served him not.

Abijah was cut off in early life; but that piety, which alone could prepare him for longer usefulness on earth, had fitted him for early blessedness in heaven: he was taken away from the evil to come, and carried to his grave in peace and honour. It should be observed, that the frequent promise given in the Old Testament, of being brought to the grave in peace, is a plain proof that even then the saints had a comfortable prospect of happiness beyond the grave, and this made the other valuable and interesting. We have, however, abundant cause for gratitude, that life and immortality are still more fully brought to light by the gospel, and that we not only indulge a pleasing hope of the immortality of the soul, but have a full assurance of the joyful resurrection of the body, when all the saints, called under whatever dispensation, shall meet in glory together, and be for ever with the Lord. 1 Kings xiv. 1—18.

(2.) ABIJAH, (sometimes called ABIJAM,) was the second king of Judah after the separation of the kingdoms. He was the son of Rehoboam (whom he succeeded) and of Maachah, (or Micaiah,) the daughter of Absalom, (or Uriel.) Abijah, we are told, followed the bad example of his father. On one occasion he appears to advantage, but we are expressly told that his heart was not perfect, or upright, with God; and without uprightness before God, there can be no real excellence or stability of character. The occasion alluded to was on the eve of a battle with Jeroboam, king of Israel. On the death of Rehoboam, war broke out between the two kingdoms; and when their vast armies had met in battle-array, Abijah pleaded the justice of his cause, and the reliance of his people on the God of their fathers, to whose worship they still adhered, while Israel was given to idolatry. Jeroboam paid no regard to Abijah's appeal, but, pointing to his vast army and his military stratagems, proceeded to the battle: but the people of Judah and the priests cried unto the Lord, and shouted in his name; and because they relied on the Lord God of their fathers, He struck terror into the hearts of their enemies, and they fled before them. Five hundred thousand chosen men of Israel were slain in

this battle; a larger number than we read to have fallen in any other single battle, and during the lifetime of these two kings, Israel was in a great measure under subjection to Judah. It is to be feared that Abijah did not improve the victory as much as he might have done, for the honour of God, and the extirpation of idolatry; for one of the golden calves was in the city of Bethel, which city was taken in this battle; and Abijah certainly ought to have destroyed, as he might have done, this great occasion of sin to the people, but in the time of Jehu we find it still there. (2 Kings x. 29.) Abijah appears to have been greatly lifted up with his victory; he now multiplied his wives to fourteen: but he did not long enjoy his prosperity, for he died, after having reigned in Judah only three years. 1 Kings xv. 1—8. 2 Chron. xiii.

(3.) **ABIJAH**, the wife of king Ahaz, and mother of Hezekiah. It has been supposed by some, that she was the daughter of Zechariah, whom Jeash caused to be slain before the porch and the altar. (2 Chron. xxiv. 21.) This conjecture is worthy of notice, as it tends to confirm the idea of her having been blessed with a pious son, which blessing she conferred on her son; for the especial manner made of the mothers of the kings of Judah seems designed to exemplify the great influence of mothers on the future character of their offspring. A modern writer on education makes a striking observation to this effect: "It is to be lamented that too many instances may be produced, of well-educated children proving themselves unworthy of the advantages they have enjoyed; but history does not record an example of a man distinguished for wisdom, greatness, or goodness, who can be proved to have had a foolish, a weak, or a wicked mother." Scripture history certainly presents nothing that contradicts this observation, but much that corroborates it. This is especially worthy the observation of young females, and should stimulate the pursuit and cultivation of whatever may qualify them to fill the maternal relation with real advantage to the best interests of their future offspring. (See **ABI**, or **ABIAH**.) 2 Chron. xxix.

(4.) **ABIJAH**, a descendant of Eleazar, the son of Aaron, was chief of one of those twenty-four companies into which David divided the priest. 1 Chron. xxiv. 10. Zechariah, the father of John the Baptist, was a priest of the order, or course, of Abia; or Abijah. Luke i. 5.

ABIJAM—A-BI'-JAM.

THE FATHER OF THE SEA. A name sometimes given to Abijah, king of Judah, (as above.)

ABIMAEL—A-BIM'-A-EL.

A FATHER SENT FROM GOD. One of the sons of Joktan, mentioned in the history of the peopling of the earth after the flood. Gen. x. 28.

ABIMELECH—A-BIM'-E-LECH.

FATHER OF THE KING, or, MY FATHER THE KING. Abimelech was king of Gerar in the country of the Philistines, and was contemporary with Abraham. On some occasion, perhaps that of famine, Abraham and Sarah, after having dwelt nearly twenty years in peace on the plains of Mamre, removed, and sojourned in Gerar. There Abraham fell into the most unworthy dissimulation. He feared lest the beauty of Sarah should attract the notice of the men of the place; and, concluding that they were strangers to the fear of God,

he imagined they might destroy him, to obtain possession of her. To evade this fancied danger, he gave out that she was his sister; but this unwarrantable step involved him in the very difficulties he sought to avoid. Under the impression that Sarah was an unmarried woman, who might lawfully be sought, Abimelech the king sent and took her into his house. Thus was Sarah's honour exposed to insult, and the wrath of Abimelech incurred against Abraham, by the deception he had practised upon him; but it pleased God to interpose, and rescue his servants from the result of their own folly and sin. In a dream or vision of the night, Jehovah intimated to Abimelech the true state of the case, and warned him to restore Sarah to her husband: which he accordingly did in the most honourable manner; his frankness, courteousness, and generosity forming, indeed, a most striking and honourable contrast to the unworthy suspicion, meanness, and dissimulation that had been exercised towards him, and presented a most pungent reproof to the servant of God. Though Abraham had acted so inconsistently with his high character, the Lord was pleased to honour him as his prophet, and, in answer to his supplication, removed an affliction which had been laid on the family of Abimelech for his sake. After this, Abraham sojourned long in the land of the Philistines, and a cordial good-understanding subsisted between him and Abimelech. On one occasion, it was in danger of being interrupted by a strife among the servants concerning a well; but by a mutual and candid explanation between the principals, amity and concord were preserved. Gen. xx. xxi.

(2.) ABIMELECH, another king of the Philistines, supposed to be the son of the foregoing, who succeeded him in the government at Gerar, and with whom occurred a transaction with Isaac and his wife Rebecca, very similar to that of the father with Abraham and Sarah. This Abimelech appears not to have been so cordial in his friendship for Isaac, as his father had been with Abraham. He was jealous of his increasing wealth and power, and at last connived at some acts of hostility and oppression in his servants about wells, the highly valued and often controverted possession of that age and country, Gen. xxvi.

(3.) ABIMELECH, the king or ruler of Israel, was an illegitimate son of Gideon, who had been raised up by Jehovah as an eminent deliverer and judge of the people. Abimelech was a very ambitious and designing man, and he hesitated not to perform acts of the grossest perfidy and cruelty, in order to gratify his lust of power. On the death of his father, he assumed the reins of government, and procured himself to be acknowledged king, first by the men of Shechem, among whom his mother's family had considerable interest, and afterwards by the people in general. His father had left behind him seventy sons, each far more worthy than Abimelech of the dignity he had usurped. No sooner, however, had he attained the summit of his ambitious desires, than, in order to secure his future reign against molestation from them, he slew his seventy brethren at Ophrah, with the exception of Jotham the youngest, who escaped from the hands of the fratricide, and remained long in concealment. A favourable opportunity presenting, Jotham came forth, stood on the summit of Mount Gerizzim, and having assembled the men of Shechem, by his celebrated parable of the trees exposed and reprimanded their folly, injustice, and ingratitude in electing Abimelech.

A division soon after arose among the inhabitants, conscious of their own folly and sin, and detesting the cruelty of their ill-chosen leader, they took advantage of his absence, revolted from him, and lay in wait to put him to death as he returned to Shechem. This design was frustrated by private intelligence, sent to Abimelech by Zebul the governor of the city. Afterwards they formed a connexion with one Gaal, and put themselves under his conduct; he having presumptuously and vain-gloriously offered to reduce Abimelech, and rescue the people out of his hand. His vain boasts, however, were brought to nothing; Abimelech and Zebul routed Gaal and the Shechemites. The army of Abimelech then entered the town, took it by assault, and demolished the buildings. A thousand of the men fled for shelter to the temple of the idol Baal-berith; but Abimelech and his men surrounded the temple, and, setting fire to it, consumed it, with all who were in it. Abimelech afterwards marched his army to Thebez, a place about nine miles eastward; the inhabitants, aware of his violence and cruelty, fled in terror at his approach, and sought shelter in a strong tower in the middle of the city. Abimelech assaulted the tower in the most furious manner, and was on the point of setting fire to it, when a woman from the top of the tower hurled a piece of a millstone at his head, and fractured his skull. Finding himself mortally wounded, he desired his armour-bearer to thrust him through with a sword, that it might not be said he died by the hand of a woman. From the whole of this history, we learn that the triumphing of the wicked is but short; that though there may be confederacies, there are no real friendships among the wicked; that where persons have discovered themselves base, treacherous, and cruel towards their nearest friends by the ties of blood, it is not to be expected that they will prove magnanimous and generous in their conduct towards any new connexions, that the wicked hang together just as long as they can subserve each other's purposes, and then often become the instruments of mutual punishment; and thus, amidst all the factions and crimes of men, it is sooner or later made evident that "there is a God that judgeth in the earth." Judges ix. 2 Sam. xi. 21.

• (4.) ABIMELECH, or ACHIMELECH, the priest of the Lord, who gave Goliath's sword to David, 1 Sam. xxi. In the New Testament, (Mark ii. 26,) this incident is quoted as occurring in the days of Abiathar the high-priest, but the learned inform us, that this is a reference to a book concerning Abiathar, or of the history of Abiathar. Abiathar was not the person who actually gave David the sword, neither was he at that time the high-priest; but as that transaction issued in the death of his father and all the rest of his family, Abiathar almost immediately afterwards became high-priest, and this would be naturally referred to as a leading event in his history.

• ABINADAB—A-BIN'-A-DAB.

FATHER OF WILLINGNESS, or, MY FATHER IS A PRINCE. The second son of Jesse, and brother of David, 1 Sam. xvi. 8. 1 Chron. ii. 13.

ABJNOAM—A-BIN'-O-AM.

FATHER OF BEAUTY, or, COMELINESS. The father of Barak. Judges iv. 6.

ABIRAM—A-BI'-RAM.

A HIGH FATHER, or, FATHER OF FRAUD. (1.) Abiram the son of Eliab, of the tribe of Reuben, joined with Korah, Dathan, and others, in a conspiracy against Moses in the wilderness, and with them met the

awful punishment of his sin in a signal judgment of God, for the earth clave asunder, and swallowed them up alive, Numb. xvi.

(2.) **ABIRAM**, the eldest son of Hiel of Bethel, who, in defiance of the Divine malediction, presumed to rebuild the accursed city of Jericho; and, according to the prediction of Joshua, five hundred and thirty-seven years before, his eldest son Abiram lost his life whilst his father laid the foundation of the walls, and his youngest son Segub when they hung up the gates, Joshua vi. 26. 1 Kings xvi. 34. Wicked men may despise the threatenings of God, and flatter themselves they shall have peace at last, though they walk in rebellion against his commands; but heaven and earth shall pass away, sooner than one jot or tittle shall fall to the ground of all that the Lord hath spoken; and "God who cannot lie" has promised eternal life to the righteous, but has also declared, that the wicked shall be turned into hell, and all the nations that forget God.

ABISHAG—AB'-I-SHAG.

IGNORANCE OF THE FATHER; or, MY FATHER HAS SEIZED, or, HAS ARRIVED. Abishag was a young woman, a native of Shunem in the tribe Issachar. She was engaged to attend and succour king David in his decrepitude, and was nominally his wife. In the reign of Solomon, Adonijah, one of David's sons, demanded her in marriage, and the king regarding this as an indication of his aspiring to the throne caused him to be put to death, 1 Kings i. 1—4; ii. 13—25.

ABISHAI—A-BISH'-A-I.

THE PRESENT OF MY FATHER, or, THE SACRIFICE OF MY FATHER. The son of Zeruiah, a sister of David. He was a very brave and skilful warrior, much attached to his uncle, in whose army he attained high distinction, and several times wrought him most essential services. During a war with the Philistines, he vanquished and slew Ishbi-benob, a giant who was on the point of killing David, 2 Sam. xxi. 16. Once, during Saul's cruel and unmerited persecution of David, David and Abishai entered Saul's tent, and found him asleep. Abishai would fain have pierced him with the sword, but was restrained by David, who feared to slay the Lord's anointed, and chose rather to leave his cause with God, who had decreed his elevation, and would assuredly bring it about in his own good time, 1 Sam. xxvi. 7—11. Abishai served David in the war against Ishbosheth, together with his brother Asahel and Joab, 2 Sam. ii. 18.

Many years afterwards, when David fled from his rebellious son Absalom, and was bitterly cursed by Shimei, Abishai would have slain the man who thus traitorously insulted his sovereign; but David restrained him, and piously looked above the instruments of his suffering to the just and gracious hand which directed the wound, 2 Sam. xvi. 9—12. At this time, Abishai commanded a third part of the army against Absalom, as he did also when his brother Joab engaged the Ammonites, of whom he slew three hundred, but on what particular occasion is not mentioned, 2 Sam. xviii. 2: xxiii. 18. 1 Chron. xi. 20, 21. Abishai also slew, or rather the army under his command, slew eighteen thousand of the Edomites in the valley of Salt, 1 Chron. xviii. 12. We have no particulars of the death of this great general, but, on tracing such a career as his, we cannot refrain comparing it with the bloodless victories of the Prince of peace, and desiring to be of that army which vanquishes its enemies by love, which slays only sin, and which takes captive only to render happy for ever.

ABISHUA—A-BISH'U-A

FATHER OF SALVATION, *or*, OF MAGNIFICENCE, *or*, THE SALVATION OF MY FATHER. The son of Phinehas, and fourth high priest of Israel, we have no particulars of his life and administration. 1 Chron. vi. 4.

ABISHUR—AB'-I-SHUR.

FATHER OF THE WALL, *or*, OF THE BULL, *or*, FATHER OF UPRIGHTNESS. One of the descendants of Caleb. 1 Chron. ii. 28.

ABITAL—AB'-I-VAL.

FATHER OF THE DEW, *or*, FATHER OF THE SHADOW. One of David's wives. 2 Sam. iii. 4.

ABITUB—AB'-I-TUB.

FATHER OF GOODNESS, *or*, MY FATHER IS GOOD. One of the descendants of Benjamin. 1 Chron. viii. 11.

ABUD—A-BI'-UD.

FATHER OF PRAISE, *or*, GLORY OF MY FATHER. The son of Zerobabel, and one of the ancestors of Jesus Christ according to the flesh, Matt. i. 13.

ABNER—AB'-NER.

FATHER OF LIGHT, *or*, LAMP OF THE FATHER, *or*, SON OF THE FATHER. Abner was the son of Ner, uncle to king Saul, and general of his army. After the death of Saul, Abner made his son Ishbosheth king, and for seven years maintained his authority in opposition to David; but during this time, the house of Saul became weaker, and the ascendancy of David greater. At one time, the two armies, commanded by Joab and Abner, were in sight of each other near Gibeon, when Abner challenged Joab to let twelve of the best men in each army meet each other in single combat; this was agreed to, and, each seizing the beard of his antagonist, and at the same moment plunging his sword into his side, they all fell dead on the spot where they had engaged. This was the signal for a general battle; a great slaughter ensued. Abner was defeated by the servants of David, and fled. The three sons of Zeruiab, David's sister, were in the battle; and one of them, Asahel, being remarkably swift-footed, pursued after Abner. After entreating Asahel to cease his pursuit, Abner slew him by a back-stroke of his spear, but Abishai and Joab still pursued after him. At length he entreated a truce, and Joab sounded a trumpet for retreat.

Not long after this, Abner was accused by Ishbosheth of improper conduct towards one of the household of Saul. This so incensed Abner, (who really reigned, while nominally supporting Ishbosheth as king,) that, to revenge the affront, he threatened to betray the whole kingdom into the hands of David; and held correspondence for that purpose. At length, he visited David, by whom he was sumptuously entertained, and peaceably dismissed. At this moment, Joab returned from a military expedition loaded with spoil. He was exceedingly enraged to find that Abner had been with David, and reproached his master with having admitted one whose friendship was but feigned, and who came as a spy. Without waiting to inform himself of Abner's real disposition towards David, he seized on that as the moment of private revenge, and sent a messenger after Abner, to summon him back under pretence of a further communication with the king. With this message Abner complied, and Joab went forth to meet him, and, pretending to salute him, gave a mortal stab, in revenge for the death of Asahel, and probably also from motives

of jealousy. David was exceedingly displeased and distressed at this act of treachery. He honoured Abner with a magnificent funeral; he bewailed his untimely death in a poetical elegy, and declared his belief that the Lord, the Judge of all the earth, would reward the doer of evil according to his wickedness, 2 Sam. ii. iii. In these records of slaughter and bloodshed, we see not only the abounding wickedness of men, but the retributive justice of God. Joab became the sword to avenge on Abner the wanton sporting with human life in proposing the pitched battle of twelve in Gibeon, as well as the death of Asahel by his own hand; and in due time, the blood of Abner and Amasa was visited on Joab, who fell by the hand of Benaiah in the reign of Solomon, 1 Sam. xvii. 55; xxvi. 2 Sam. ii. iii.

ABRAM, or ABRAHAM.—A'-BRAM.

THE FATHER OF ELEVATION, or, A HIGH FATHER. One of the most distinguished characters in sacred history, was born at Ur, in the land of Chaldea. Although nine generations intervened between Noah and Abram, Noah died only two years before Abram's birth. This extraordinary longevity in the early ages was wisely permitted, not only for the more speedy peopling of the earth, but also, and principally, for the correct communication of sacred knowledge by tradition. Such, however, was the depravity of man, that, even during the life-time of Noah and his sons, who had witnessed the destruction of the world for its wickedness, and had been themselves preserved amidst the general desolation, idolatry had risen to an awful height; the descendants of Ham and Japhet appear to have been almost wholly given up to that debasing sin, and very few even of the more favoured race of Shem were wholly free from the taint. At this time, it pleased God to separate an individual, and to make him and his family the depositary and the channel of a special revelation of his mind and will to mankind in general. Abram was descended from Shem, and his early life was passed among idolaters. His parents evidently were such, and it appears most probable that he was so himself. But God, who is rich in mercy, appeared to Abram, when he was seventy-five years of age, and commanded him to go forth from his country and from his father's house, and sojourn in a strange land. This was the turning point in Abram's history; here the character began to develop itself, which matured into such distinguished excellency as to designate him, in all ages, "the father of the faithful," and the "friend of God." The father (or pattern) of believers, from his ready faith in the Divine assurances, whatever improbabilities, or even impossibilities, might seem to oppose them; the friend of God, from his frequent and familiar intercourse with the Divine Being, and his ready compliance with all his commands however painful and trying. We have no information as to the particular mode of this appearance and communication. It was, however, such as conveyed a full sense of the authority of the command, and at the same time wrought a willingness to comply with it.

It, however, required no small exercise of faith and obedience. At seventy-five years of age, when habits and connexions are formed, when local attachments are very powerful, when indeed the love of rest and ease may be supposed to have gained considerable ascendancy, then, as it were, to begin life again, to relinquish home and kindred, friends and ease, and commence a weary pilgrimage to some unknown land, relying

only on the promise, providence, and protection of an invisible guide; that promise not engaging to *give*, but merely to *show* the land, and not so much personal as relative, and involving the interests of a numerous posterity, which, as already an old man and without offspring, there was little human probability would ever exist: but Abram had nothing to do with events of probabilities, the command of God was enough for him, and he "departed as the Lord had spoken unto him."

Abram was called to go forth, whether or not any of his family would accompany him; and such was the strength of his faith and the promptness of his obedience that he probably prepared and expected to relinquish all his worldly connexions, and go forth alone. Implicit faith and cheerful obedience often meet an immediate and unexpected reward. It was so with Abram; for it pleased God to influence several of his beloved relatives to accompany him. Terah his aged father, Sarah his beloved and beautiful wife, and Lot the son of his elder brother Haran, who had been long dead. It appears also that the remaining branches of the family, Nahor and his wife Milcah, were afterwards induced, by the example of their kindred, to forsake the land of their idolatry, and maintain the worship of the true God. The solid usefulness which is often conferred on consistent piety, affords rich encouragement to obey the commands of God, and the dictates of conscience. Half-heartedness in the professors of religion has disgusted many, and caused them to speak evil of the way of truth; while steady, consistent, and magnanimous piety, has been the means of winning many whose hearts were shut against every other means of instruction and conviction. The pilgrims took with them all their possessions, at least all such as were moveable, for though Jehovah had provided for Abram a country, and was engaged to supply all his wants, and though Abram was required to relinquish whatever worldly interests stood in competition with the service of God, yet was he not to despise what might lawfully be retained, or cast himself on extraordinary interpositions of providence, when the regular means of supply in his own hands were already sufficient. Neither the promises nor the providence of God were ever designed to encourage indolence, carelessness, or presumption. On their way towards Canaan they turned into Mesopotamia, and called the place where they abode, Haran, probably after the son of Terah and father of Lot. There Terah died, at the age of two hundred and five years.

Soon after this event, Abram was directed to proceed on his journey, which he did, accompanied by his wife, his nephew, and their respective households, including (apparently) some pious individuals who had joined them during their residence in Haran. At length they reached the land of Canaan, the promised land which God had declared he would shew to Abram, and give to his posterity. They first pitched their tents in the plain of Moreh, near the city of Sichem, and there Abram built an altar to the Lord. Here again the venerable patriarch presents an example most worthy of imitation. Wherever the servants of God have a house, there God should have an altar. Perhaps nothing tends more to keep up the proper line of separation between the people of God and the ungodly world than the conscientious and consistent observance of family religion. Those who maintain the daily worship of God in their family, give a daily pledge both to their family and to their neighbours, that they will walk in integrity,

kindness, and wisdom ; that they need not, and will not, seek the vain, frivolous, and polluting trifles which engage the men of the world, who know not God ; but that they will, in every respect, conduct themselves as the friends and servants of the Lord Almighty. Abram through life experienced the benefits of setting the Lord always before him. Thus his prosperity was sanctified, his sorrows soothed, his perplexities relieved, and a blessing eminently rested on his family. Happy the young householders who, like Abram, begin life by setting up an altar to the Lord their God, in which the daily and the nightly sacrifice of prayer and praise is kindled by the fire of sacred love and devotion, and perfumed by the rich merits of the Redeemer, an offering of a sweet-smelling savour, acceptable unto God. At Sichem, Jehovah again appeared to Abram, confirming all his former promises, and especially repeating the declaration, "Unto thy seed, will I give this land : " an encouragement, but still a trial to Abram's faith ; for as yet he had no child, nor the prospect of any.

Abram's next remove was to a place between Bethel and Hai, and afterwards still further south ; for the character of the patriarchs, even in the land of promise, was but that of strangers and sojourners. Shortly afterwards, a grievous famine in the land of Canaan compelled him for a while to seek succour in Egypt. The land of Egypt, being watered by the Nile, often enjoyed plenty, when neighbouring countries, more entirely dependent on rain, suffered from severe drought. That the land of promise should be invaded by famine, must have been a severe trial of faith to the heirs of promise. Had Abram been inclined to distrust the word of the Lord, or to reason on outward probabilities, he might have murmured at the land promised as the reward of his faith, so far from being likely to sustain the "great nation," of whom mention had been made, that even this little company were driven thence to seek sustenance ; but Abram was fully satisfied in leaving himself and all his concerns in the hands of Him who had said, "Go forth to a land which I will shew thee, and which I will surely give to thy seed." But the greatest saints have their weaknesses and imperfections, and they often appear when least expected. Who would have imagined that Abram could yield to criminal distrust, and, to avoid imagined danger, resort to dissimulation, or at least equivocation most unworthy of his character ; yet such was the case. A common historian would have drawn a veil over these blemishes, but the sacred writers never either blazon the virtues or palliate the faults of the characters they portray, but simply relate things as they really were. This affords a strong and striking proof of the truth of Scripture. It is written on principles the very opposite to those which have dictated the most admired works of men, and yet, with all its impartiality and simplicity, an innate majesty runs through all its delineations, to which their most laboured efforts have never attained. The facts are in themselves exceedingly instructive, as they tend to exemplify human nature as it really is ; to teach us, that the most exemplary saints were not perfect, but stood in the same need of Divine mercy as ourselves ; to remind us, that the most eminent should distrust themselves, and not imagine that they are beyond the reach of danger, while they are still in the flesh, and surrounded by temptations ; and to encourage us to hope in the mercy of God, notwithstanding the unforgotten

and lamented imperfections of which we often find ourselves the subjects.

Abram's transgression arose from an unworthy fear lest his beautiful wife should be seized, and himself fall a prey to the hand of lawless violence. To avoid this fancied danger, he resorted to a mean and foolish subterfuge. Sarai, it appears, was his half-sister, a degree of consanguinity then frequently admitted into the marriage relation, and, on their entering Egypt, he entreated her to pass as his sister; to this she consented, and the king of the country being soon captivated by her beauty, and considering it lawful to seek her affection, heaped many favours on her supposed brother: and now in what toils had their false policy entangled their own feet! and how distressing would have been the consequence, had not God in mercy interposed to extricate them from the results of their own sin and folly! No sooner was Sarai taken into Pharaoh's house, than the Lord visited him and his family with such awful plagues, as inspired them with fear, and caused them to send away Abram and Sarai in safety; but at the same time with a sharp and merited reproof for having practised such a deception. This was a striking instance, in which God rebuked kings for the sake of his chosen, and suffered not any man to hurt them. At the same time it strikingly enforces the apostolical injunction to "speak every man truth with his neighbour." We cannot be placed in circumstances which require falsehood; and though to speak the truth we must turn our backs on interest, and our faces to danger, yet we may safely do so, and leave the event with God.

On Abram's return to Canaan, he went again to his former place of abode near Bethel, where he had built an altar. It is natural to a pious man, and it is both pleasing and profitable to have associations connected with the interpositions of the God of providence, and the manifestations of the God of grace. Such recollections and associations will probably influence his choice of a habitation: certainly a godly man cannot consistently choose an abode altogether without regard to "the place of the altar." Worldly advantages are of comparatively little value, when they stand in competition with religious duties and privileges; and where, in this respect, the greater has been sacrificed to the less, it has often in the end proved ruinous even to those worldly interests to which such improper concessions have been made. Up to this period, and probably for some time longer, Abram and Lot resided together, and the Lord prospered them greatly, and so multiplied their flocks and herds, that the country where they resided scarcely afforded room for their possessions, and a strife arose between their respective herdsmen. How evidently was it seen in this instance, that the blessing of the Lord maketh rich! These two pilgrims and sojourners, who had forsaken their worldly interests for the sake of religion, found those interests abundantly promoted, instead of injured, and were at this time much more rich and prosperous than they could have been by remaining in their own country.

But increase of wealth always brings increase of care and of responsibility, and frequently proves also an occasion of strife and separation between chief friends. On the commencement of these unpleasant differences, Abram, perceiving whereunto it might grow, proposed an amicable separation, and in the most generous and condescending man-

ner offered Lot his choice of the country in either direction. How truly dignified and amiable is such a spirit, and how ornamental to a profession of religion, when right and precedence are conceded rather than contended for, and the interests and inclinations of others are consulted rather than the dictates of pride and selfishness! This is the light in which Christians shine before men, so as to constrain them to glorify their Father which is in heaven. Lot cast his eyes around, and, admiring the well-watered and fertile plains of Sodom, chose to take up his abode there; while Abram was left in quiet possession of "the place of the altar." The sequel proved which of the two had made the wisest choice.

Abram doubtless felt the separation from so near and dear a relative; but whatever he might miss in creature enjoyments, was more than compensated in the visits of a gracious God. Almost immediately after the departure of Lot, the Lord appeared unto Abram, saying, "Lift up now thine eyes, and look from the place where thou art, northward and southward, eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever." How happy was Abram in the consciousness of the Divine approbation, and in reliance on the Divine intentions respecting him and his! Well might he eat his bread with gladness and singleness of heart, since God accepted his work. Still, however, he was called to live by faith; much worldly prosperity and real enjoyment were given, but the land of Canaan was only promised. His seed was spoken of as the dust of the earth, but as yet he had no child. It was enough for Abram, that the Lord had spoken, and would perform.

After this, Abram removed to the plain of Mamre, about twenty-two miles south of Jerusalem, where he resided many years, though probably with some occasional interruptions. At Mamre, Abram contracted an intimacy with three brothers, the greatest men of the place, Mamre, Aner, and Eshcol: this alliance proved very useful to Abram, and secured to him a peaceable residence among them. In process of time, Lot and his family were brought into distress, which touched the sympathy of his venerable uncle, and called forth his prompt and efficient exertions. The land of Canaan was at that time divided into many petty states, which had become tributary to the power of Elam, or Persia. After twelve years' subjugation, five of these kings confederated together to cast off the yoke, and refused to pay the tribute, or submit to the authority of Chedorlaomer. On this, he called together his allies, and hastened to reduce these petty states to obedience: the result was a bloody conflict in the vale of Siddim, in which Sodom became a prey to the conqueror, and Lot and his family were taken captives.

Abram was a man of peace, yet he was no coward; and there is no greater mistake than that of supposing that courage dwells only with the haughty, the contentious, and the resentful. It may be fairly questioned whether it dwells with them at all. True magnanimity is not only consistent with, but in a great measure consists in, a mild and peaceable spirit; that avoids to give, and scorns to take, offence for trifles. When a just occasion called it forth, it was found that Abram, the generous, the peaceful, the contemplative, the pious, possessed a spirit of true valour and promptitude. On hearing of Lot's distress, Abram immediately armed his own trained servants, three hundred and eighteen men,

born in his house, and went forth to assist a just cause; not only to rescue his relative, but to resist the power of a cruel foreign oppressor. Thus in Abram, as a patriot or lover of his country, the promise began to be fulfilled, that he should be blessed, and made a blessing. The prosperity with which Providence had favoured his household, was made subservient to general good. His friends, Mamre, Eshcol, and Aner, also brought together all the forces they could muster, and joined in pursuit of the haughty conquerors, and attacked them in the dead of the night. Thus unexpectedly assailed, the enemy fled in confusion, and was pursued from Dan to Hobab in Syria, a distance of about eighty miles. Chedorlaomer, and all the kings that were with him, were slain in battle; and Lot, and his family and substance, as well as all the other spoil of Sodom, rescued, and brought back uninjured. Abram was far from indulging any ambitious views, or, it appears, he might easily have followed up his victory, and made himself master of the whole country; but in rescuing his kinsman, and serving his country, he had achieved his object, and with his victorious band he peaceably returned homewards. As he went, he was met and congratulated by the king of Sodom, who pressed on his acceptance the whole of the booty he had recovered; but, with a dignified disinterestedness, worthy of the servant of "the Most High God, possessor of heaven and earth," Abram refused to accept of the smallest share. He obeyed the commands of his heavenly Master, and relied on him for protection and maintenance; and he would give to no man occasion to say, "I have made Abram rich." Such noble conduct must have left on the mind of the king of Sodom a powerful impression of the excellency of Abram's principles; and, perhaps, there is nothing by which religion is more honoured in the eyes of the world, than when its professors are manifestly men of integrity, liberality, and honour: and, on the other hand, the cause of religion was never half as much injured by the opposition of its enemies, as by the selfishness, meanness, and inconsistency of its professed friends.

On this occasion, Abram was met also, and congratulated by Melchisedek king of Salem, who brought forth bread and wine, to refresh the conquerors after their long and fatiguing march, and blessed Abram in the name of the Lord. This salutation must have been truly gratifying to the good man. It was like unexpectedly meeting a brother, a friend, a fellow-servant, in a foreign land; and both cordially joined in honouring that sacred Name, which by the men around them was unknown, disregarded, or profaned. Melchisedek was also a priest. Abram acknowledged him as such, and presented him with a tenth of all the spoils taken from the vanquished kings.

After this, Abram was favoured with a renewed communication from God, who addressed him in a vision, saying, "Fear not, Abram; I am thy shield, and thy exceeding great reward." What invincible security, and what boundless bliss, are involved in the gracious declaration! What may he not relinquish, and attempt, and encounter, to whom they are addressed! Vast, however, as was this grant to Abram, it is made to every individual believer in Christ Jesus, and each may say, "Thou art my portion, O Lord God!"

On receiving this gracious assurance, Abram, for the first time, ventured to inquire how the promises, so repeatedly made to him, could be fulfilled, seeing he had no offspring; and that, to all probable appear-

ance, his steward, Eliezer of Damascus, would be his heir.* This very natural anxiety was graciously met on the part of the condescending Being before whom it was laid, and obtained for Abram the assurance, that not his most trusty and valuable servant, but his own son should be his heir; and that his posterity should exceed in number the stars that glitter on the nightly firmament. Among the many pleasing thoughts that present themselves on a survey of the starry heavens, this is not the least interesting. We fix our eyes on the same spacious firmament, and on the same starry host, that the finger of God pointed out to his servant Abram. We behold also a nobler firmament, and more richly studded, than ever Abram saw—even the complete volume of God's holy word, set thick with exceeding great and precious promises, and we sing,—

His very word of grace is strong
As that which built the skies;
The voice that rolls the stars along
Speaks all the promises.

Abram beheld the sign by which God condescended to confirm his faith; his doubts were removed; he believed, and “it was accounted to him for righteousness.” Since Abram's faith in this instance is mentioned as justifying and saving faith, and that in which he is an example to all believers, we must conclude that it had respect to the promised Messiah; for saving faith is always that which connects the soul with Christ, and embraces and appropriates his righteousness and atonement.

Having promised to Abram a numerous posterity, Jehovah renewed and confirmed the promise of bestowing on them the land of Canaan for an inheritance; and, as a sign of the fulfilment of this promise, directed Abram to present an offering, which should be evidently accepted: thus, that which before was matter of simple promise, was now granted in a covenant made by sacrifice. It is very pleasing to trace coincident allusions in the sacred scriptures, and in the most authentic records of ancient history, contemporary with, or coming nearest to, their date.† Indeed, it has been justly observed, that there is scarcely a religious rite, or a national observance, described or alluded to by the historians of antiquity, but its origin may be traced in the Bible, however widely it may have departed from the simplicity and spirit of its model. Accordingly, we find that, in the most remote nations and ancient times, the solemn oath of God, and the rites of religious worship, were interposed, to sanction the engagements of men; at once conferring validity, and establishing confidence.

The most solemn transactions and engagements, whether of concession, of amity, of reconciliation, or the mere transfer of property, or conferring of rights and privileges, were usually ratified by sacrifice. Indeed, the word translated *covenant*, signifies *to cut off*;

* It appears that in ancient times, though servants and slaves had no legal claim on the property of their masters, yet it was no uncommon thing for masters, in their testamentary dispositions, to bestow on faithful and deserving servants a part or the whole of their estates, when there were no immediate heirs; and that a good servant was regarded as having a stronger claim than that of mere acquaintance, or even friendship.

† Let it, however, always be borne in mind, that the records of Scripture are by far the most ancient in existence. The most ancient records of profane history now, extant, are those of Herodotus, who flourished about four hundred years before Christ.

kill, strike, a purifying victim. The animals were divided, and each of the contracting parties passed between the parts, as expressing an imprecation, "Thus may I be cut asunder, if I break this covenant;"* and it has pleased the Divine Being, in condescension to human weakness, thus to designate his transactions of mercy and grace with his creatures, and to employ a similar mode of ratification. Accordingly, when Jehovah would confirm his promises to his servant Abram, he added this oath; "and because he could swear by no greater, he swore by himself, saying, Surely, blessing, I will bless thee; and multiplying, I will multiply thee," and commanded Abram to prepare a sacrifice with which the covenant should be ratified. Abram accordingly slew the victims, and having divided them, laid the halves in pairs, one against the other. He probably expected the fire from heaven immediately to consume them, as this was the usual token of Divine acceptance; but he had long to wait and watch, for it appears that a whole day was occupied in this interesting transaction. His first vision was with the earliest dawn, while the stars were yet visible; and he waited until the sun was going down, watching the sacrifices, and keeping off the birds of prey that attempted to seize upon them. Here we gather a hint both of encouragement and caution. Even the father of the faithful was not exempt from interruptions in his communion with God. Let us not be surprised or discouraged, though worldly cares, and harassments of mind, or feebleness of body, interfere with our sacred hours of devotional retreat: at the same time, we see what is the course of duty, to watch and guard against these interruptions, and spare no exertion, no vigilance, no sacrifice in our power, in order that we may wait on the Lord without distraction. After this, Abram fell into a deep sleep or trance, during which he received mystical intimation of the future destiny of his descendants during a period of four hundred years, including their long slavery and oppression in Egypt; their being brought thence with great substance, and with remarkable manifestations of the judgment of God against their oppressors; and their being established in possession of the promised land, the boundaries of which were here defined with great accuracy, and in due time most correctly fulfilled.

Years rolled on, and, though repeated renewals of the promise were given, no advance seemed to be made towards its accomplishment. Abram and Sarai had resided ten years in Canaan without any prospect of an heir, beyond the Divine assurance: and it may be asked, what more was necessary? Surely, nothing; and, as far as we know, Abram was fully satisfied with the promise, and was willing to leave to God the accomplishment of his own purposes in his own time. But Sarai's faith began to waver, and this set her to devising means to bring about that which God had declared should come to pass.

* Both Homer, the Greek poet, and most ancient of all profane writers, who flourished more than nine hundred years before the Christian era, and Livy, the Roman historian of a much later date, describe the usages and observances of their respective nations in a manner strikingly coincident with those recorded in Scripture. The young reader of the classics may find pleasure in comparing Gen. xv. with the third book of the *Iliad*; or with its spirited translations in our own language. (Pope's Trans., book III. c. 315—363. See also Livy's account of the settlement of empire between Rome and Alba, in the time of Tullus Hostilius, the third king of Rome, between six and seven hundred years before Christ. Liv. book I.

What God promises, it is our duty simply to believe; and what he commands, implicitly to obey. We are to expect the fulfilment, not on the ground of probable appearances, but on the ground of our Maker's assurance; nor are we ever to imagine it any part of our duty to overstep his commands with a view to expedite the accomplishment of his promises. He who thus believes will not make haste; but unbelief (it has been justly observed) is very prolific of schemes, and that adopted by Sarai was as carnal as foolish, and as fruitful of domestic misery, as almost any that could have been devised. She proposed to Abram to take, as a secondary and subordinate wife, Hagar her Egyptian handmaid, in the hope of having a family by her; and such was the influence of evil counsel, especially from such a quarter, that Abram hearkened to her voice, and did as she suggested. Polygamy, or the having more wives than one, had long been practised among the ungodly, but this is the first instance on record of its being practised by the pious; though, alas, it afterwards became too common, and was perhaps the cause of more broils and bloodshed than any other circumstance whatever. How important is it, not only to guard against those things which are evil in themselves, but against any thing in which example may prove injurious to others! It is to be deeply regretted that Jacob, and David, and Solomon could plead the example of the father of the faithful, and, as is too frequently the case with the followers of evil example, far outstripped their pattern.

Hagar being thus advanced above her proper level, and especially having the prospect of presenting an heir to her master, became vainly elated with her honours, and treated her mistress with insolence and contempt. Sarai now reaped the bitter but natural consequence of her own folly, and most unjustly reproached her husband. Thus the whole family was embroiled in discontent and strife. At length, Sarai dealt so hardly with Hagar, that she bent her way towards Egypt, her native country. As she sat by a spring in the wilderness to refresh herself, she was addressed by a voice from heaven, reproving her wandering, directing her to return, and predicting the future destiny of her offspring. She accordingly went back to her master's house, and there, in due time, brought forth Ishmael. It would appear that now for a while all parties were satisfied with the result of their scheme, that Ishmael was regarded and treated as the child of promise, and that something like harmony subsisted between Sarai and Hagar. Yet still the one unworthy step was preparing for all parties much sorrow and disappointment, to mingle even with the fulfilment of their fondest hopes. They supposed Ishmael to be the child of promise—but on what authority? No such intimation had been given by Him from whom came the promises. However, such was the idea they had taken up and cherished, until the illusion was dispelled by a renewal of the ancient promise, with this additional circumstance, that the heir of the promise should be the offspring of Sarai as well as Abram.

At this time, Abram was ninety-nine years old, and his son Ishmael thirteen. Since the adoption of Sarai's crooked policy, there appears to have been a reserve in the manifestations of God to his servant; and on the present occasion, the communication was opened by reminding him of a truth, which he appears in some measure to have forgotten, namely, the almighty power of God, which is sufficient to fulfil his

largest promises, without any crooked devices on the part of his servants: "I am the Almighty God; walk before me, and be thou perfect." As the time now approached in which the promised seed should be born, it pleased God to change the names of Abram and Sarai into others more expressive of dignity and multiplied posterity. **ABRAM**, (*a high father*), for **ABRAHAM**, (*the father of multitudes*;) and **SARAI**, (*a princess*), for **SARAH**, (*my princess*, or, *princess of a multitude*, or, *a mother of nations*.) At this time also Abraham was commanded to observe the significant rite of circumcision, which was to be immediately performed on his own person, on that of his son Ishmael, on all his male servants, and in after generations on every male infant of eight days old. This was a token or trial of Abraham's faith and obedience; and at the same time a mark or seal of admission to the privileges of the temporal covenant made with Abraham and his posterity. It may also be regarded as emblematical of the distinction of character and privilege in all the spiritual seed of Abraham, and heirs of the better covenant in Jesus Christ. As every circumcised individual had a right to all the privileges of the national covenant, so every one who is separated from his sins, (which is indeed the circumcision of the heart, Rom. ii. 29. Phil. iii. 3.) and exercises faith on the Lord Jesus Christ, has a right to all the privileges of the Christian church, and is an heir of the glories of the heavenly kingdom.

On receiving the intimation that Sarah should become the mother of the promised seed, a strange mixture of feeling pervaded the mind of Abraham. His first emotion was that of holy joy; he fell on his face and laughed—not the laugh of levity, which the idea generally conveys, but an expression of mingled joy and astonishment. But in a moment his joyful surprise gave way to the tender emotions of parental anxiety. What then is to become of Ishmael? must he die, to make room for the promised heir? or will he, like Cain, go out from the presence of the Lord? Justly has it been remarked, "To what drawbacks are our best enjoyments subject in this world; and, in many cases, owing to our going before the Lord, in our hopes and schemes of happiness! When his plan comes to be put in execution, it interferes with ours; and there can be no doubt in such a case which must give place. If Abraham had waited God's time for the fulfilment of the promise, it would not have been accompanied by such an alloy; but having failed in this, after all his longing desires after it, it becomes in a manner unwelcome to him!" Instead of being ready with unreserved cordiality to say, "Behold the servant of the Lord; be it unto me according to thy word;" the fervent agonizing petition bursts forth from the father's heart, for the son already possessed, "Oh that Ishmael might live before thee!" His wish probably was either that the promise of another son might be withdrawn, and that Ishmael might be the heir of the blessing, or at least that he might be co-heir with the offspring of Sarah. But Abraham's implied wish received an implied yet positive denial. The purpose of God must stand, and he will do all his pleasure; and God said, "Sarah thy wife shall bear thee a son, indeed, and thou shalt call his name Isaac," (*signifying laughter, or gladness*, on account of the joy his birth should occasion,) and I will establish my covenant with him for an everlasting covenant, and with his seed after him," intimating that Isaac should be

the progenitor of the great nation who should possess the land of Canaan, and especially of *the* promised seed, the great Messiah in whom all the nations of the earth should be blessed. We are not, however, to understand that *all* the seed of Isaac would become sharers of eternal life, or that all the family of Ishmael (or indeed *any* on that ground) should be excluded from it. Not one, whatever were his descent, should be saved without faith and obedience; nor should one be excluded at the door of mercy, who sought it in the appointed way.

But though Ishmael was not to be heir of *the* promise, many great promises of a temporal nature were bestowed on him, which were remarkably fulfilled in their time, and which indeed are fulfilling even in the present day; this, however will come under notice in the article "ISHMAEL."

At the close of this conference, Abraham immediately and exactly fulfilled the Divine command without hesitation, or delay, or demur. It is a good evidence of sincerity, when we make haste and delay not to keep the commandments of the Lord. It is remarkable, that though the Jewish covenant of peculiarity has long since passed away, that all the descendants of Abraham, both Jews and Ishmaelites, still practise the rite of circumcision, and that it has never been adopted by any other nation—a striking proof of the truth and certainty of Scripture revelation; and of the constant superintendence and control of Providence over the affairs of the children of men, so as to secure and mark the accomplishment of the Divine purposes.

The next remarkable incident in the life of Abraham leads us to admire him as an example of simple and generous courtesy and hospitality. Sitting in the door of his tent at mid-day, he saw three travellers at a little distance, and hastened to invite them to repose and refreshment in his habitation. In the hot eastern countries, travelling in the heat of the day is most oppressive and fatiguing, and as in those easy times there were but few inns for the accommodation of strangers, such instances of disinterested hospitality were the more necessary and frequent. However, we cannot but think that Abraham excelled in the frank courtesy and genuine politeness of his attentions. How strange a mistake in some professors of religion, to suppose that religion requires or even tolerates rudeness, churlishness, or selfishness. No! Christianity inculcates not only the things that are true, just, and pure, but those also which are lovely and of good report; and the gentleness, benevolence, and courtesy of the Christian form no small part of that attractive radiance which invests his character, the world beholding which, shall glorify his Father which is in heaven.

Nor should the simplicity of the entertainment offered by Abraham, and accepted by the strangers, pass unnoticed. It consisted of whatever could conduce to comfort and refreshment, without degenerating into luxury: "water to wash their feet," a most needful part of hospitable entertainment to an Oriental traveller; some cakes, hastily made and baked on the hearth by Sarah, the mistress of large possessions—the lady—the princess; a calf from the herd, chosen by the master of the estate, killed, dressed, and, with butter and milk, placed on a table beneath a spreading oak. To this simple yet plentiful repast the guests sat down, and conversed with their host on the circumstances of his family in a way that must have excited his astonishment, and led him to

conclude that they were more than they seemed to be, three weary travellers. His inquiring surprise would be at once heightened and satisfied, when one of the guests assumed a tone and language that could belong to no other than Jehovah: "I will certainly return unto thee, and Sarah thy wife shall have a son." On several occasions in the Old Testament, we read of similar appearances; and we are left to conclude, that the person thus visiting his people was indeed the Son of God, who being in the form of God, and esteeming it no robbery to be equal with God, yet occasionally took on him that nature in which in the fulness of time he intended to sojourn for a while, and in the form of man displayed the omnipotence of God. The nature of this visit is explained, and the conduct of Abraham given as an example for Christian hospitality, in the epistle to the Hebrews, xiii. 2: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

Having intimated to Abraham the near fulfilment of the promise, the visitants arose to depart. Abraham accompanied them on their way towards Sodom. He appears now to have lost sight of the two created angels, and to have remained in converse with Him alone, who was indeed Jehovah. For Jehovah said, "Shall I hide from Abraham the thing that I do?" from Abraham, the father of the great nation; from Abraham, the godly, conscientious parent, who will make a pious use both of the intimation and the dispensation, and hand them down to his posterity as solemn warnings against sin. "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord," Gen. xviii. 19. Thus were parental authority and family religion stamped with an especial mark of the Divine sanction and approbation. The design which Jehovah saw fit to communicate was that of vengeance on guilty Sodom and Gomorrah, the cry of whose wickedness had reached the very heavens, and called for the especial judgment of a righteous God. Abraham, now aware of the sacred majesty of Him in whose presence he stood, immediately adopted the language of humble adoration and intercessory prayer. Recollecting his kinsman Lot who resided there, and hoping that many other righteous persons might be found even in filthy Sodom, Abraham pleaded that for their sakes the cities might be spared, and the righteous not be destroyed with the wicked. "Peradventure there be fifty righteous." The righteous, however they may be despised and rejected of men, are the bulwarks of any nation, and even the means of preservation to the world itself. "Except the Lord of hosts had left unto us a very small remnant (of righteous persons,) we should have been like Sodom, and should have been made like unto Gomorrah. Abraham was humble and earnest in his pleading, and Jehovah never was backward to encourage the plea of faith and benevolence and the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

Encouraged by the Divine condescension, Abraham pleaded yet again and again, and at length received the gracious assurance, that if only ten righteous persons were found in Sodom, for their sakes the city should be spared. Surely he might conclude, that even in Lot's family this small number must be included; but, alas! instead of proving a blessing to their wicked neighbours, it appears that the family of Lot had been, in a great measure, carried away by the influence of corrupt example; and though ten righteous men would have saved the devoted cities,

ten could not be found. Abraham could no farther urge his plea; he returned to his abode, and, rising early the next morning from the spot where he had conversed with the Lord, he beheld a smoke ascending, as the smoke of a furnace, from the ruins of the cities of the plain; for fire from the Lord had descended and consumed them: but God remembered Abraham, and sent Lot out of the midst of the overthrow. In the whole of this transaction, we see finely developed the character of Abraham, as the friend of God, one who enjoyed the honour of frequent and intimate intercourse, and to whom the Divine counsels were made known; and one who had interest and power with God in pleading the cause of others. We see, too, a striking fulfilment of the promise made to Abraham, "I will bless thee, and make thee a blessing." Lot and his family were blessed for the sake of Abraham, and Abraham was blessed in being made a blessing to them.

We cannot but be struck to observe, that the next transaction recorded in the life of Abraham, is one most unworthy of the high character he had attained, and the special privileges to which he had been exalted. But the mention of such circumstances, while it marks the impartiality and establishes the veracity of the sacred writers, serves also to humble us under a sense of the imperfection and depravity still attending the best of men. After residing in the plain of Mamre, a period of from sixteen to twenty years, Abraham and his family removed to Gerar, a city of the Philistines; and there he fell into the same fault of which he had formerly been guilty in Egypt, namely, that of dissembling concerning his wife, whom he represented as his sister: "And, indeed, (he added when the truth was discovered,) she is my sister, for she is the daughter of my father, but not the daughter of my mother, and she became my wife." Unworthy equivocation! surely not less base than direct falsehood. Let young persons scrupulously avoid the slightest deviation from truth, lest they get their hearts hardened, and their characters blasted, by habits of misrepresentation. Falsehood is any thing uttered with an intention to deceive; and its essence and its guilt are not at all weakened by its being expressed in terms of literal truth. Nothing is safe, honourable, or majestic like simple truth; nothing else can stand well in all lights, and bear all trials. In great mercy, God exposed the dissimulation of his servant, and rescued Sarah from the danger to which it had exposed her in Abimelech. (See ABIMELECH.)

Shortly afterwards, while Abraham and Sarah still resided at Gerar, Isaac, the child of promise, was born. However long delayed, the fulfilment of God's promise never comes too late. Now were all the years of waiting abundantly recompensed, and the joy of the happy parents had no alloy, save that which was the result of their own ill-judged schemes, to hasten the fulfilment of Jehovah's declared purposes. How truly has it been said,—

"Man's mercies from God's hand proceed,
His miseries from his own."——

When Isaac was weaned, which took place at three, or, as some suppose, not till seven years old, Abraham made a great feast to all his servants. Up to this period, Hagar and her son Ishmael had remained in the house; though they had felt, and probably in many petty instances manifested, a spirit of envy and malignity against Isaac, as the acknowledged heir of the birthright and the blessing. But on this joyful

occasion, when, probably, new marks of distinction were conferred on the favoured child, the enmity of Ishmael rose beyond all bounds, and he treated his brother with mockery amounting to persecution; for which conduct, himself and his mother were expelled the home of Abraham. This step was taken at the suggestion of Sarah; and it is probable she was influenced chiefly by a haughty and resentful spirit: it, however, fell in with the designs of Providence, and proved greatly conducive to the quietness of Isaac's life. "Hagar and Ishmael went towards Egypt; but after some very remarkable occurrences in the wilderness of Beersheba, they settled in the wilderness of Paran, where Ishmael distinguished himself as an archer, and in course of time became the head of a powerful family. (See ISHMAEL.)

The family of Abraham still dwelt in the land of the Philistines, not indeed at Gerar, but within a few miles of it; where he was visited by Abimelech the king, who treated him with great honour, and entered into a friendly alliance with him. Some difference had arisen about a well, which the servants of Abraham had digged, and those of Abimelech had forcibly taken away. The scarcity of water in the East renders men very tenacious about the right of a well, especially those whose substance consists much in cattle. When this difference was fairly stated between the principals, the matter was soon amicably adjusted. Much altercation might be avoided, and unkindly feelings checked, if similar candour and explicitness were practised, and a conciliatory spirit cultivated, instead of listening to, and circulating, the mischievous tattle and unfair representations of persons who have but an imperfect knowledge, or a prejudiced view, of the case. In token of the covenant entered into on this spot, the well was henceforth called Beersheba, or the well of the oath; and there Abraham quietly settled his residence, and planted a grove, probably for shading his tent; probably also as a calm retreat for religious worship, for there "he called on the name of the Lord, the everlasting God."

We are next called to contemplate the venerable patriarch, under the most trying circumstance of his life. It might seem, when his obedience, faith, and patience had been so long tried, and at length rewarded in the fulfilment of the promise, that he would enjoy a quiet old age: but this was not the case; neither past afflictions, nor present enjoyments, are any security against new trials. From the first day of our pilgrimage to the last, we may daily expect something to keep us in mind that this is not our rest. It came to pass, after all these things, that God did tempt, that is, try Abraham. "God cannot be tempted of evil, neither tempteth he any man:" but the words "tempt" and "temptation," are sometimes applied in scripture to those afflictive dispensations of Providence, which are designed to try the faith and patience of the saints; and which, indeed, in respect to the wicked, often prove the occasion of calling forth and manifesting the corruption and malignity that is in their hearts. Thus God tried Abraham; not to inform himself, for he knew what was in his servant, and had himself imparted that exalted faith, by which Abraham was enabled to stand the fiery trial; but that his faith and obedience being tried, might be found to praise and honour and glory, and handed down as an illustrious example to all succeeding generations. The nature of the trial was most peculiar, as applied to the tenderest feelings of the parent, and the graces of the saint. "Take

now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." Abraham might have reasoned, "Can it be from God? a command to offer in sacrifice a human victim, and that victim my own son, a son bound to my heart by ties of such peculiar endearment! If it please God to recall this precious gift, why not remove him by the ordinary stroke of sickness and death? but must his father become his murderer? Beside, Isaac is the son of promise, the only son, and of him Jehovah has said, 'In Isaac shall thy seed be called.' Isaac is appointed as the head of the great nation; Isaac is he in whom all the families of the earth are to be blessed; but if Isaac be thus prematurely cut off, how, then, shall these promises be fulfilled?" But Abraham had learned, that obedience to God's commands is the business of the saint, and that it is no part of his concern to provide for the fulfilment of the promises. He therefore rose up without hesitation, and proceeded on his journey towards the fatal spot.

What a "surprising instance of the efficacy of Divine grace, in rendering every power, passion, and thought of the mind subservient to the will of God!"—"Lot lingered, even when his own deliverance was at stake; but Abraham rose early in the morning, in prompt obedience to God." Such is the difference between languid and vigorous piety! Abraham, it appears, did not inform Sarah of the command he had received, lest her weakness might shake his own firmness, or interrupt his progress. He took no more attendants than were required to convey the necessary materials; and, on his arrival within sight of the appointed spot, he left them behind, and proceeded, accompanied only by Isaac, the destined victim.

Three days had elapsed on the road, during which time Isaac had probably inquired, at least in thought, as to the object of the journey; but now Isaac himself was employed to carry the wood to a retired spot, he at once perceived that his father was about to build an altar and offer a sacrifice. Happily for this amiable youth, these were not strange things to him. He had been accustomed from his earliest childhood to join in the worship of his father's God, and he knew that communion was held with him by sacrifice; but one important deficiency immediately struck his mind, and he asked, with a touching simplicity that must have moved, if aught could move, the patriarch's noble soul, "My father, behold the fire and the wood! but where is the lamb for a burnt-offering?" And Abraham said, "My son, God will provide himself a lamb for a burnt-offering." Such was the strength of his faith, that he felt fully assured God would in some way provide for the fulfilment of his promises; and though he expected to sacrifice his son on the altar, and to see him consumed to ashes, yet he believed that God was able even to raise him from the dead, from whence also he received him in a figure. Abraham's answer to Isaac, however, was not only the language of faith, but that of unconscious prophecy. God did indeed provide himself a victim—not Isaac himself, but a substitute for Isaac.

Abraham proceeded to build the altar; he laid the wood in order, then bound Isaac his son, and laid him on the altar on the wood, and stretched forth his hand, and took the knife to slay his son. But at this critical moment, the angel of the Lord arrested the stroke. "For-

bear, lay not thine hand upon him, for now I know (or now it is manifest) that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

Abraham as a sinner was justified before God by faith alone; this St. Paul proves, Rom. iv. 1—5. But as a professing believer, his faith was justified, i. e. its sincerity was fully attested, by his works: thus St. James argues, James ii. 21—23. His faith and love thus tried and established, and his son restored, Abraham looked round, and beheld a ram caught in the thicket; and he went and took the ram, and offered him for a burnt-offering instead of Isaac. As a memorial of this wonderful deliverance, Abraham called the name of the spot, *Jehovah-jireh, the Lord will see, or, the Lord will provide*. At this time, Jehovah renewed and confirmed all his former promises to Abraham, that in him and in his seed the whole earth should be blessed. From the whole transaction we learn that God's commands, not his promises, are to be the rule of our obedience. His commands and his providences never contradict his promises, however for a while they may seem to do so. The way to have our temporal enjoyments sweetened and sanctified, is to hold them always ready to resign at the command of God. That command may sometimes call for our dearest treasure, perhaps that on which all our usefulness as well as all our enjoyment seems to depend; but in giving it up, we may rest assured that both will be ultimately promoted.

Saints, at your heavenly Father's word,
Give up your comforts to the Lord;
He will restore what you resign,
Or grant you favours more divine.

This transaction has ever been considered typical of the great substitute which God appointed for guilty man. Abraham's love to God was proved, in that he withheld not his son from him; and "God so loved the world, that he gave his only begotten Son actually to bleed and die for it." This "mount of the Lord," where Isaac was offered, seems to have been marked out as the scene of great events connected with the offering and the acceptance of substitutional sacrifices. Here David offered sacrifices when the plague was consuming the thousands of Israel, and the Lord accepted him, and answered him, and commanded the destroying angel to sheathe his sword. On this mountain Solomon was directed to build the temple, where, for a succession of ages, burnt-offering and incense were daily presented. And very near, if not on the very same spot, the Saviour of the world was crucified and presented himself an offering and a sacrifice of a sweet-smelling savour.

From this time, Abraham appears to have lived in much domestic happiness, but death, which breaks in upon the most harmonious families, deprived the patriarch of his beloved Sarah. This event occurred at Hebron, in the plain of Mamre, when Isaac had attained the age of thirty-seven years. On this occasion, Abraham discovered much of the tenderness of the man, and the faith of the saint. He deeply and tenderly mourned the loss of one so long and so intimately endeared; and he desired to deposit her mortal remains in the land of Canaan, as an earnest of his believing expectation that her posterity would one day, according to the promise of Jehovah, possess that land.

Accordingly, he applied to the sons of Heth, and purchased, of Ephron the Hittite, the cave of Machpelah. This is worthy of notice, as the first money transaction we read of in the world; and it had been well if all transactions of that nature had been similarly characterized. The whole is very pleasing, as an instance of the simplicity of ancient manners, and also an example of that frank, generous, and courteous behaviour which ought especially to mark all the dealings of persons professing godliness. Abraham's first possession in the land of Canaan was a burying-place—touching memorial that he was but a stranger and a sojourner even in the land of promise! but, happy for him, he sought a better country, that is, a heavenly, a city which hath foundations, whose builder and whose maker is God. He looked forward with composure to the hour when his mortal part should rest in the cave of Machpelah beside his beloved Sarah; he looked forward with confidence to the time when the promises of God should be fulfilled to his posterity, and by the penetrating eye of faith he discerned afar off the glorious day of Him who in due time brought life and immortality to light by the gospel.

Abraham's next concern was, to seek a suitable partner for his beloved son Isaac. The charge of this important affair was entrusted to an aged and faithful servant, probably Eliezer of Damascus. Abraham's great concern was, that his son should not be unequally yoked with an idolatress. On many occasions, Abraham had proved himself willing to interchange all the civilities of good neighbourhood with the Canaanites among whom he dwelt: yet he would on no account consent to take their daughters into his family in marriage; well knowing that the influence and example of ungodly mothers would be the most likely means of corrupting their offspring, and thus counteracting the design of God in separating his family for the maintenance of true religion on the earth. Abraham, therefore, determined on sending to Haran, to seek a wife for Isaac from among the family of Nahor, who had forsaken Chaldean idolatry. Nor was it deemed expedient to send Isaac himself on this expedition. The residence of the family was now settled in the land of promise, which Isaac must not leave, but at the Divine signal. Should he go to Haran, and make choice of a wife there, it was probable, that, through her influence, and that of her family, he might be induced to settle there: but, on the other hand, should this embassy be transacted by a confidential, but disinterested person, it would be a trial of faith, in the female selected, whether she would be willing to enter into such an engagement, and on such a journey, in expectation of that good which she had not beheld, but which the Lord God of Abraham had promised. Piety marked the enterprize at the outset, and at every step of its progress; and the blessing of Heaven, which had been earnestly sought in the way of duty, was seen eminently to rest upon it. When Abraham dismissed his servant, he scarcely expected to witness his return. It, however, pleased God to prolong his life nearly forty years, so that he beheld the happy union of his beloved Isaac with Rebekah, and saw two hopeful grandsons rising towards manhood.

There is one circumstance recorded in the life of Abraham, on which some degree of ambiguity rests. It is his marriage with Keturah, by whom he had six sons. Some have supposed that Keturah was a

secondary wife during the lifetime of Sarah; but, on the whole, there appears more reason to conclude that this marriage took place after her death. Abraham provided liberally for these children, as well as for Ishmael; but he took care to settle them abroad in his lifetime, so as to secure to Isaac a peaceable possession of the inheritance.

At length, Abraham died in a good old age, having attained the age of one hundred and seventy-five years. He died in faith, not having received the promises; but having seen them afar off, and been persuaded of them, and embraced them. His happy spirit soared to the possession of that bright inheritance after which he had long aspired; and his mortal remains were committed, by his sons Isaac and Ishmael, to a peaceful repose in the cave of Machpelah: Gen. xi.—xxv. Heb. xi. Rom. iv. Gal. iii., iv. James ii.

ABSALOM—AB'-SA-LOM.

FATHER OF PEACE, *or*, PEACE OF THE FATHER. The son of David, king of Israel; his mother's name was Maacah, daughter of Talmi, king of Geshur. This young man was distinguished for personal beauty, and especially for his remarkably fine head of hair; when thinned, it yielded two hundred shekels weight: this weight has been differently computed; some have estimated it at six pounds, English weight, but this surpasses all probability; others have, with greater appearance of reason, reckoned it at thirty-one ounces, a weight which some individuals, though very few, have been known to equal.

It is much to be lamented, that so beautiful a person was disgraced by the influence of evil and ungoverned passions, and that his comely appearance is the best thing recorded of him. Absalom had a beloved sister, Tamar, on whom Amnon (their brother by another mother) basely inflicted a cruel injury. It is not to be wondered, that Absalom's indignation was excited; but instead of remonstrating with his brother, or even openly avowing his resentment, he harboured and studiously concealed a determination to inflict deadly revenge. Accordingly, two years afterwards, he invited all the royal family to a feast on occasion of sheep-shearing; and when Amnon had drunk freely, employed persons to assassinate him. In this fatal instance, we see an awful caution against the beginnings of sin. He who controls not the first workings of passion, or resists not the first approaches of temptation, little knows to what excesses he may be hurried. "The beginnings of [sin] are as when one letteth out water, therefore leave it off before it be meddled with."—"A brother offended, is harder to be won than a strong city; and their contentions are like the bars of a castle." Let these weighty precepts sink deep into the minds of the young, and influence their conduct to those with whom they are most intimately connected, and with whom they most familiarly associate. Be careful to avoid giving offence; be slow to take it; shudder at the thought of harbouring resentment, and rather hasten to be reconciled: "Let not the sun go down upon your wrath."

Conscious that this act of violence must greatly grieve and incense his royal father, now the mourning parent of a dishonoured daughter and of a murdered and a murderous son, Absalom fled for protection to his grandfather, Talmi, the king of Geshur: there he remained three years. At length, his uncle Joab devised a stratagem, by which David was induced to admit Absalom's return to Jerusalem; though he still forbade

him his presence. This disgrace continued two years longer: at length becoming weary of his seclusion from court, (for his subsequent conduct proves him a stranger, both to genuine repentance, and to a sincere desire after his father's forgiveness, and a renewal of affectionate intercourse,) Absalom desired Joab to intercede for a reconciliation. Joab declined the task; and Absalom, to shew his resentment, and, as it were, drive his uncle to comply with his request, commanded his servants to set fire to a field of barley belonging to Joab. This brought about an interview between Joab and Absalom; Joab was induced to apply to David for his entire forgiveness, and Absalom was received into favour as before. But he basely requited the paternal and royal clemency thus extended to him; for he not only gratified his ambition, his love of display and admiration, by setting up a magnificent equipage, and arrogating to himself all the pomp and state of the heir-apparent to the throne,—but he even conspired against the honour of his father's government, and endeavoured to usurp his father's place in the affections of the people, insinuating that their affairs were neglected, and expressing a wish that he were in authority, then would he secure the regular administration of justice. After secretly pursuing this course four years, he considered matters ripe for revolt. He left Jerusalem under pretence of performing a vow at Hebron, whither he went attended by two hundred men, who apparently were quite unconscious of his wicked design; but, at the same time, he sent emissaries throughout Israel, who proclaimed that Absalom reigned in Hebron. So effectually had he undermined his father, and ingratiated himself in the affections of the people, that a great number resorted to him, and he was acknowledged king by the greater part of Israel. Among others, Ahithophel, David's intimate friend and chosen counsellor, revolted to Absalom. On receiving intelligence of this unnatural rebellion, the king was greatly distressed, and fled from Jerusalem, accompanied by a few faithful adherents, leaving ten of his concubines in the palace.

Immediately on his father's retreat, Absalom went to Jerusalem, where he was favourably received. At the advice of Ahithophel, he publicly abused his father's concubines; thus openly defying his authority, and precluding all possibility of reconciliation. Ahithophel farther proposed, that troops might be sent in pursuit of David: but Hushai, David's friend, had professedly joined Absalom's party, in order to detect and contravene their movements; and he diverted Absalom from following this counsel. The pious king had carried his sorrows and anxieties to the throne of grace, and there had implored, "O Lord, I beseech thee, turn the counsel of Ahithophel into foolishness." Accordingly, Absalom was influenced to adopt Hushai's counsel, rather than that of Ahithophel; and thus David was preserved, and Absalom brought to his deserved recompense.

The day following, Absalom collected his forces; and having made Amasa his captain, and crossed the river Jordan, prepared to attack the king his father. David's army was conducted by Joab; and such was the tenderness of the venerable monarch towards his rebellious and unnatural son, that, before the engagement began, he entreated his officers, saying, "Deal gently with the young man for my sake, even with Absalom." Such is the long-suffering tenderness and undying affection of a parent's heart! Oh, how base must be that youth, who can persist in

piercing such a heart with anguish! Surely, while there is a God that judgeth in the earth, such wickedness will not go unpunished. The armies met in the wood of Ephraim; that of Absalom was routed, twenty thousand men were killed, and Absalom himself fled precipitately on a mule. In passing through the forest, the boughs of a large oak caught his flowing tresses, and entangled them; his mule at the same time going very swiftly, left him hanging in the tree, unable to extricate himself. Thus, that which had been his pride, proved his destruction. Joab being informed of his situation, took three darts, and thrust them through his heart. While he yet breathed, ten of Joab's armour-bearers came up and smote him, that he died. His body was thrown into a pit in the wood, and a large heap of stones laid on him. On hearing of the fate of his unnatural child, David burst into the most pathetic lamentation—"O my son Absalom, my son, my son Absalom! would to God I had died for thee, O Absalom my son, my son!"

During his life-time, Absalom had been ambitious of posthumous fame; and he sought it, not in the only legitimate and effectual way, by deeds worthy to be had in remembrance, but by erecting a monument which should bear his name. It has, indeed, borne his name; and if the accounts of travellers may be credited, does so still; but it is only a memorial of his infamy; and so great and lasting has been the abhorrence of the son's unnatural rebellion against his father, that all who pass by, cast a stone in token thereof; and so great a heap of stones has accumulated, as almost to conceal the original tower. At the time of erecting this pillar, Absalom had no son: at one time he had three sons, and one daughter named Tamar; but probably the sons all died. The daughter is supposed to be Tamar, who married Rehoboam king of Judah.

From the history of Absalom we learn the vanity of personal beauty and exalted station, if the soul be deformed and degraded by base and malignant passions; and the insufficiency of a godly parentage and pious education, when unconnected with personal religion. It is to be feared that David was too indulgent a parent, and that the mothers had much to do in the education of their children. If their example were evil, it would do much to counteract all the pious instructions of the father; and was, probably, one cause of the many domestic troubles in that family. Hence, how important is it that family discipline should go hand in hand with family instruction, and that both parents should be of one mind. Absalom's case, as already observed, affords a solemn warning against yielding to ungoverned passion; and especially cautions young persons against that too common crime, disobedience to parents. When Absalom, in his childhood, discovered a self-willed disposition, and spurned the gentle yoke of his kind and pious father, he perhaps little thought whither it would lead him: had he then been told, that this was but the beginning of a course which should lead him on to conspire against the peace, the government, and the life of his father, and which should issue in his own premature and ignominious death, he would have started at the horrid picture, and said, with indignation, "Am I a dog, that I should do these things!" Yet he proceeded step by step, with awful ease and rapidity, to that wretched consummation. Alas! he has been followed by too many guilty youths; who, when dying under the hand of the executioner, or under the consequences of their own vice, have traced, as the first step in their fatal career, the sin of disobedience to parents.

It has been often and justly observed, that no sin has been more frequently marked with the retributive justice of God in this world. Let disobedient children read and tremble at the denunciations of God, and at their fulfilment in cases like that of Absalom: "Cursed be he that setteth light by father or mother," Deut. xxvii. 16. "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness," Prov. xx. 20. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it," Prov. xxx. 17. On the other hand, let it be remembered, that for children to honour and obey their parents, is right in the Lord, and honoured with his especial approbation; and let young persons cultivate that lovely spirit of submission and obedience, which is among the fairest prognostications of future excellence and happiness. The narrative of Absalom's short and sinful career will be found in 2 Sam. xiii.—xviii. (See article DAVID.)

ACHAICUS—A-CHA'-I-CUS.

A native of Achaia. One of the early disciples, mentioned with cordial kindness by St. Paul. 1 Cor. xvi. 17. He, with Stephanus, Fortunatus, and Timotheus, was the bearer of that epistle.

ACHAN or ACHAR—A'-CHAN.

A TROUBLER, or, HE THAT BRUISES. Achan was the son of Carmi, of the tribe of Judah. At the time of the conquest of Canaan under Joshua, Jericho, being the first city that was taken, was to be consecrated as a sort of first-fruits to the Lord; and the people were forbidden, under an especial curse, to take any part of the spoils for their own use. But Achan secreted several valuable articles, hoping to enrich himself undetected. Shortly afterwards, Joshua sent men to take the neighbouring town of Ai; but they were discomfited, and compelled to retreat. Distressed and discouraged, they humbled themselves, and cried to the Lord for relief. How remarkable the answer, "Israel hath sinned, and transgressed my covenant which I have commanded them; for they have taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." Ah! who can flatter himself that he sins unobserved, while those eyes, that are as a flame of fire, penetrate, not only the deepest shades of night, and the inmost recesses of concealment, but even the very first thought and purpose of the guilty heart.

On the following morning, by Divine direction, Joshua assembled all the tribes, and gave forth the lot; which is indeed a solemn appeal to the Divine omniscience, and ought never to be lightly resorted to on any occasion. The lot fell on the tribe of Judah; then the families were taken, and it fell on that of Zarhi; then the households, when that of Zabdi was taken; and, lastly, the guilty individual, Achan, singled out. Joshua mildly and earnestly exhorted the criminal to a confession of his guilt, both for the glory of God, and the satisfaction of Israel! He immediately complied; and, oh, how touching the relation! how awful and accurate a delineation of the progress and climax of sin! Achan answered Joshua, and said, "Indeed, I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the

midst of my tent, and the silver under it." "With what beautiful simplicity has the infant's sacred poet expressed the petition which such a confession suggests :—

"Guard my heart, oh God of heaven!
Lest I covet what's not mine;
Lest I take what is not given,
Guard my heart and hands from sin.

Joshua sent men to Achan's tent, where the spoil was discovered as he had described. Then taking the offender, and his ill-gotten wealth, he presented them before the Lord, to await his sentence. Achan and his family (who, in all probability, shared his guilt) were immediately stoned to death; and his property of every kind committed to the flames. After which, the children of Israel reared a heap of stones on the spot, as a memorial of the awful judgment there inflicted; and the valley, which lies to the north of Jericho, was called the valley of Achor, or *trouble*, according to the word of Joshua, who said unto Achan, "As thou hast troubled Israel, so the Lord shall trouble thee this day." Joshua vii.

ACHBOR—ACH'-BOR.

A RAT, otherwise BRUISING, or, ENCLOSING A WALL. (1.) Achbor, father of Baal-hanan, king of Edom. Gen. xxxvi. 38, 39. (2.) An officer in the court of king Josiah, sent by him to consult the prophetess Huldah concerning the book of the law. 2 Kings xxii. 12, 14. (3.) The father of Elnathan. Jer. xxvi. 22.

ACHIM—A'-CHIM.

I WILL PREPARE, or, CONFIRM. Achim, of the tribe of Judah, mentioned in the genealogy of our Saviour. Matt. i 14.

ACHIRAM, or AHIRAM—A-HI'-RAM.

THE ELEVATION OF MY BROTHER. The chief of a family of the tribe of Benjamin, when Israel came out of Egypt. Numb. xxvi. 38.

ACHISH—A' CHISH.

THUS IT IS; or, HOW IS THIS? Achish was the king of Gath, with whom David sought shelter from the persecuting rage of Saul. Being recognized by some of the servants of Achish, and his martial prowess remembered, David was alarmed for his safety, and feigned madness. Three or four years afterwards, Achish being acquainted with David's valour, and informed of the cruelty of Saul, willingly received David into Gath, with six hundred men, and their families. After this, Achish gave him Ziklag, and confided much in his honour and bravery. On one occasion, when the Philistines went to battle against Israel, David was in a great strait, and well nigh compelled, by gratitude to Achish, to take arms against Israel; but the princes of the Philistines distrusting him, he was thus relieved from his dilemma. Shortly after the battle of Gilboa, when Saul and his sons were slain, David removed to Hebron, and Achish is no more mentioned. 1 Sam. xxi. xxvii.—xxix.

ACHSAH—ACH'-SAH.

ADORNED, or BURSTING OF THE VEIL. The daughter of Caleb, said to be a young woman of extraordinary beauty and spirit, promised, by her father, to him who should take Kirjath-sepher, afterwards called Debir, which fell to his lot, in the division of Canaan under Joshua. Othniel, a relation of Caleb, performed this exploit, and received Achsah as his

bride. On the day of her marriage, at her husband's suggestion, she requested her father to add to her marriage portion, which consisted of south and high lands, some lands in the valley, which were well watered, and would consequently be more fertile. He granted her request, and gave her both of the upper and the nether springs. The request of Achsah has often been accommodated, in the language of prayer, to express the blessings of providence and grace, which we seek at the hands of our heavenly Father: well for us, if we were always as much alive to our eternal interests, as Othniel and Achsah to those that were temporal. Joshua xv. 13—19.

ADAH—A'-DAH.

AN. ASSEMBLY, or ADORNED. One of the two wives of Lamech, mother of Jabal and Jubal. Gen. iv. 19, 20.

2. ADAH.

One of the wives of Esau, and mother of Eliphaz his first-born son. Gen xxxvi. 2. 4.

ADALIAH—A-DA-LI'-AH.

THE WITNESS OF THE LORD. One of this name was of the tribe of Levi, son of Ethan and father of Zerah, 1 Chron. vi. 41; another was of the tribe of Benjamin, 1 Chron. viii. 21; a third was of the race of Aaron, 1 Chron. ix. 12; and a fourth was among the Jews who returned from Babylon. He was one of those who dismissed their Gentile wives, taken contrary to the law, Ezra x. 29.

ADALIAH—A-DA-LI'-AH.

ONE THAT DRAWS WATER. The fifth son of Haman, hanged with his brethren at the command of Ahasuerus, Esth. ix. 8.

ADAM—AD'-AM.

EARTHLY MAN, RED. The first man created by God: the name signifies mankind in general; and was given by God himself to our first parents; nor was it till after the fall, that the name was restricted to the father of the human race, and that to his wife was given that of Eve. Man is evidently spoken of as the most distinguished effort of creating power, concerning the formation of which any account is given in Scripture. The universe was prepared for his reception and accommodation; the earth as his place of abode, its produce for his sustenance, the skies for his canopy, the sun and moon and stars to illuminate and decorate the scene, the living creatures of every form to be in subjection to him; and when all was prepared and pronounced very good, the inhabitant was created and introduced. His production is described as the result of a special council; "God said, let us make man in our image, after our likeness." "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul:" thus forming a link between the animal and the spiritual world, uniting the dust of the earth with the breath of the Almighty; and possessing that consciousness of right and wrong, which rendered him a fit subject for moral government. Man was made in the image of his Creator. Much controversy has been exercised, as to the nature of this image. It appears to have been partly natural, and partly moral; the former consisting in the endowment of reason and erectness of form, which fitted him, and represented him as fitted for, dominion over the creatures; the latter consisted in righteousness and true holiness, by which he was qualified for communion with his Creator.

Adam thus created was placed in the garden of Eden, the most delightful spot in creation; and the characteristics of his state here were employment and enjoyment. Man was not made to be idle. Even in a state of perfect innocence and bliss, and when his all-wise Creator appointed for him the happiest state that could be selected, he was set in the garden "to dress it and to keep it." What a strange mistake is that which connects indolence with happiness! Wherever we see an indolent man, whether rich or poor, we see an unhappy wretch; and wherever we see an individual actively and carefully employed, let his outward circumstances be what they may, we may take it for granted he is not miserable. In this delightful paradise, every object was brought under tribute to man's enjoyment. His senses were regaled with beauty, fragrance, and melody. His appetite feasted with the richest and most delicious fruits; the various creatures waited round him in harmless and willing subjection, and he held intimate converse with the heavenly world.

As capable of a law, man was necessarily under the law of his Creator; he was bound to every moral duty, and all were delightfully easy, as being in entire harmony with his own innocent nature. It pleased God to add one positive injunction, as a test of man's subjection and obedience: all the various trees of the garden were freely given to man for his use and enjoyment; one only was restricted, called the tree of knowledge of good and evil. The fruit of this tree was strictly prohibited, and an awful penalty annexed to transgression: "Thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die." The promise of life, however, was implied in connexion with obedience; and, indeed, man in a state of innocence had free access to the tree of life, which seems to have been a symbolical intimation that while he maintained his allegiance, he and his posterity would continue to enjoy the blessings of the life then imparted, until it should please their great Creator, of his boundless goodness, to crown them with everlasting bliss.

To Adam was assigned the office of naming the inferior creatures. Hence he must have been endued by his great Creator with an intuitive knowledge of the respective powers and properties of these numerous creatures, and with language in which to describe and express his ideas. It is generally supposed that the Hebrew is the original language, or comes nearest to it, as the names of animals, in that language, are most strikingly descriptive of their various dispositions.

While engaged in this work, Adam observed, that to each of the inferior creatures a mate was assigned, while he had as yet no companion. It does not, however, appear that he felt any deficiency; but his benevolent Creator, who had formed him for society, in due time provided a help meet for him; for, while Adam slept, the Lord took from him one of his ribs, and formed woman, and brought her to him, and gave her to be his companion and wife, instituting it as a standing law of nature, that, through all the generations of mankind, a man should in some measure leave his original connexions, and cleave to his wife, and become one with her. Pure and elevated as was the original bliss of Adam, it doubtless received a great accession, in obtaining a suitable companion, similar in nature, and capable of holding rational and spiritual intercourse, and of joining him in the contemplation of their great and beneficent Creator. It appears probable that Eve was

created, and presented to Adam on the evening of the sixth day, and that then both joined in the celebration of the first sabbath.

Scripture nowhere informs us, how long man continued in a state of innocence, and it becomes us to be modest in our conjectures; but it appears probable that the time was but short, for a very short portion of the sacred narrative is occupied ere it relates the sad history of the fall. It is evident from the tenor of scripture, that there are, in some part of Jehovah's domain, a vast multitude of spirits, both good and evil, who have access to the minds of man; and it appears that the leader of these evil spirits assumed the form of the serpent, (a creature of uncommon beauty and sagacity, and with which man was then perfectly familiar,) in order to seduce man, from his obedience. The serpent is represented as speaking and reasoning with Eve; on this subject many questions might be started, much more curious than useful. Without at all entering into them, we may follow the simple declarations of scripture, and say, that the great enemy of mankind accosted Eve, who too readily parleyed with him, and was led to question the certainty of the threatening, and the equity of the restriction, to desire the prohibited fruit, to pluck and eat, and then to persuade her husband to share with her the guilty gratification. Eve had been deceived by the assurances of the serpent, that the punishment threatened was by no means certain, and that the effect of the fruit, so far from being fatal, was most desirable: but Adam was not thus deceived; he appears to have sinned with his eyes open, and to have done it from love to his wife; he hearkened to her voice, and plunged headlong into her sin. The dearest and most lawful attachments may prove a snare; and though father or mother, husband or wife, son or daughter, should tempt us to forsake God, we must not hearken.

No sooner had Adam and his wife transgressed, than they became the subjects of conscious guilt. They felt ashamed of the nakedness of their bodies, of which they had not before been conscious, and they attempted to cover themselves with fig-leaves: both circumstances afford a lively emblem of the state of their souls, made naked and exposed by sin, and in vain attempted to be covered, instead of cured, by all their specious contrivances. The next evidence and effect of a guilty conscience was, that the transgressors avoided the presence of God, which had before been their highest delight. "They heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden." It has been very justly observed, that "the cool of the day," which to God was the season for visiting his creatures, may, as it respects man, denote a season of reflection. We may sin in the day-time, but God will call us to account at night. Many a one has done that in the heat and bustle of the day, which has afforded bitter reflection in the cool of the evening: and such, in many instances, has proved the evening of life." The voice of God detected the criminals in their retreat, and summoned them to his bar; and, oh how great the mercy and long-suffering of God, who, when he knew their guilt, condescended to give them a hearing, and forbore to cut them off at a stroke! It is truly affecting to observe the mean subterfuges to which guilt reduces an individual. "I was afraid," said Adam, "because I was naked, and I hid myself:" he acknowledges the effects of his crime, but would fain conceal the

crime itself: again he is challenged, "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" Thus convicted, surely an ingenuous mind would have yielded, and falling in humble prostration before God, would have said, I have sinned, and thus and thus have I done;" but such is the hardening nature of sin, that even when it was impossible to deny or conceal the crime, the sinner came not to a frank confession, but, by an equivocating circuitous explanation, sought to extenuate his guilt, and even, in some degree, to throw back the blame on God himself: "The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat." Alas, such is the spirit of fallen man to this day: how prone are we, instead of taking to ourselves the blame of our actions, to charge them upon the friend or companion that enticed, the circumstances that almost rendered it necessary, the situation of life in which Providence has placed us, the dispositions and propensities with which he has endowed us: "The foolishness of man perverteth his way, and his heart fretteth against the Lord." •

Without replying to these perverse insinuations, Jehovah proceeded to deal with the offenders, passing sentence, first on the serpent, then on the woman, and last on the man; and through them, as the parents of the human race, on mankind in general. In the doom of the serpent, or rather of Satan in the form of the serpent, is conveyed the first intimation of mercy to guilty man: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Here the transgressors might discern a gleam of hope: the threatened penalty of death was not to be immediately inflicted; they were to live and have seed, and the ruin of the great enemy who had seduced them was to be effected by one in human nature. The peculiar punishment of the woman consisted in the sufferings connected with childbearing, and in subjection to her husband; not that delightful and affectionate subordination natural between a weaker and more powerful creature, but subjection often to a tyrannical and oppressive control: wherever this exists, it is the consequence and the evidence of sin; and it reigns uncontrolled, wherever sin is not counteracted by the blessed influence of the gospel.

• Adam was reproved for hearkening to the voice of his wife when she tempted him to disobey God, and sentenced henceforth to toil for his bread; the earth, which had hitherto spontaneously yielded her richest produce, should henceforth become hard and sterile, or fertile only in noxious weeds and briars: affecting emblem, that, since sin entered the world, happiness is no longer its natural production! Weariness, vexation, and sorrow abound, while happiness is but as an exotic, which must be cultivated with care and diligence; which, even then, will be but blighted and dwarfish in its growth, and which must be transplanted to a more genial climate, where it can flourish in perfection.

But the sentence closed not without a reference to the original threatening, which, though for a while respite, should surely be inflicted at last. Labour, toil, and sorrow were man's allotted portion; but here comes its period—"all the days of thy life," "until thou return to the ground whence thou wast taken: for, dust thou art, and unto dust thou shalt return." No intimation is here given of the spirit surviving its tenement of clay, but we have elsewhere abundant information on this

all important subject, and we are not without reason to hope that our first parents were enabled to embrace the great atonement by which alone a guilty creature can be fitted for a blessed eternity.

Adam had acknowledged a sense of shame; and his condescending Creator furnished a supply of clothing; now necessary both for decency and for shelter. This clothing was of the skins of beasts; and hence it has been generally inferred, that the beasts were slain for sacrifice. It is certain, that, at a very early period, communion with God was maintained through the medium of sacrifices; a medium which must have been appointed, or it could scarcely have been devised, and certainly would not have been accepted. Their wants and weaknesses thus mercifully cared for, and a way appointed and opened for reconciliation with God, the guilty pair were expelled from the garden of delights which they had forfeited; deprived of access to the tree of life, of which before they might freely have partaken; and sent forth to seek a home and subsistence in the wide world.

It appears to have been at this time that Adam called his wife's name Eve, as the mother of the human race. No very long time elapsed after the fall, before Adam and Eve became the parents of a son, of whom it is affectingly remarked, and the remark applies to all their posterity, that he was born in their own likeness. Adam was created in the likeness of God; but by sin, he had forfeited and cast off that likeness; and his children are born in his own sinful, fallen image. Even though Adam might be, and, we cannot help hoping, was restored to the favour and image of God by that wondrous method of salvation then faintly revealed; yet this was a nature imparted, not inherent, and, as such, could not be communicated. It has been justly observed, "corruption runs in the blood, but grace does not. The wheat, if ever so cleanly winnowed before the seed is sown, still produces chaff." This is a humbling consideration, both to parents and children; it should urge parents to use every means in their power for correcting and eradicating that corrupt bias which they have been the means of transmitting, and should lead both parents and children earnestly to implore the influences of Divine grace, by which they may become partakers of a new and holy nature, and have the image of God restored in righteousness and true holiness.

It appears, that to our first parents was granted a numerous posterity, but there are only three of whom we have any particular account. The first-born, Cain, so named by his fond mother in her eager and mistaken joy—Cain, a *possession* or *acquisition*; for, said she, I have gotten a man from the Lord; probably supposing that this child was the seed referred to, as the destroyer of Satan, and restorer of the human race. It is pleasing to observe this pious acknowledgment of the blessing of children as from the Lord; but, alas! this child, so far from proving a comfort to his parents, became a source of the bitterest grief—a very monster in wretchedness, and an outcast from the presence of the Lord and the society of his father's family. The second son was Abel, who was apparently regarded with much less fondness of hope and expectation than his brother, but who lived to discover dispositions the most amiable, gentle, and pious. He was prematurely cut off by the murderous blow of a jealous brother, and Adam had the unspeakable misery of beholding death in its most horrid form, first triumphing

over his own lovely son, and calling down the vengeance of God on the head of a murderer, and of reflecting that that death was introduced by his own transgression. We trust, however, that Adam was no stranger to the power and grace of Him who, in the fulness of time, should, by dying, destroy the power of death, that is, the Devil, and deliver them, who through fear of death were all their lifetime subject to bondage.

The third son of Adam, mentioned, is Seth, born after the death of Abel and the banishment of Cain, and received by the parents as appointed of God to compensate them for the loss of Abel whom Cain slew. It appears, that though at first the parents were vainly elated with Cain, and rather disparaged his brother, yet, as the children grew up and discovered their dispositions, the partiality was justly transferred, and that in Abel the hopes of the family were concentrated. As for Cain, after his grievous crime, he was considered as no son, or worse than none, and the parents felt themselves childless until Seth was given, in whom they hoped to find a successor to Abel; and so he appears to have proved, for in his family true religion was preserved, when mankind in general became dreadfully corrupt. The life of Adam was extended to a period of 930 years, but we have no further particulars of his history.

This article must not be dismissed without an intimation, that Adam is expressly mentioned in Scripture as a type of Christ. The typical resemblance may be traced in several particulars, but is chiefly displayed in the relation which each bears to their respective descendants. Each is represented as a surety, trustee, or covenant head, and involving the interests of all who should in a certain way be related to them. Adam, as the natural head of the human race, by his transgression involved them in sin and death. Christ, as the spiritual head of his church, by his obedience and death procured for it pardon and life, grace and glory. Adam's history is contained in the first four chapters of Genesis. The comparison between Adam and Christ, though frequently alluded to, is chiefly drawn out at length, Rom. v. and 1 Cor. xv.

ADBEEL—AD'-BE'-EL.

A VAPOUR, *or*, A CLOUD FROM GOD; *otherwise*, ONE WHO VEXES *or* PROVOKES GOD. This is an awful name, but we have no particulars concerning him who bore it, except that he was the third son of Ishmael, and head of a tribe of Ishmaelites, Gen. xxv. 13.

ADDAN—AD'-DAN.

This individual being unable to prove his pedigree at the return from Babylon, was excluded from the number of true Israelites, Ezra ii. 59. How awful a disappointment awaits those who have passed on earth as the children of God and fellow-heirs with Christ Jesus, but who, not having the spirit of Christ, are none of his, and in the great day, when he makes up his jewels, shall be shut out of the heavenly city, with "Depart hence, I never knew you, ye workers of iniquity."

ADDAR—AD'-DAR.

A CLOAK, *otherwise*, POWER, GRANDEUR, EMINENCY. Addar was the son of Bela, and grandson of Benjamin, 1 Chron. viii. 3.

ADDI—AD'-DI.

MY WITNESS, ADORNED, PASSAGE, PREY. This name occurs among the ancestors of our Lord, mentioned by Luke iii. 28.

• ADER—A'-DER.

A FLOCK. Ader was one of those who took the city of Gath, 1 Chron. viii. 15.

• ADIEL—A'-DI-EL.

THE WITNESS OF THE LORD, one of the tribe of Judah; 1 Chron. iv. 36.

ADLAI—AD'-LA-I.

MY WITNESS, or, ADORNED. Father of Shaphat, the principal herdsman to king David, 1 Chron. xxvii. 29.

ADMATHA—AD'-MA-THA.

A CLOUD OF DEATH. Admatha was one of the seven principal officers belonging to the court of Ahasuerus, Esther i. 14.

ADNA—AD'-NA.

PLEASURE. A Levite, one of those who, after the return of the Jews from Babylon, dismissed their wives married contrary to the law, Ezra x. 30.

• ADNAB—AD'-NAH.

PLEASURE, DELIGHT. Two of this name are mentioned, one a valiant man, of the tribe of Manasseh, who left his party, and came to David at Ziklag, 1 Chron. xii. 20; the other, a general of the troops belonging to Jehoshaphat, king of Judah, 2 Chron. xvii. 14.

• ADONIBEZEK—A-DO-NI-BE'-ZEK.

THE LIGHTNING OF THE LORD, or, THE LORD OF LIGHTNING. He was one of the kings of Canaan at the time of its conquest by Israel. He was a powerful and cruel prince, and having, at various times, taken captive seventy kings, he caused their thumbs and great toes to be cut off, and commanded them to gather their meat under his table, thus insultingly triumphing in their degradation. There is not a more certain indication of a little mind and base spirit, than a disposition to insult the fallen; and such cruelty very frequently meets a just and manifest recompense, even in this life: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, and shall not be heard," Prov. xxi. 13.

After the death of Joshua, the tribes of Judah and Simeon marched against Adonibezek, who commanded an army of Canaanites and Perizzites. They defeated the army, slew 10,000 men, took the king prisoner, and requited his former cruelty by cutting off his great toes and thumbs. In this punishment he acknowledged the retributive justice of Providence, which meted out to him the same measure with which he had served others. Nothing can add a more severe sting to suffering, than the consciousness that we have inflicted like sufferings on others; and this is one, though but an inferior motive, for forbearing from all acts of cruelty and oppression: "Whatsoever ye would that others should do unto you, do ye even so unto them."

Adonibezek was carried as a prisoner to Jerusalem, where he died, Judges i. 4—7.

• ADONIJAH—AD-O-NI'-JAH.

THE LORD IS MY MASTER. Adonijah, the fourth son of David, was born at Hebron, while, as yet his father was acknowledged as king, only by part of the tribes of Israel.

When Amnon and Absalom, the elder sons of David, were dead, Adonijah seems to have considered himself the rightful heir to the throne; and as David, in the feebleness of age, became incapable of

attending to the affairs of government, he became desirous of being acknowledged as king before his father's death. He therefore assumed great state, set up a magnificent equipage, chariots, horsemen, and fifty running footmen, by whom he was constantly attended. It is surprising that David never reproved him for this, nor took any measures for dispelling his ambitious expectations, though perfectly aware that Solomon was divinely appointed as his successor on the throne. But David, in many instances, appears to have been too indulgent a father, and Adonijah was the eldest* of the royal family, remarkably handsome in his person, greatly beloved by the king, and favoured by a strong party at court: among these were Joab, the head of the army, and Abiathar,† the chief priest. But the prophet Nathan, and the high priest Zadok, opposed his influence, they being perhaps better acquainted with the Divine intentions respecting Solomon, and more conscientiously actuated by obedience to them. Benaiah, the captain of the king's guards, was also opposed to Adonijah, and, indeed, the principal part of the army.

Notwithstanding this opposition, Adonijah, determined to try the strength of his friends, prepared a sumptuous entertainment near the fountain of Rogel, to the east of the city, and invited to it all the king's sons, excepting Solomon, and all the principal persons of Judah, excepting Zadok, Nathan, and Benaiah, intending at this meeting to get himself proclaimed king; but his plots were detected through the vigilance of Solomon's friends. Nathan the prophet informed Bathsheba, the mother of Solomon, what was going on; and advised her to go in, and lay the matter before the king, and remind him of his promise to her that Solomon should be his successor. While she was thus engaged, Nathan, according to a preconcerted plan, came in, and seconded all she had said, at the same time asserting that Adonijah had just caused himself to be proclaimed king, with cries of "Long live king Adonijah!" On hearing this, David roused himself, and with great promptitude ordered that Solomon should be set on his own mule, and taken to the fountain of Gihon, west of the city, attended by Nathan, Zadok, Benaiah, and some other chief officers, and there invested with royal honours. Afterwards, he was to be brought back in state, seated on the throne, proclaimed king with the sound of trumpets, and invested by his father with the government of Judah and Israel. This was immediately executed; and the first intimation which Adonijah and his guests received of these important movements was in the acclamations of the people, "Long live king Solomon!" At this they were thrown into the greatest consternation, and dispersed as they could, leaving Adonijah to provide for his own safety. Accordingly, he fled to the tabernacle, and laid hold on the horns of the altar, and entreated that Solomon would spare his life. Usurpers generally prove themselves cowards, when brought into circumstances of danger by the detection of their plots; they want that inward consciousness of innocence

* So it is generally supposed: for, though mention is made of Chileab and Daniel, (probably the same child under two names,) as the third son of David, as no further mention occurs than the birth, it probably did not live to maturity; at all events, Adonijah was the eldest born after his father became king, and hence might consider himself entitled to succeed to the crown.

† At this time there were two high priests in Israel.

which makes the righteous as bold as a lion. Solomon discovered a suitable magnanimity, by sending to Adonijah a message, that, if he proved himself a worthy man, and henceforward acted as a peaceable subject, not a hair of his head should be injured on account of what had passed; but, at the same time, warned him that any future act of disloyalty should certainly be punished with death. Thus encouraged, he ventured into the presence of the king, and made his obeisance to him; after which, he was commanded to go to his house, intimating that his security from future plots would be promoted by his living in privacy and retirement from the affairs of state.

It is commonly said, "experience makes fools wise;" but this is not always the case. Some, who have severely smarted from the effects of their own folly, will yet be trying the dangerous experiment again. It was thus with Adonijah; though his ambition had already brought his life in peril, when a new temptation presented, he readily yielded to his ruling passion; or rather, he gave evident proof, that though his own safety had required for a while the suppression of his treasonable schemes, the principles of ambition had never ceased to operate in his heart. Immediately on the death of his father David, Adonijah formed the project of marrying Abishag, the young and beautiful wife of his old age; for this purpose, he prevailed on Bathsheba to intercede with Solomon for his permission. But Solomon quickly discerned the extent of the design, which Bathsheba had not suspected. To aspire to the seraglio of a deceased monarch, was considered in fact as aspiring to the throne. Accordingly, Solomon replied, "Why dost thou ask this thing of me? Why not at once ask the kingdom, which is evidently the real object of his grasp. Adonijah has spoken this against his own life. He shall surely be put to death this day." This order was immediately executed by Benaiah, the son of Jehoiada. 1 Kings i. ii.

ADONIRAM—A-DON-I'-RAM.

THE LORD IS RAISED, or, MY LORD HAS RAISED ME. Adoniram returned from Babylon with six hundred men of his family. Ezra ii. 13.

ADONIKAM—A-DON'-I-KAM.

MY LORD IS MOST HIGH. He was the receiver of Solomon's tributes, and chief director of the thirty thousand men whom that prince sent to Lebanon to cut timber. 1 Kings iv. 6. v. 14.

ADONIZEDEK—A-DON-I-ZE'-DEK.

JUSTICE OF THE LORD, or, LORD OF JUSTICE. Adonizedek was king of Zedek, or Jerusalem, (elsewhere called Jebus, and Salem.) Having heard that the Gibeonites had made league with Joshua and the Israelites, and that the cities of Jericho and Ai were destroyed, this king, struck with terror, set about to devise means for preventing their farther conquests. He formed a league with four other Canaanitish kings, and they all marched against Gibeon, and besieged it. The Gibeonites immediately sought succour from Israel, and Joshua, selecting some of the most valiant men of his army, hastened to the spot, and fell in with the enemy at break of day. The Lord spread a terror among the troops of the confederated kings, so that Joshua, pursuing them, made dreadful slaughter among them. During their flight, there fell a dreadful tempest of hailstones, of such an extraordinary size, that they did more execution than the sword of Joshua. Thus the heavens fighting with them from above, and the Israelites in their rear, they were thrown into

the utmost confusion, and fled hither and thither, at random : yet none of them escaped, for, at the voice of Joshua, the sun and moon stayed in their course, and prolonged the daylight, so as to afford the Israelites an opportunity of pursuing and completing the destruction of their scattered enemies.* Seeing no prospect but that of destruction, the five kings fled into a cave near the city of Makkedah ; but Joshua, being aware of this, caused the mouth of the cave to be stopped with great stones, and set men to guard it. In the evening, having left pursuing the Canaanites, Joshua commanded these five kings to be brought forth, and bade his principal officers to set their feet on their necks, as an earnest that thus all their foes should be subdued. After this, they were hanged on trees, and buried in the cave where they had concealed themselves. It is a hopeless thing to fight against God and his people, and a blessed thing to have Him for our helper and ally, who has all nature under his control, and can make the very elements subserve his purposes, either for the protection of his people, or for the destruction of their enemies. Joshua x.

ADORAM.—A-DO'-RAM.

THEIR BEAUTY, THEIR POWER, THEIR CLOAK. We read in Scripture of more than one of this name. One was the son of Tou, king of Hamath, sent by his father to congratulate king David on his victory over Hadadezer, king of Syria. Adoram is sometimes called Joram ; and Tou, Toi. 1 Chron. xviii. 10. 2 Sam. viii. 10.

2. **ADORAM.** Receiver-general of the tribute in the days of David, 2 Sam. xx. 24. Perhaps the father of Adoram, who held the same office in the reigns of Solomon and Rehoboam.

3. **ADORAM.** By many supposed to be the same with Adoniram mentioned above, was treasurer to Rehoboam. This prince having, by his haughty conduct, provoked the ten tribes to revolt from the house of David, thought to regain them by sending to them Adoram. What was his motive in adopting this measure is not evident ; whether he sought to reduce them by gentle, or by harsh means ; or whether to propitiate them towards himself by putting into their hands the individual who, as the king's treasurer, had been the instrument of vexation under the former reign. Whatever might be the intention of Rehoboam, it resulted in the death of Adoram, for the people being furious, stoned him to death, and the king hastily mounted his chariot, and returned to Jerusalem, 2 Chron. x. 18.

ADRAMMELECH.—A-DRAM'-ME-LECH.

THE CLOAK, GLORY, POWER, or, GRANDEUR OF THE KING. He was the son of Sennacherib, the haughty king of Assyria, and, together with his brother Sharezer, slew their father while worshipping in the temple of his god Nisroch. Having murdered their father, the two parricides fled into the mountains of Armenia, and Esar-haddon, their brother, succeeded to the crown. Here we may remark two things. Wicked men are often made the instruments of inflicting the righteous judgments of God ; and wicked men often fail of success in those schemes, for the accomplishment of which they have sacrificed every virtuous principle and feeling, and plunged themselves into the most horrid crimes. 2 Kings xix. 36, 37. Isa. xxxvii. 37, 38. This name is also given by idol-worshippers to the sun. See ANAMMELECH.

'ADRIEL--A'-DRI-EL.

THE FLOCK OF GOD, or, A PRIVATION, or, CUTTING OFF OF GOD. Adriel, the son of Barzillai, married Merab, the daughter of Saul, who was promised to David. Adriel had five sons by her, who were delivered to the Gibeonites to be put to death before the Lord, to avenge the cruelty of Saul, their grandfather, against the Gibeonites. Some difficulty rests on this circumstance, 1 Sam. xviii. 19, as it appears from 2 Sam. xxi. 8., that they were, the sons of Michal: but it is generally supposed that Michal adopted and brought up the children of her sister Merab, who perhaps was dead, or in some way disabled from the care of her family.

AGABUS--AG'-A-BUS.

A LOCUST, or, FEAST OF THE FATHER, or, THE FATHER'S JOY. A prophet mentioned in the New Testament, supposed by some to be one of the seventy disciples. He foretold an approaching famine, that should visit the Roman empire, which took place accordingly in the reign of Claudius. This famine is recorded by profane as well as sacred historians. Suetonius, recording the reign of Claudius, observes, that the people became so turbulent under their privations, as to insult the emperor himself; they attacked him in the market-place, and obliged him to flee to the palace. As this famine principally affected Judea, the early Christians at Antioch cheerfully contributed of their substance for the relief of their suffering brethren in that country. This was a pleasing evidence that they had received the grace of God in truth, inasmuch as it inspired them with compassion, sympathy, and love to the brethren.

About ten years after this, as St. Paul was on his journey to Jerusalem, he was met at Cæsarea by Agabus, who figuratively foretold his imprisonment there. We have no farther particulars in Scripture concerning Agabus, but ancient writers inform us, that he suffered martyrdom at Antioch. Acts xi. 27—30; xxi. 10—14.

AGAG--A'-GAG.

A ROOF, or, FLOOR. Agag was king of the Amalekites, in the days of Samuel the prophet, and Saul the first king of Israel; indeed it seems to have been a name common to the kings of Amalek, as Pharaoh was to those of Egypt. When the people of Israel had just escaped from Egypt, and were passing through the wilderness, the Amalekites came out against them, with the most unprovoked and cruel hostility, and, taking advantage of the feeble and exhausted state of some who hung behind, and were unable to keep up with the main body, slew them all. In this act, they discovered not only great inhumanity, but a determined and inveterate hatred against Israel as the people of God. Hence it became the Lord's quarrel, and he commanded Moses to "write it for a memorial in a book, and rehearse it in the ears of Joshua," who was to be Israel's captain in the conquest of Ganaan, that Amalek was to be utterly destroyed as a nation, and put out of remembrance from under heaven.

A considerable victory was gained over Amalek, at the time, under the command of Joshua, aided by the prayers of Moses, Aaron, and Hur; but the fulfilment of the threatening was reserved for a period of four hundred years, at which time, the Lord, by his prophet Samuel, directed Saul to go against that wicked people, and utterly destroy them. Saul in part executed this awful judgment, but failed in the full performance,

for having taken Agag prisoner, he spared his life; he also preserved the best of the sheep and oxen, and the most valuable part of the spoil: for this he was severely reprov'd by the prophet; and, indeed, for his disobedience was rejected of God from being king over Israel. Samuel then commanded that king Agag should be brought forth. He appears to have been of a very cruel and blood-thirsty disposition, and now his cruelties were to be visited on his own head. On appearing before Samuel, he affected to throw himself on his generosity, saying, "Surely the bitterness of death is past:" but Samuel replied, "As thy sword hath made women childless, so shall thy mother be childless among women;" on which Agag was immediately hewed to pieces before the Lord in Gilgal. *Exod. xvii. 8—16. Deut. xxv. 17—19. 1 Sam. xv.*

AGEE—AG'E-E.

VALE, *or*, DETH. The father of Shamamah, a valiant man in David's army. *2 Sam. xxiii. 11.*

AGRIPPA—A-GRIP'-PA.

This name refers to some difficult circumstance attending the birth of the individual. Two persons of the name are mentioned in Scripture, father and son, the former under his surname of Herod. He was the son of Aristobulus and Mariamne, and grandson to Herod the Great. For the particulars of his history, the young reader may refer to the Roman history, or to that of Josephus, the Jewish historian. All we find recorded of him in Scripture is, that he was a proud persecutor of the church, and a monument of the righteous judgments of God against such. Being made by the emperor of Rome, governor of Judea and king of Chalcis, he returned to Judea, and governed the Jews much to their satisfaction. He was a time-serving man, and hesitated not to do an unjust and cruel action, in order to ingratiate himself with his subjects; accordingly, observing the hostility of the Jews against the disciples of Jesus Christ, he stretched forth his hand to vex certain of the church; killed James the brother of John with the sword, and proceeded farther to take Peter also, whom he imprisoned, intending, after the feast of the passover, to gratify the Jews by his execution.

But at the earnest prayer of the church, Peter was miraculously released from prison by an angel, and restored, to the great joy of his friends and the consternation of his enemies. Agrippa, enraged at the defeat of his purposes, ordered the guards, to whom Peter had been committed, to be put to death; but whether or not this order was executed, is very uncertain; for, immediately after the passover, Agrippa went from Jerusalem to Cæsarea, where he had games celebrated in honour of the emperor Claudius Cæsar. There the Tyrians and Sidonians applied to him, suing for peace; on this occasion he gave them audience, seated on his throne, in robes of the most splendid materials and costly workmanship; and having made an oration, the multitude madly shouted, It is the voice of a God, and not of a man! This impious flattery was but too complacently received; and in the midst of his pomp, and power, and pride, the angel of the Lord smote him, because he gave not God the glory: he was racked with tormenting pains in his bowels, and eaten with worms, so that he became a living spectacle of corruption and misery, and at the end of five days he died. "The Lord ordaineth his arrows against the persecutors." "The Lord is known by the judgments which he executeth." *Acts xii.*

2. AGRIPPA.

Son of the above, was at Rome at the time of his father's death, and though the emperor intended to bestow on him his father's dominions, he being then but seventeen years of age, was kept there four years longer, during which time Cuspius Fadus reigned in Judea. About the close of this period, Agrippa having great influence with the emperor, secured to the Jews some privileges they were in danger of losing. At this time, his uncle Herod, king of Chalcis, dying, the emperor bestowed that kingdom on Agrippa, but still retained him at Rome. After some time, however, he went into Judea, but, instead of Chalcis, received the province of Felix, which had belonged to the Roman general Lysanias.

After the death of the emperor Claudius, his successor Nero continued to favour Agrippa, and still farther augmented his dominions. When Festus, the governor of Judea, was on his way to Jerusalem, Agrippa accompanied by his sister Bernice, went down to meet him at Cæsarea, and there abode some time. At this time, the apostle Paul was in prison at Cæsarea, where he had been two years, and had appealed to the emperor. His case being mentioned, Agrippa expressed a desire to hear him. Accordingly, the next day he was brought up, and examined before Festus and Agrippa. When he stated his early opposition to Christianity, and the miraculous manner in which he had been convinced of the claims of Jesus of Nazareth, and changed from a bigoted opposer to a zealous promoter of his cause, Festus charged him with madness, or enthusiasm; but Agrippa was so struck with his noble defence of Christianity, as to declare himself "almost persuaded to be a Christian." The apostle, who knew the happiness of decision in religion, expressed his ardent wish, that all who heard him that day were not only almost, but altogether such as himself, except his bonds. There is nothing to be more dreaded than the character of an almost Christian; such a man knows enough of religion to imbitter the world, without imparting to him any succedaneum; enough to make him miserable, but not enough to make him happy. But he who altogether resigns himself to the influence of religion, has that which gives him stability, dignity, consolation, and bliss, through all the varying scenes and circumstances of time, and in the prospect of eternity. Agrippa lived to old age, but there is no reason to believe that he ever paid any further attention to Christianity, though on this one occasion he admitted the strength of its claims. Acts xxv. xxvi.

AGUR—A'-GUR.

A STRANGER, or, GATHERING, or, GATHERED TOGETHER. We have no account of this person, but that he was the son of Jakeh, (which some have explained; *the son of obedience*), and that he has furnished us with some very weighty and important sayings, appended to the Proverbs of Solomon. In particular, he is celebrated for one of the wisest and most judicious prayers for temporal blessings, that perhaps ever was offered. "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me, lest I be full, and deny thee, and say, who is the Lord? or lest I be poor and steal, and take the name of my God in vain." Prov. xxx.

AHAB—A'-HAB.

UNCLE, or, BROTHER OF THE FATHER. Ahab was one of the kings of Israel, the son and successor of Omri; he reigned twenty-two years,

and awfully distinguished himself by exceeding all his predecessors in wickedness and impiety. His wife was Jezebel, a daughter of Ethbaal, king of the Zidonians. This idolatrous woman introduced the idols Baal and Astarte among the Israelites, and drew Ahab over to the worship of idols.

God being greatly provoked by their crimes, sent Elijah the prophet to predict to Ahab a dreadful dearth and famine of more than three years' continuance, after which Elijah concealed himself from the rage of Ahab and Jezebel. The dearth having lasted three years, distress was very general; men were reduced to eat the food of beasts, and but scanty means remained of preserving the lives of either. Ahab seems to have been less concerned about his subjects than about the "horses and mules" which were subservient to his state or his pleasure, and he sent Obadiah, the governor of his house, in one direction, while he went in another, in search of pasture. As Obadiah went, he met Elijah, whom Ahab had long been seeking, with an intention of sacrificing him, as the instrument of the existing calamity. Elijah desired Obadiah to inform Ahab that he was at hand, and ready to meet him. On receiving this message, the king came to Elijah, and upbraided him as the troubler of Israel; but Elijah justly retorted upon him, "I have not troubled Israel; I have not brought down these calamities, but would fain have averted them; but thou and thy father's house, by your idolatry and wickedness, have brought down those judgments, which I have but announced."

Idolatry was now so prevalent in Israel, that the people seemed altogether to have forgotten the claims of Jehovah. Elijah therefore, (no doubt, by Divine direction,) took measures for bringing to trial the respective claims of the true God, and of those idols whom they had adopted. He demanded of Ahab that all the prophets of Baal, amounting to four hundred and fifty, should be gathered on Mount Carmel, and all the people of Israel assembled together to witness the appeal now to be made. Ahab was not humbled as a penitent before God, but, as is no uncommon case, he was overawed by the presence of a man of elevated piety. In a moment of danger, weak minds naturally fall under the control of strong ones, and guilt trembles before piety; for nothing so enfeebles the mind as guilt; nothing so dignifies it as consistent, conscientious goodness. Instead, therefore, of executing his threatened purpose against the life of Elijah, Ahab trembled before him, and obsequiously complied with all his requisitions. In the presence of Ahab and all the people, two separate altars were built, and a bullock offered on each; one by Elijah, the prophet of Jehovah, the other by the priests of Baal. The idol-priests in vain invoked their senseless deity; but fire from heaven consumed Elijah's sacrifice, and constrained the people to acknowledge, "The Lord, he is God! The Lord, he is God!" The priests of Baal were then put to death as false prophets; after which, the heavens gave rain, and the earth recovered its fertility; but the wicked king was alike regardless of mercies and judgments. His idolatrous queen was full of rage and indignation, when she heard of the destruction of the priests, and vowed to take vengeance on Elijah; nor did Ahab, though he must have been convinced by the wonderful display of Jehovah's power, interfere to restrain her wicked purpose, or to protect the prophet of God.

About six years afterwards, Benhadad, king of Syria, besieged Samaria, the capital of Israel, and sent a haughty and insulting message to Ahab, which involved a defiance of the Lord God of Israel. No reformation appears to have been wrought in the people any more than in their king, by the dispensations of Providence towards them; and it might have been justly expected that God would now give them up into the hands of their enemies. Yet such is the long-suffering of God, that he graciously appeared for them, and granted them a very signal deliverance. A prophet of the Lord was sent to Ahab, to assure him that though the king of Syria came against him with a great host, and confederated with thirty-two kings and their armies, yet all of them should be that day delivered into the hand of Israel; it was added, "and thou shalt know that I am the Lord." Thus this interposition had a twofold design;—to humble the haughty foes of Israel and of God, and to win guilty wandering Israel to repentance. Alas! that in the latter instance it wholly failed, and that Israel and her king went on from bad to worse, rejecting all the messages of God by his prophets, and hardening themselves against his dispensations, both of judgment and of mercy, till wrath came upon them to the uttermost. In reply to Benhadad's haughty defiance, Ahab very properly replied, "Let not him that girdeth on his harness boast himself as he that putteth it off." This is a salutary caution against pride and presumption, and not to be disregarded, though it fell from the lips of a wicked man.

On receiving the encouraging message of the prophet, Ahab reviewed the people in Samaria, and found them amount to seven thousand: with this handful of men, they made a sally at noon-day on the Syrian army. Benhadad and his confederate kings were drinking in their pavilions, and, taken thus unawares, were unable to take prompt measures for repelling the attack. The army was seized with a panic, and fled; and Ahab and his company pursued them, killed great numbers, and took a considerable booty. The same prophet was again sent to Ahab, to counsel him to be on his guard, and prepare means of defence, for that Benhadad would repeat the invasion the year following, which he did accordingly. Again the king of Israel was encouraged by a prophet of the Lord, who assured him of victory, not for his deserts, or even for his pious improvement of former mercies—for, alas! the reverse had been the case—but because the Syrians had impiously thought that the power of Israel's God was confined to the hills, and could not protect them on the plain. Therefore, though the mighty host of Syria filled the country, and Israel appeared but as two little flocks of kids, Israel should prevail, and Syria should be defeated, that to both, it might be made manifest that Jehovah is the Lord.

After the armies had remained encamped in view of each other, on the seventh day they met in battle. The Israelites killed one hundred thousand Syrians, and the rest fled to Aphek. But as they were pressing to enter Aphek, the walls of the city fell down upon them, and slew twenty-seven thousand more. Benhadad fled, and concealed himself in the city; but, at the persuasion of his servants, came forth, and cast himself on the clemency of Ahab. Had Ahab been a wise or a godly man, we should have expected, after receiving so signal an interposition of the Divine providence, that he would have inquired of the Lord by his prophet what line of conduct he should pursue towards

this vanquished prince: for surely, He who had so signally given the success, had a right to dictate in what manner it should be employed: but Ahab had not learned, or had forgotten, the lesson of heavenly wisdom, "In all thy ways acknowledge Him, and He will direct thy paths." Without therefore inquiring the will of the Lord, or perhaps in direct opposition to it, he suffered a false lenity to prevail, received and treated as a brother the profane and insolent monarch, and entered into an alliance with him. For this, he was reprovèd by the prophet, who intimated to him by a figure, that Benhadab had been delivered into his power, to be made an example of justice, but that since he had negligently and criminally suffered him to escape, he must lose his own life in lieu of that which he had disobediently spared. This intimation completely damped the triumph of Ahab: he went to his house heavy and sore displeased, yet not at all humbled under the rebuke. It is a most awful state, in which neither mercies melt the stubborn heart, nor rebukes humble it; and to such the threatening most fearfully applies, "He that, being often reprovèd, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Though Ahab was at first greatly irritated by the prophet's message, he was not seriously concerned about the prediction, but diverted his uneasiness by engaging in plans for the improvement of his palace and grounds. A piece of land, which he wished to enclose, belonged to one Naboth, a Jezreelite; and Ahab applied to him, to sell or exchange it. But the law of God, Lev. xxv. 23, forbade the Israelites to sell their paternal inheritance; and Naboth, apparently from a conscientious regard to this law, refused to part with it on any terms. The haughty monarch, galled to the quick at this refusal, full of rage and vexation, gave himself up to sullen despondency, threw himself on his bed, turned away his face, and refused to eat. Oh, what a pitiable thing is human greatness when unconnected with goodness! A man's life consisteth not in the abundance of the things that he possesses. Behold the king of a great people, the victor of him who was attended by two-and-thirty kings, sick at heart for want of a few feet of land to plant a bed of herbs. "Poverty and riches," says Bishop Hall, "are more in the heart than in the hand. He is wealthy, that is contented; he is poor, that wants more." There is nothing in a palace, any more than in a hovel, that can shelter from anguish the man whose heart is the seat of pride, envy, and covetousness. But wicked as was Ahab himself, his wife Jezebel far outstripped him. She readily devised a means to obtain possession of the desired spot. "What," said she, "dost thou govern the kingdom of Israel, and shall a subject resist thy will? Arise, and eat bread, and let thy heart be merry—I will give thee the vineyard." That her plan involved false accusation, perjury, and murder, was no bar in the way of its accomplishment. With most horrible hypocrisy, she ordered the elders of Jezreel to proclaim a fast, to impeach Naboth of blasphemy, to suborn false witnesses against him, and stone him to death, that his estates might be confiscated to the king! Though Ahab had not devised this plot, he readily concurred in it; and no sooner was it accomplished, than he went down to take possession of the vineyard.

It need not be asked, whether it made him happy? No: that which is obtained by fraud, injustice, or oppression, never contributed to the

real comfort of the possessor. "There is no peace, saith my God, to the wicked." His triumph, too, was as short-lived as it was unsatisfactory. A message from the Lord met him at the entrance of the vineyard. The prophet Elijah came to announce his doom. The instant he saw the prophet, his heart misgave him, and he howled out in the agony of conscious guilt, "Hast thou found me, O mine enemy!"—"Yes," replied the prophet, "I have found thee: because thou hast sold thyself to work evil in the sight of the Lord."—Yes, let it be remembered, crimes are all committed in the sight of the Lord, however artfully they may be concealed from men.—"Hast thou killed, and also taken possession? Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine: the dogs also shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat."

On hearing these denunciations, Ahab assumed the expressions of penitence, and probably felt some compunctions of mind. In consequence of this humiliation, the infliction of the evil threatened to his family was deferred to the days of his son. What encouragement does this instance of the Divine forbearance afford to humble penitents! He who thus graciously noticed even the mere outward signs of penitence, will never be backward to receive the sinner who sincerely desires to return. At the same time, what a caution against insincerity and unsoundness! There are too many who, like Ahab, under the pressure of affliction and in prospect of death, have been terrified on account of their sins, and have wept, and fasted, and gone softly, and made many professions of repentance and vows of reformation: but a restoration to health has proved, that the love and dominion of sin were never broken in their hearts! They return to their sins, and become more obdurate and hardened than ever, and the last state of such persons is worse than the first. Let us not be deceived: God is not mocked; and nothing but the genuine repentance of the heart can avail in His sight.

About two years afterwards, hostilities were renewed between Syria and Israel. At this time, Jehoshaphat, the pious king of Judah, had unwisely made friendship with Ahab, and was visiting him at Samaria. Ahab wished to go up in battle against Ramoth-Gilead, a city which Benhadad unjustly detained from him; and he desired Jehoshaphat to accompany him. The corrupt prophets of Israel, seeing that Ahab's heart was set upon the measure, sought to flatter and please him by holding out lying promises of success; and it was just that he, who sought to lying vanities, should be deceived by vanity and lies. But Jehoshaphat was not satisfied without inquiring the will of the Lord at the mouth of one of his own prophets. Ahab reluctantly introduced Micaiah, saying, "I hate this Micaiah, because he doth not prophesy good concerning me, but evil." Micaiah accordingly intimated that Ahab would fall in battle, and the people be scattered as sheep having no shepherd. Ahab, enraged, ordered the prophet to be put in prison until he should return in peace. But the prophet replied, "If thou return at all in peace, the Lord hath not spoken by me." According to the prediction, Ahab was slain in battle, and buried in Samaria. A great quantity of blood flowed from his wounds; and as they washed

his chariot in the pool of Samaria, the dogs came and licked it in the portion of Naboth, the Jezreelite. Thus was the threatened vengeance fulfilled on Ahab, and in course of time was as literally fulfilled on all the survivors of his family. 1 Kings xvi. 29.—xxii.*

Another AHAB was one of the two false prophets who seduced the Jews at Babylon; and whom the Lord threatened by Jeremiah, that they should be delivered up to Nebuchadnezzar, who should put them to death in the presence of those who had been deceived by them, and that afterwards the people should use their names as a proverbial curse, saying, "The Lord make thee like Ahab and Zedekiah, whom the king of Babylon roasted in the fire," Jer. xxix. 21, 22.

AHARHEL—A-HAR'-HEL.

A SECOND ARMY; the son of Haman, 1 Chron. iv. 8.

AHARAH—A-HAR'-AH.

A BROTHER, or, A MEADOW THAT IS ODORIFEROUS. The third son of Benjamin, 1 Chron. viii. 1.

AHASUERUS—A-HAS-U-E'-RUS.

PRINCE, CHIEF. It is generally supposed that two of this name are mentioned in Scripture, both kings of Persia. The earliest mentioned, is supposed to be the same with Cambyzes, son of Cyrus, who succeeded his father, and during whose reign the adversaries of the Jews wrote to him, endeavouring to prejudice his mind against the inhabitants of Judah and Jerusalem, and especially against their great work of rebuilding the temple, which his father had greatly befriended. Probably from respect to his father's sentiments, he took no active measures against the Jews; but owing to the opposition they met with from the Samaritans and other adversaries, the work was slackened and suspended through the reign of this king and that of Artaxerxes, (or Smerdis,) who succeeded him. But in the subsequent reign of Darius Hystaspes, a bold effort, on the part of these adversaries, to crush the Jews, proved the very means of bringing to recollection and confirmation the decree of Cyrus in their favour, and the work was resumed, and prosperously carried on, Ezra iv. v. vi.

The other AHASUERUS mentioned in Scripture, and concerning whom we have a much fuller account, has by some critics* been identified with Darius Hystaspes, the king of Persia, just alluded to, in whose reign the decree of Cyrus was confirmed, and the building of the temple completed. But it is much more generally, and with greater probability, supposed to be the same with Artaxerxes Longimanus, so called, according to some writers, from the extraordinary length of his hands, but rather, according to others, from the vast extent of territory comprehended in his capacious grasp.

AHASUERUS, or ARTAXERXES—AR-TA-XERX'-ES.

Was the third son and successor of Xerxes, and is described as being the most handsome person of his age, and of a very mild and generous disposition. In the third year of his reign, having surmounted the difficulties by which he was surrounded at its commencement, and being quietly established on the throne, he made a great feast at Susa, or Shushan, the metropolis of the Persian empire. The festivities continued an unparalleled length of time, (about half a year,) and for the last seven days all

* With several other conjectures, of far less semblance of truth, it is not necessary to burden the young reader.

the people of every rank were royally entertained in the king's palace and gardens, the women being in like manner feasted in separate apartments by Vashti the queen. To the honour of king Ahasuerus, it is observed, that, amidst all this splendid entertainment, none were compelled to drink more than was agreeable. To the great disgrace of their profession, a similar moderation has not always been observed, among persons calling themselves Christians. On the seventh day, the king, being heated with wine, sent his seven chamberlains, and required the queen to come forth, that the princes and people might admire her beauty. With a request so derogatory to her dignity as a queen and her modesty as a woman, she very properly refused to comply. At this the king was exceedingly enraged, and asked the advice of his seven chief counsellors, as to the best mode of punishing the queen's offence. These men, probably too much intoxicated to be capable of forming a judgment, or else intent on reducing the female sex to a state of still more complete vassalage and subservience to the brutal passions of men, advised that the queen should be immediately degraded from her royal dignity, and debarred all future access to the presence of the king. This harsh measure received the royal sanction, and passed into immediate effect.

But so hasty a step could not stand the scrutiny of reflection, and when the irritation of the moment had subsided, the king remembered with regret that he had given force to a cruel decree, which for ever deprived him of the society of his beloved partner. But no place of repentance remained. The Persians affected such a degree of wisdom in the construction of their laws, that they never suffered them to be amended or repealed. Strange excess of folly and conceit! There are no laws, except those of Jehovah, which are perfect in wisdom and rectitude; or of which we could say with safety and satisfaction, they are worthy to abide for ever. Such, however, being the case, the courtiers were ready enough to propose a plan for meeting the sovereign's wishes; and though Vashti could not be restored, they recommended that all the fair young virgins from the different provinces should be brought to the king's harem or seraglio, that from among them he might choose one to succeed her in the royal honours. The choice fell upon Hadassah, or Esther, a young captive Jewess of extraordinary beauty and endowments. By the advice of Mordecai her uncle, who had brought her up, Esther did not disclose her parentage to the king until an occasion arose, in which it proved of essential service. Haman, the king's prime minister, having taken umbrage with Mordecai, sought his revenge in the destruction of the whole Jewish people, and obtained of the king an edict to that effect. Mordecai then applied to Esther, to use her influence in procuring a reverse of this decree, which after a while she accomplished, though at the hazard of her own life. Such was the jealousy of the eastern monarchs, and their fears of plots and assassination, that no one was, on any account, permitted to enter the royal presence, unless expressly called, but all business must be transacted through the prime minister. This harsh decree involved the penalty of death in case of disobedience, and extended even to the partner of the throne. In this case, Esther had no alternative but to venture unbidden into the king's presence, for Haman, through whom her petition should have been presented, was himself the formidable adversary from whose wiles she sought deliverance.

It pleased Him who has the hearts of all in his hand, to give Esther favour in the eyes of the king who encouraged her approach, and promised to grant her request, whatever it might be. She wisely forbore to mention the object of her application, until opportunity had been afforded of more completely ingratiating herself in the king's affections, and for that purpose went no farther, at first, than to request him on two successive days to honour her with his company at a banquet which she had prepared. In order to lull the jealous suspicions of Haman, he also was invited, an honour with which he was greatly elated, but at the same time experienced a tormenting mortification in beholding, as he passed in and out of the palace, Mordecai, who refused to pay him the idolatrous homage he required. The policy of Esther in delaying to mention the object of her suit is very evident. It was, moreover, over-ruled by Divine providence, to give occasion for a circumstance, seemingly incidental, but which had a material influence in bringing the whole matter to a favourable crisis.

On one of the intervening nights, as the king could not sleep, he commanded the chronicles of the kingdom to be read to him by way of passing the tedious hours. As the reader proceeded, the king's attention was arrested by an account of a conspiracy against his life, in which the parties concerned were two of his own chamberlains. But by some means, this plot came to the knowledge of Mordecai, who communicated it to the queen, and thus it was defeated. The king eagerly inquired what reward had been conferred on Mordecai; and, finding that his loyalty had hitherto gone unrewarded, he immediately resolved to heap on him such honours and rewards as should express the high sense he entertained of his service; and to render these honours the more signal, the king unconsciously commanded them to be conferred by the hands of his inveterate enemy Haman. At the banquet which took place on the ensuing day, Ahasuerus pressed the queen for the request which she was so backward to present. To his utter astonishment, she sued for her life, and that of her people, and unravelled before him the plot of the wicked Haman. The king's wrath was instantly kindled against Haman, who was consigned to the very destruction he had prepared for Mordecai; while Mordecai was elevated to the post of honour and trust which he had vacated. The orders for a general massacre of the Jews was already issued, and, according to the absurd unchangeableness of the laws of Persia, the unjust and cruel decree could not be revoked. However, a counter decree was immediately obtained from the king, authorizing the Jews to defend themselves against any who should attempt to execute the former edict.

This king always treated the Jews with extraordinary favour and kindness, beyond all the other kings of Persia. Cyrus and Darius had each granted a decree in favour of the Jews, but Ahasuerus granted two decrees, by virtue of which both the ecclesiastical and political state of that people were thoroughly restored. It was by him that Ezra was commissioned, and sent from Babylon to Jerusalem with most honourable testimonies, and full authority to collect the free-will offerings of the people towards the expenses of the temple of Jehovah, to which also the king himself and his courtiers liberally contributed. This occurred after Esther was acknowledged as the chosen favourite of the king, and a little time before she became queen. Her influence with the king was,

no doubt, employed on behalf of her people; but with the pious Ezra, we must bless the Lord God of Israel, (as Esther herself did,) "which put such a thing in the king's heart, to beautify the house of the Lord which is at Jerusalem."

About twelve years after Ezra had received this commission, though he had been diligently employed in promoting the interests of the Jewish people both in church and state, yet much remained to be done. The people had been greatly opposed and oppressed by their enemies, and the walls of the city were broken down, and the gates burned with fire.

At this time, Nehemiah was cupbearer to the king, an office of great trust and honour; for no eastern potentate would have a cupbearer to whom he could not trust his life, poison often being administered in that way. The emolument of this office was considerable; but it was desired chiefly as giving access to the king in his moments of hilarity, when he would be most disposed to grant favours. Nehemiah being a man of a very tender and patriotic spirit, was much affected at hearing of the state of his country; and the concern of his mind was so strongly marked on his countenance; that the king observed it when he waited on him, and pressed him to divulge the cause. After committing his cause to the God of heaven, Nehemiah opened his heart to the king, the queen also being present, and disposed to second his request, which was, that he might visit Jerusalem, and promote the rebuilding of its walls and palaces. The king kindly granted him leave of absence for a set time, and also permission to obtain timber and other materials for the work. He also appointed Nehemiah tirshatha, or governor of the province of Judea; which enabled him, in concurrence with Ezra, to do much for the reformation of the people, and rebuilding of the city. He remained at Jerusalem about twelve years, and then returned to Babylon, where Ahasuerus still reigned. After remaining there about a year, or, as some suppose, five years, Nehemiah received permission from the same monarch to revisit his brethren, and prosecute his patriotic and pious designs. After this, we read no more of Ahasuerus in Scripture; but, from ancient historians,* we learn that he died in the forty-first year of his reign, and was succeeded on the throne by Xerxes, the only son he had by his queen, who died also on the same day with her husband. Ezra vi. 14—vii. Nehemiah i. ii. v. xiii. 6. Esther, throughout.

HAZ—A'-HAZ

ONE THAT TAKES, *or*, POSSESSES, *or*, SEES. Ahaz was the son and successor of Jotham, king of Judah; he vied with the kings of Israel in idolatry and wickedness: his reign was a series of rebellion against God, and of calamity to the people. Shortly after his accession to the throne, his kingdom was invaded by Rezin, king of Syria, and Pekah, king of Israel. At this time the king and people were in the utmost consternation and distress, expecting to be swallowed up. But the prophet Isaiah was sent to encourage Ahaz with the assurance that the house of David should not be cut off, but that these formidable enemies, whom they so much dreaded, would very speedily be destroyed. The prophet offered to confirm his declaration by any miraculous sign that the king should choose: "No," replied Ahaz, "I will not ask a sign, I will not tempt the Lord." This was the most abominable unbelief, haughtiness, and indifference, under the specious garb of conscientious reverence. He

* Ctesias and Diodorus Siculus.

Ahaz presumed, without warrant, to ask a miraculous sign, that would indeed have been to tempt God; but when the Lord was pleased to make him the offer, his rejection indicated insolent contempt. In truth, he desired no intercourse with God or his prophet, but wished, undisturbed, to pursue his sins, without regard to consequences. The word of God was in its due time fulfilled, and the sign, given by the prophet unasked, had a prophetic reference to the incarnation of the Messiah; for, since the Lord had promised that a Saviour should spring from the house of David, whatever intervened, that house could not be cut off until the promise was fulfilled.

The allied kings, finding themselves unable to take Jerusalem, divided their armies, and plundered and made prisoners in other cities and towns. Rezin departed to Damascus with a great spoil, after which Ahaz attacked Pekah, but was defeated with great loss and slaughter: one hundred and twenty thousand of the army of Ahaz were slain; and two hundred thousand persons, men, women, and children, carried away captive. As they approached Samaria, Oded, a prophet of the Lord, who dwelt there, came out and met the army of Israel, and remonstrated with them on the cruelty of keeping in bondage their brethren, the children of Judah: "For," said he, "it is because of their sins that God has given them up into your hands; and have you not committed sins as great, and deserved punishment as severe? and shall you not, by exercising tyranny over your brethren, provoke the fierce wrath against yourselves?" The Lord inclined the hearts of the people of Israel to listen to these remonstrances, and they treated their captives with the utmost kindness; not only permitting them to return, but furnishing them with necessary food and clothing, restoring to them the spoil, and even providing beasts and carriages to convey to their own land such among them as were feeble and unable to walk.

But notwithstanding the mercies he had experienced, king Ahaz continued to rebel against God, and brought new troubles on his kingdom. The following year, his enemies were permitted to return, and lay waste the land of Judah. The Edomites and Philistines also entered the land, committed great disorders, killed many persons, and carried off much spoil. And now, instead of seeking to the Lord, from whom he had already received such great mercies, and who was still a God long-suffering and ready to forgive, king Ahaz, in despair, applied to the king of Assyria, saying, "I am thy servant and thy son; come up, and save me." In order to procure the assistance he desired, he sent all the gold and silver he could collect from the treasury and from the temple. Tiglath-pileser accepted his presents, and promised to comply with his requests: but he deceived him; for he merely ravaged Samaria, slew Rezin, carried away the inhabitants of Damascus, and replaced them with Assyrians; and thus having served his own interests, he left his unhappy votary to shift for himself. "Cursed is the man that putteth his trust in man!" While Tiglath-pileser was at Damascus, Ahaz went thither to visit him; and there, 'in the time of his distress, he did trespass yet more against the Lord. This is that king Ahaz!' See what an awful mark of reprobation is set upon those whom neither mercies can melt nor afflictions humble! and observe here an affecting instance of that well-known observation, that "where afflictions do not soften, they harden." He who spurns and disregards the strokes of the rod.

may indeed be regarded as a very hopeless character. The especial trespass of Ahaz, here alluded to, was his adoption of the idolatry of other nations: "For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them; therefore will I sacrifice to them, that they may help me." It is strikingly added, "But they were the ruin of him, and of all Israel." At Damascus, Ahaz saw an altar which he greatly admired, and sent a pattern of it to Jerusalem, commanding the high-priest to construct one like it, and henceforth to sacrifice on no other. He also alienated a great part of the sacred vessels of the temple, some of which he altered and converted to idolatrous purposes; and he shut up the gates of the temple, (which God had chosen as his peculiar residence,) and caused altars to be erected in every corner of Jerusalem, and in various parts of Judah. He died, after having reigned sixteen years over Judah, and was buried at Jerusalem, but not in the royal sepulchres. 2 Kings xvi. 2 Chron. xxviii. Isaiah vii. viii. Another Ahaz is mentioned as of the tribe of Benjamin: 1 Chron. viii. 36.

HAZIAH—A-HA-ZI'-AH.

SEIZURE, POSSESSION, or, VISION OF THE LORD. Two kings of this name are mentioned in Scripture; and for want of observing this, and similar instances which occur, the young reader is liable to be puzzled. In the present instance, let it be observed, that one was king of Israel, and the other king of Judah, and that twelve years elapsed between the commencement of their reigns. Ahaziah, king of Israel, was the son of Ahab, and followed the evil example of his idolatry and wickedness. His reign was short, not exceeding two years. In his reign the Moabites refused a tribute, which they had been accustomed to pay to Ahab his father. His death was occasioned by a fall from the terrace of his house. During the sickness which this accident occasioned, he sent messengers to inquire of Baalzebub, the god of Ekron, whether, or not, he should recover. These messengers were met by Elijah, the prophet of the Lord, who reprov'd them for their idolatry, and bade them return, and tell Ahaziah that he should surely die. On receiving this fearful message, the wicked king, instead of improving the faithful warning, and employing the few short hours that remained in preparing for that awful eternity on which he was about to enter, sent a captain and fifty men to apprehend the prophet. As they approached the man of God, and commanded him to surrender himself, he called down fire from heaven, which immediately consumed them. A second captain and his party met the same fate: but a third being sent on the same dangerous errand, acknowledged the Divine power manifested in the destruction of the others, and implored forbearance and mercy towards himself and his men. Accordingly they were spared, and the prophet accompanied them back.

On entering into the king's presence, Elijah again warned him of his approaching dissolution, and told him that his being thus forsaken in the hour of his extremity, was the consequence of his having forsaken the true God, and regarded idols. He died, according to the word of the prophet, and, having no children, was succeeded on the throne by his brother. 1 Kings xxii. 51—53; 2 Kings i.

2. HAZIAH.

(Sometimes called Jehoahaz, and Azariah,) king of Judah, succeeded his father Jehoram. His mother was Athaliah, the daughter of Ahab;

and hence he was nephew to Ahaziah above mentioned. He was the youngest of his family, and the only child whose life was preserved when the Arabs and Philistines plundered the palace at Jerusalem. Children are often made familiar with some remarkable preservation extended to them in their infancy, and such mercies lay them under an especial obligation to devote their lives to Him who watched over them and preserved them. If such effects are not produced, far better had it been for them to have perished in the unconsciousness of infancy, before they had incurred the guilt of ingratitude and rebellion against their best benefactor. Ahaziah was one of these odious characters. He followed the wickedness of the house of Ahab, to which he was allied, and did evil in the sight of the Lord.

It is impossible too often to repeat the remark, how great is the influence of mothers in the education of their children! Perhaps there is no blessing in the course of providence, more loudly calling on young persons for gratitude, than to have been favoured with a pious, consistent mother; and perhaps there can scarcely be a greater injury inflicted on posterity, than to place in the relation of a mother, one whose principles and example are likely to ruin their souls. Ahaziah reigned but one year, and met his death in the general ruin threatened against the house of Ahab, and fulfilled by Jehu. Joram, king of Israel, and uncle to Ahaziah, had been wounded in the siege of Ramoth-Gilead, and went to Jezreel to be cured of his wounds: Ahaziah visited him there; and there they were met, in the field of Naboth, by Jehu, who reproached Joram with the wickedness of his family, and thrust him through with an arrow. Ahaziah attempted to escape, but was pursued by a party of Jehu's company. He was overtaken or found at Megiddo, where he either died of his wounds, or was put to death at the command of Jehu. He was carried to Jerusalem, and there buried, in honour of his having descended from Jehoshaphat.

Some slight difference appears in the accounts given in the book of Kings, and in that of the Chronicles, but which is easily reconciled. One speaks of his dying at Megiddo, and the other at Samaria; but we may conclude that Samaria is put for the kingdom of Samaria or Israel, not for the city in particular: then it would be, he died at Megiddo, in Samaria, or in Israel. 2 Kings viii. 25—29. ix.; 2 Chron. xxii.

AHER—A'-HER.

THE OTHER, THE LEFT, HE THAT FOLLOWS. One of the tribe of Benjamin, 1 Chron. vii. 12.

AHI—A'-HI.

MY BROTHER, one of the tribe of Benjamin, 1 Chron. vii. 34.

AHIAH, or AHIJAH—A-HI'-AH, A-HI'-JAH.

BROTHER OF THE LORD. There are several of this name:—

1. AHIAH. The son of Shisha, scribe or secretary to king Solomon, 1 Kings iv. 3.

2. AHIAH. Son and successor to the high-priest Ahitub, 1 Sam. xiv. 3.

3. AHIAH. Son of Naaman, of the tribe of Benjamin, 1 Chron. viii. 7.

4. AHIJAH. A prophet of the Lord, who dwelt at Shiloh in the days of Solomon. He is generally supposed to have been the prophet by whom were

sent the messages of God to that monarch—particularly a promise of Divine protection while he was piously engaged in building the temple, (1 Kings vi. 11,) and a message of reproach and threatening, when he had sunk into sensuality and connived at idolatry, 1 Kings xi. 6—13. Ahijah was one who wrote the annals of Solomon's reign, 2 Chron. ix. 29.

In the latter part of Solomon's reign, this prophet foretold to Jeroboam, that he would usurp a great part of the kingdom of his master, 1 Kings xi. 29—40. This prophecy was in due time fulfilled, by the revolt of the ten tribes of Israel from Rehoboam, Solomon's son, to Jeroboam. Towards the close of Jeroboam's reign, when Ahijah was very aged and feeble, Abijah, the son of Jeroboam, an amiable and pious young prince, fell sick. On this occasion, Jeroboam sent his wife in disguise, to consult the prophet at Shiloh. His motive for this concealment probably was to avoid the reproofs of the prophet. But He from whom no secrets are hid revealed to the prophet the quality of his visitor, and charged him with a heavy message to her, predicting the death of the child, the utter ruin of the house of Jeroboam, and that this child alone of his family should be honourably buried and sincerely lamented. Immediately on her entering the threshold, Ahijah (though he could not see) accosted her as the wife of Jeroboam, and delivered to her these awful denunciations. According to his word, the young prince died just as his mother reached the threshold of the palace. It is probable the aged prophet did not long survive these predictions, but we have no particulars recorded concerning his death. 1 Kings xiv. 1—18.

5. AHIJAH. Father of Baasha, king of Israel, 1 Kings xv. 27.

6. AHIJAH. Son of Pelon. A brave officer in David's army, 1 Chron. xi. 36.

7. AHIJAH. Keeper of the temple treasury under David, 1 Chron. xxvi. 20.

8. AHIJAH. Of the tribe of Judah, 1 Chron. ii. 25.

AHIAM—A-HI'-A

BROTHER OF THE MOTHER. An officer in David's army, 2 Sam. xxiii. 33.

AHIAN—A-HI'-AN.

BROTHER OF WINE. The son of Shemidah, 1 Chron. vii. 19.

AHIEZER—A-HI'-E'-ZER.

BROTHER OF ASSISTANCE. A chief of the tribe of Dan, who came out of Egypt at the head of 72,000 men of his tribe. His offering towards the tabernacle is mentioned, Numb. vii. 66, 67.

AHIHUD—A-HI'-HUD.

BROTHER OF UNION. One of the tribe of Benjamin, 2 Chron. viii. 7.

AHIKAM—A-HI'-KAM.

BROTHER THAT RAISES UP. Ahikam, the son of Shaphan, and father of Gedaliah, was sent by Josiah, king of Judah, to consult Huldah, the prophetess, concerning the book of the law found in the temple, 2 Chron. xxxiv. 20.

AHILUD—A-HI'-LUD.

A BROTHER BORN. The father of Jehochaphat, David's secretary, 2 Sam. viii. 16.

AHIMAAZ—A-HIM'-A-AZ.

BROTHER OF THE COUNCIL. Ahimaaz was the son of Zadok, the high priest, to which office he succeeded in the time of Solomon. In earlier life he rendered very important service to David: for, during the war with Absalom, while Zadok his father was in Jerusalem with Hushai, David's friend, Ahimaaz and Jonathan continued without the city, near the fountain Rogel. There they received from a maid-servant intimations of Absalom's movements, which they immediately communicated to the king; but Absalom having intelligence thereof, caused them to be pursued. Their pursuers, however, were deluded by their being for a while concealed in a well, over which was spread a covering overlaid with parched corn. When the danger was over, they proceeded on their journey to David.

Ahimaaz was very swift-footed, and, on the termination of the battle in which Absalom was slain, he begged of Joab permission to carry news of the victory to David. Joab first sent Cushi, but afterwards permitted Ahimaaz to accompany him. He soon outran the first messenger, and came first to David. On approaching the king, he said, "All is well:" then, falling on his face, added, "Blessed be the Lord thy God which hath delivered up the men that lifted up their hands against my lord the king." The king anxiously inquired after the safety of Absalom; but either ignorant of the fact, or unwilling to declare so painful an event as his death, Ahimaaz replied, that when he came away he observed a great tumult, but knew not what it was. We have no further particulars concerning Ahimaaz, but that he was succeeded in the priesthood by Azariah. 2 Sam. xvii. xviii.; 1 Chron. vi. 8.

AHIMAN—A-HI'-MAN.

A BROTHER PREPARED.—1. A giant, of the race of Anak. He dwelt at Hebron when the spies visited Canaan, and was driven thence when Caleb took the city. Num. xiii. 22; Judges i. 10.

2. AHIMAN. One of the porters of the tabernacle, 1 Chron. ix. 17.

AHIMELECH—A-HIM'-E-LECH.

MY BROTHER IS A KING, or, BROTHER OF MY KING. He was the son of Ahitub, and brother of Ahiah, whom he succeeded in the high-priesthood. The tabernacle was then at Nob, where the priests dwelt. David being persecuted by Saul, fled from court, and went to Nob, where, pretending urgent business of the king, he obtained of Ahimelech shew-bread to satisfy his hunger, and that of his companions; and the sword which he himself had taken from Goliath.

Having obtained these supplies, David went to Achish, king of Gath. At Nob, he met Doeg the Edomite, who, to court the favour of Saul, told him what had taken place there: on which, Saul sent for Ahimelech, and the other priests, and upbraided them for having assisted David. Ahimelech defended himself by saying, that he had often consulted the Lord for David, and had, in the present instance, assisted him as a faithful loyal man, and the king's son-in-law; but Saul commanded his officers to slay the priests. These men refused to lift their hands against the priests of the Lord; and Saul, therefore, commanded Doeg to slay them. He readily complied with this blood-thirsty order, and massacred eighty-five persons; after which he went to Nob, and there put to the

sword men, women, children, and cattle. Only one of Ahimelech's family (Abiathar) escaped the carnage, and he fled to David, and remained with him. 1 Sam. xxi. xxvi.

AHINADAB—A-HIN'-A-DAB.

BROTHER OF DEATH, or, MY BROTHER IS DEAD. The son of Elkannah. 1 Chron. vi. 25.

AHIMOTH—A-HI'-MOTH.

VOLUNTARY or LIBERAL BROTHER. The son of Iddo, governor of Mahanaim, beyond Jordan, in the time of Solomon, 1 Kings iv. 14.

AHINOAM—A-HIN'-O-AM.

BEAUTY, or, COMELINESS OF THE BROTHER, was the daughter of Ahimaaz, and wife of Saul. 1 Sam. xiv. 50.

Another Ahinoam was David's second wife, a native of Jezreel; and was taken by the Amalekites when they plundered Ziklag, but was recovered by David. She was the mother of Amnon. 1 Sam. xxv. 43; xxx. 5. 2 Sam. ii. 2.

AHIO—A-HI'-O.

HIS BROTHER, or, HIS BRETHREN. Ahio, with Uzzah his brother, was charged with the removal of the ark from the house of Abinadab (or Aminadab) to the tabernacle which David had prepared for it at Jerusalem. 2 Sam. vi. 3, 4.

AHIO. Look, Eye, Fountain. Son of Abigibeon and Maachah. 1 Chronicles viii. 31.

AHIRA—A-HI'-RA.

BROTHER OF INIQUITY. A chief of the tribe of Naphtali. He came out of Egypt at the head of his tribe, consisting of fifty-three thousand four hundred men. His offering for the tabernacle is mentioned. Num. ii. 29. vii. 78.

AHISAMACH—A-HIS'-A-MAOH.

BROTHER OF STRENGTH or SUPPORT. Father of Aholiab, one of the persons divinely appointed and endowed for the work of preparing the tabernacle. Exod. xxxv. 34.

AHISHAHAR—A-HISH'-A-HAR.

BROTHER OF THE MORNING, or, OF BLACKNESS. Of the tribe of Benjamin. 1 Chron. vii. 10.

AHISHAI—A-HISH'-A-I.

BROTHER OF A PRINCE. The high-steward of Solomon's household. 1 Kings iv. 6.

AHITHOPHEL—A-HITH'-O-PHEL.

BROTHER OF RUIN, or FOLLY. Ahithophel was one of David's counsellors, and his most intimate friend, with whom he held delightful intercourse, especially in the affairs of religion, but he afterwards became his most inveterate enemy, joined the traitorous councils of his rebellious son Absalom, and gave such advice as, if followed, would have deprived the venerable monarch not only of his throne but of his life. Ahithophel was a man of great abilities and great ambition, but of no sound principle. Hence, while the friendship of David (and the semblance of piety, which was employed as a means of cultivating that friendship,) seemed to promise an elevation as high as any to which he could aspire, his powers were devoted to David's service; but when he saw that Absalom had alienated the hearts of the people, and would probably succeed in dethroning his father, he basely deserted his ancient friendship, and

formed an alliance with that rash and wicked young man, in the hope that, under his administration, if he succeeded, he should obtain yet higher degrees of honour and power, or at least retain those he already possessed. While we detest his baseness and treachery, let it not be forgotten, that great talents, while they increase responsibility, if not well directed, are but the means of being more eminently wicked, and lead to punishment the more certain and awful. Whatever be our talents, let us be concerned to employ them for the glory of God, and the good of our fellow-creatures; anxious to obtain the plaudit, whether for the employment of *one* talent or of five, "Well done, good and faithful servant."

David was exceedingly distressed, on hearing of the defection of Ahithophel; not only, nor perhaps chiefly, alarmed at the abilities of so great a man being employed against him, but his heart was most keenly wounded by the treachery of a long-cherished friend, and a professor of religion: "For it was not an enemy that reproached me, then I could have borne it; neither was it he that hated me that did magnify himself against me, then I would have hid myself from him: but it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." Yet David knew where to seek relief, even from the wounds of treacherous friendship. He acknowledged the hand of God even in the inflictions of man, and sought support from his never-failing arm. On hearing of the treachery of Ahithophel, he carried his cause to God, and prayed, "O Lord, I beseech thee, turn the counsel of Ahithophel into foolishness:" and the counsel of Ahithophel was frustrated by that of Hushai; on which, stung with mortified pride, he went home and hanged himself. The treachery of this man to David, and his awful end, are alluded to as figurative of the treachery of Judas, and the similar end of that traitor. Compare Psalm xli. 9, with John xiii. 18; and Psalms lv. cix. with Acts i.—2 Sam. xv. xvii. 1 Chron. xxvii. 33.

AHITUB—A-HI'-TUB.

BROTHER OF GOODNESS, or, **MY BROTHER THAT IS FINE**, or **GOOD**. The son of Phinehas, and grandson of Eli. His father having been slain in that unhappy engagement when the ark was taken by the Philistines, and his venerable grandfather having sunk under the weight of that calamity, he succeeded him in the high priesthood.* Another Ahitub was the son of Amasiah, and father of Zadok, both high-priests; but whether he ever filled that office himself is uncertain. 1 Sam. xxii. 12. 1 Chron. vi. 8; xviii. 16.

AHIUD—A-HI'-UD.

BROTHER OF PRAISE. The son of Shelomi, of the tribe of Ashur. He was appointed by Moses one of the commissioners for dividing the land of Canaan. Numb. xxxiv. 27.

AHLAI—AH'-LAI.

ONE THAT PRAYS. Two are mentioned; the son of Sheshan, 1 Chron. ii. 31; and a commander in David's army, 1 Chron. xi. 41.

AHOBAN, ACHOBAN, or AHBAN—A-HO'-BAN.

BROTHER OF THE SON. A son of Abishur and Abihail. 1 Chronicles ii. 29.

* Considerable difficulty rests on the line of the high-priesthood about this time; probably one individual is spoken of under different names.

AHOHE—A-HO'-HE.

BROTHERHOOD, *or*, **A THORN**, *or*, **A HOOK**. The son of Bela, and grandson of Benjamin. 1 Chron. viii. 4.

AHOLIAB—A-HO'-LI-AB.

TENT, *or*, **TABERNACLE OF THE FATHER**. The son of Ahisamah, of the tribe of Dan, appointed, together with Bezaleel, to construct the tabernacle. Exod. xxxv. 34.

AHUMAI—A-HU'-MA-I.

BROTHER OF WATERS, *or*, **THE MEADOW OF WATERS**. One of the tribe of Judah. 1 Chron. iv. 2.

AHUZAM, *or* **OOSAM**, *or* **ACHZEM—A-HU'-SAM.**

THEIR POSSESSION, *or*, **THEIR OCCUPATION**. One of the tribe of Judah. 1 Chron. iv. 6.

AHUZZAH, *or* **ACHOSATH—A-HUZ'-ZAH.**

POSSESSION, **OCCUPATION**, **VISION**, *or*, **BROTHER OF THE OLIVE**. Ahuzzath was the friend of Abimelech, king of Gerar, who came with him, and Phichol his general, to make an alliance with Isaac, Gen. xxvi. 26. Some suppose the word to mean, a company of friends in attendance on the king, as it is the word used to signify the bridesmen who attended at weddings.

AIAH, *or* **IAIAH—A-I'-AH.**

VULTURE, **PIE**, *or* **RAVEN**; *or*, **ALAS!** *or*, **WHERE IS HE?** Aiah was the mother of Rizpah, Saul's concubine. David delivered her children to the Gibeonites to be hanged before the Lord, as an atonement for the cruelty and tyranny of their father. 2 Sam. xxi. 8.

AJAH—A'-JAH.

Was the son of Gibeon, of the race of Esau. Gen. xxxvi. 24.

ALAMETH, *or* **OLMETH**, *or* **ALEMATH—AL'-A-METH.**

SECRET; *otherwise*, **YOUTH**, **AGES**; *otherwise*, **ABOVE DEATH**. Alameth was the son of Becher, and grandson of Benjamin. 1 Chron. vii. 8.

2. ALEMETH.

Was the son of Jehoadah, of the tribe of Benjamin. 1 Chron. viii. 36.

ALEXANDER—A-LEX-AN'-DER.

ONE THAT ASSISTS, *or*, **THAT HELPS STOUTLY**, *or*, **THAT TURNS AWAY EVIL**. Alexander the Great, son of Philip of Macedon, is not mentioned by name in Scripture, but is evidently alluded to in the prophetic visions of Daniel, and those of Nebuchadnezzar recorded by him. He was appointed by God to destroy the Persian, and to set up the Grecian monarchy. In the prophecies of Daniel, (vii. 6,) he is described as a leopard with four wings, signifying his great strength, and the rapidity of his conquests. In Dan. viii. 4—7, he is described under the figure of a he-goat, running over the earth with such rapidity as scarcely to touch it; attacking a ram with horns, overthrowing and trampling him under foot, without any being able to rescue him: by the ram is intended Darius Codomannus, the last of the Persian kings. In the vision of Nebuchadnezzar, wherein he saw an image composed of various substances, descriptive of the four great monarchies of the earth, the belly of brass is an emblem of Alexander, and the legs of iron of his successors: Dan. ii. 39. Shortly after the commencement of Alexander's reign and conquests, he was much enraged against the Jews, for refusing to supply his army with provisions when engaged in the siege of Tyre. This they did conscientiously, from a sense of their allegiance to Darius, the

monarch against whom Alexander was fighting. Alexander, highly exasperated, came to take vengeance on this people: but the high-priest, Jaddua, sought Divine direction in their difficulty; and it pleased God so to influence the heart of Alexander, that he became very favourably disposed towards the Jews, and granted them the enjoyment of their country, laws, and religion, with exemption from tribute every seventh year, in which, according to the Divine law, they neither sowed nor reaped. Alexander's reign and life were but short; for though he conquered a world, he was not master of himself, and died of intemperance in the twelfth year of his reign. How truly has the wise man said, "He that ruleth his spirit, is better than he that taketh a city;" but, "he that hath no rule over his own spirit, is like a city that is broken down and without walls."

In the New Testament, several persons of this name are briefly mentioned.

2. ALEXANDER, the brother of Rufus, and son of Simon the Cyrenian, who assisted in carrying a part of the Saviour's cross towards the hill of Calvary. Mark xv. 21.

3. ALEXANDER, one of the kindred and council of the high priest, before whom the apostles Peter and John were examined about the miracle of healing the lame man at the temple gate. Acts iv. 6.

4. ALEXANDER, a Jew at Ephesus, who, when a great tumult was raised in that city against the apostle Paul, addressed the clamorous multitude, and endeavoured to appease them; but they only became the more vehement in asserting the honours of their "great goddess Diana." Acts xix. 33.

5. ALEXANDER, an artificer in copper: one who had made a profession of Christianity; but, having fallen into error, went so far as even to blaspheme the truth, and was excommunicated, together with Hymenæus, by the apostle Paul. Error is of a dangerous and seductive nature; when once persons begin to speculate, there is no calculating to what lengths they may run. The two great sources of error are pride and love of sin. The pride of intellect, and desire to astonish and take the lead, has led many into most unwarrantable and unholy speculations, and plunged them down an awful precipice. Others find the requirements of Scripture too searching, and spiritual, and extensive, to suit their carnal inclinations; and they endeavour to explain away the strictness that is offensive to them, and to flatter themselves and others that they may enjoy religion, and be safe for eternity, though they live in sin. May we be enabled to cultivate a spirit of humility and obedience, which will prove the best security against error. 1 Tim. i. 20. 2 Tim. iv. 14, 15.

ALIAN—A-LI'-AN.

LEAVES, *or*, EXALTED. The eldest son of Shobal, the son of Seir. 1 Chron. i. 40.

ALLON—AL'-LON.

AN OAK, *or*, STRONG. One of the tribe of Simeon. 1 Chron. iv. 37.

ALPHÆUS—AL-PHÆ'-US.

A THOUSAND. Two of this name are mentioned in the New Testament; each of them the father of an apostle. Alphæus, the father of James, the brother (or near kinsman) of our Lord, sometimes called James the less, or the younger, in distinction from James the brother of John: his mother's name was Mary, believed to have been a sister of the mother

of our Lord. This Alphæus is supposed to be the same with Cleophas, Alphæus being the Greek, and Cleophas the Hebrew, or Syriac, name. Mark iii. 18. Luke vi. 15. Acts i. 13. Luke xxiv. 18.

ALPHÆUS, the father of Matthew, or Levi. Mark ii. 14.

ALVAN, or OLVAN²—AL'-VAN.

ASCENSION, or, ELEVATION, *otherwise*, PREVARICATION. Shobal's eldest son, a descendant of Esau, and prince of Edom. Gen. xxxvi. 23.

AMAL, or OMEL-A'-MAL.

LABOUR AND INIQUITY. Son of Hemel. 1 Chron. vii. 35.

AMALEK, or OMELEK—AM'-A-LĒK.

THAT LICKS UP, or, THAT TAKES AWAY ALL. Amalek was son of Eliphaz, and grandson of Esau. He was governor or duke of Edom south of Judah. He was the father of the Amalekites, a powerful and warlike people, who dwelt in Arabia Petrea, between the Dead sea and the Red sea, or between Havilah and Shur. They discovered the most unprovoked and inveterate hostility against Israel, as the people of God; and hence they were sentenced to utter extirpation, and the Israelites charged with the execution of this sentence. A considerable victory over this people was achieved by Joshua, in the time of Moses; but the destruction was not complete till the days of Samuel the prophet, and Saul the first king of Israel. Gen. xxxvi. 12. 46. 1 Chron. i. 36. 1 Sam. xv. 5, 7. See the articles AGAG and SAMUEL.

AMARIAH—AM-A-RĪ-AH.

THE LORD SAYS, or, THE LAMB OF THE LORD. Three of this name are mentioned: one a high-priest of Israel, in the time of the judges; the exact date of his pontificate cannot be ascertained, but probably preceded that of Eli; his name occurs, 1 Chron. vi. 7. 11. One Amariah is mentioned by Ezra as having been separated from his Gentile wife, Ezra x. 42: a third was the father of Gedaliah, and grandfather of the prophet Zephaniah, Zeph. i. 1.

AMASA, or OMESHA—A-MA'-SA.

A FORGIVING PEOPLE. Amasa, the son of Jether and Abigail, (David's sister,) was placed, by his cousin Absalom, at the head of his troops, and engaged with Joab, the general of David's army, but was defeated. After the suppression of the rebellion, David, being exceedingly displeased with Joab for killing Absalom, pardoned Amasa, and gave him the command of the army. Some time afterwards, a revolt took place under Sheba the son of Bichri, and Amasa was directed to assemble the army, and march against the revolt; but not being sufficiently prompt in his measures, Abishai was sent forth by David, and joined by Joab and his men. Amasa soon overtook them, and marched at their head. This excited the jealousy of Joab, and he soon found an opportunity of satiating his revenge in the assassination of his rival; for, approaching him under the semblance of friendship, he said, "Art thou in health, my brother?" and, taking hold of his beard to kiss him, (as was a common practice among the Jews,) with a sword, that he had concealed, he smote him under the fifth rib, that he died. We shudder at such deeds of treachery and violence, and expect that they will sooner or later be visited upon the perpetrators, which, accordingly, we find was the case; for verily there is a God that maketh inquisition for blood. See article JOAB. 2 Sam. xvii. 25; xx. 1—12.

2. AMASA, the son of Hadlai, was one of those who were against per-

mitting such captives as were taken in the reign of Ahaz, king of Judah, to be brought into Samaria. The humanity and moderation of these men is recorded with honour, 2 Chron. xxviii. 12. See article AHAZ.

AMASAI, or OMESHI—A-MAS'-A-I.

THE PRESENT OF THE PEOPLE. Amasai, the son of Elkanah, 1 Chron. vi. 25. An individual of this name, probably, but not certainly, the same person, was inspired to go over to David, and thirty valiant men with him. They joined him in the desert when fleeing from Saul, at a time when his circumstances seemed desperate, except as he was holpen of God. His manner of receiving them intimated a feeling of this kind: "If ye be come peaceably to help me, my heart shall be knit unto you; but if ye be come to betray me to mine enemies, seeing there is no wrong in my hands, the God of our fathers look thereon, and rebuke it." Then said Amasai, "Thine are we, David, and on thy side, thou son of Jesse: peace be to thee, and to thy helpers." David then received them, and gave them a command. 1 Chron. xii. 16—18.

AMAZIAH—AM-A-ZI'-AH.

THE STRENGTH OF THE LORD. The eighth king of Judah, who succeeded his father Joash. He reigned twenty-nine years, and did that which was good in the sight of the Lord, but not with a perfect heart. Many inferior motives may incline to the performance of right actions. Our own interest and advantage, a good name, the love of those connected with it, may all combine to influence us: but let it never be forgotten, that the only source of action that can be accepted of God, or prove a permanent source of good, is a sincere and upright heart. The father of Amaziah had been murdered; and one of his first acts, when settled in the kingdom, was to punish the murderers: but from respect to the Divine law, (Deut. xxiv. 16,) he forbore to put their children to death, which was at that time a very common mode of revenge.

Edom having revolted from Judah in the reign of Joram, about fifty-four years before, he resolved to go up against that people, and, in order thereto, mustered his forces. He found they amounted to three hundred thousand men capable of bearing arms; besides, he hired one hundred thousand men of Israel, for which he paid the king of Israel one hundred talents—about thirty-four thousand pounds of our money.

Before the engagement, one of the prophets came to Amaziah, and said, "O king, let not the army of Israel go with thee; for the Lord is not with Israel. If thou wilt go, go; God shall make thee fall down before the enemy; for God hath power to help and to cast down." This caution equally applies to the use of any unlawful means or crooked policy for promoting our worldly interests or connexions. The Lord can blast the most powerful means, and he can bless the feeblest. It is the truest policy always to act so that we can welcome the Divine inspection, and implore the Divine blessing on all our engagements; "for the blessing of the Lord it maketh rich, and he addeth no sorrow." Like a worldly-minded man, Amaziah objected, "But what shall we do for the hundred talents?" Ah! there is very little dependence on the right conduct of those whose chief concern is, What shall we get by it? or, What shall we lose by it? To all who hesitate about relinquishing the world and sin, and taking up the cross, and following Christ, we may reply, as the prophet did to Amaziah, "The Lord is able to give thee much more than this."

It was well for the king that he yielded to the suggestion of the prophet, and dismissed the army of Israel; for the deliverance and victory which he was encouraged to expect, were granted without them. He gave battle to the Edomites in the valley of Salt, killed ten thousand, and took ten thousand more, who had secured themselves on a rock or mount, from whence they were precipitated headlong, and dashed to pieces. How strange, when Amaziah had seen the hand of God so evidently interposing on his behalf, that he should be so ungrateful, base, and stupid, as to take the very gods of Edom, which he had plundered from their votaries, and adore them as his own deities! but it proves how little stability is to be expected, when the heart is not right with God. For this the Lord sent a prophet to rebuke him; saying, Why hast thou sought after the gods of this people, which could not deliver their own people out of thine hand?

Instead of humbling himself under this just rebuke, Amaziah silenced and threatened the faithful reprover, "Art thou made of the king's counsel? Forbear! why shouldst thou be smitten?" But the man of God knew that he was made of the king's counsel by a greater than the king himself; and seeing that the haughty monarch rejected the counsel of God, he forbore to remonstrate, and only said, "I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened to my counsel." While there is always abundant reason to encourage the trembling penitent, (who, perhaps, fears it is impossible for him to be forgiven and saved,) with, "If the Lord had meant to destroy thee, he would not have shewn thee such things as these;" at the same time there is not a more certain indication of approaching destruction than when the heart is hardened against reproof. "Pride goeth before destruction, and a haughty spirit before a fall;" and "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

The Israelitish soldiers were indignant at being dismissed by Amaziah, and to make themselves amends for the booty they expected to obtain from the Edomites, they ravaged and plundered the cities of Judah on their way home. Now, this was an inconvenience sustained in the way of duty, and incurred by obeying the command of God; and had Amaziah done what he did with "a perfect heart," he would have rested perfectly satisfied that God would, in his own time and way, avenge his cause; and would have taken no step in his own vindication, but at the command of God. It is a vast mercy and condescension that God is willing to take our cause into his hands; and the greatest folly imaginable, when we are for getting it into our own management: the issue will surely prove disastrous. Amaziah, flushed with his success, sent a haughty letter of defiance to Joash, king of Israel, for he seems to have been so far blinded by pride and presumption as to believe himself invincible. Joash was equally haughty, for he too had just been successful against the Syrians. He treated the defiance of the king of Israel with contempt, and sarcastically compared it to a thistle claiming equality with a cedar of Lebanon. Invulnerable both to reason and ridicule, Amaziah advanced to Bethshemesh, where he was defeated by Joash, and taken prisoner. Joash then broke up the camp at Bethshemesh, and carried Amaziah to Jerusalem, where he set him at liberty; but ere he left that capital, he gave orders for demolishing

a considerable part of the city wall. He also carried away all the gold and silver, the rich vessels of the temple, and the treasures of the royal palace, and a number of young men of his own people, who had been sent as hostages to Jerusalem.

After this, Amaziah reigned about fifteen years; but he returned not to the Lord in sincerity. At length, a conspiracy was formed against him in Jerusalem. He escaped to Lachish: but there the conspirators pursued, and assassinated him. He was brought back on horses, and buried with his ancestors in the city of David. 2 Kings xiv. 2 Chron. xxv.

Another Amaziah was the idolatrous high-priest to the golden calves at Bethel, in the reign of Jeroboam. The prophet Amos having predicted the overthrow of the idolatrous high places, and the extirpation of Jeroboam's family by the sword, Amaziah complained of him as a traitor to the king, and a troubler and discourager of Israel, and at length procured his banishment. Amos fled to Tekoah, but not until he had assured Amaziah that God would avenge his persecution of him; that his wife should be brought into circumstances the most degrading; his children murdered; his inheritance become the possession of his enemies; himself die in exile; and Israel certainly be carried into captivity: all of which was fulfilled in its time. Amos vii.

AMELEK—AM'-E-LEK.

THE KING, *or*, COUNSELLOR. Amelek was father of that Joash whom king Ahab directed to take the prophet Micaiah into custody. The English translation renders it, the king's son; but it is a proper name in 1 Kings xxii. 26. 2 Chron. xviii. 25.

AMI—A'-MI.

MY NATIONS, *or*, MY MOTHER. The chief of a family which returned from Babylon. Ezra ii. 57.

AMINADAB—A-MIN'-A-DAB.

MY PEOPLE IS LIBERAL, *or*, GRACIOUS. Amminadab was son of Amram, of the tribe of Judah, and father of Elisheba, the wife of Aaron, the high priest. Exod. vi. 23; he was also the father of Nashor, one of the ancestors of David, and consequently was one of the progenitors of our Lord Jesus Christ, Ruth iv. 20. Another Amminadab was one of the sons of Hopath, of the tribe of Levi, 1 Chron. vi. 22.

The chariots of Amminadab are mentioned in the Song of Solomon, vi. 12. We have no account of the person alluded to. Some have supposed he was a celebrated charioteer, whose horses were remarkably swift, and his vehicle light: but others think the word in this place signifies a willing people—a volunteer—very ready—very prompt. Those will most likely go well who are willing to go; and may be made a fit emblem of the cheerfulness and alacrity with which the affectionate soul pursueth the service of God. "I will run in the way of thy commandments, when thou shalt enlarge my heart."

One of Saul's sons was called Abinadab. He was slain with his father in the battle of Gilboa. 1 Sam. xxxi. 2. 1 Chron. viii. 33; x. 2.

AMMINADAB *or* ABINADAB. A Levite, was an inhabitant of Kirjath-jearim, at whose house the ark was deposited when it was brought back from the Philistines. His son was consecrated or appointed, peculiarly to the office of keeping the ark. It is not certain whether Aminadab were at that time living. The ark remained seventy-one years at

Kirjath-jearim, and was then brought up to Jerusalem by David. 1 Sam. vii., 2 Sam. vi. (See articles DAVID, and UZZAH.)

AMITTAI—A-MIT'-TA-I.

TRUE, FAITHFUL. The father of the prophet Jonah. 2 Kings xiv. 25. Jonah i. 1.

AMIZABAD—A-MIZ'-A-BAD.

THE PORTION OF MY PEOPLE. The son of Benaiah; one of the principal officers in David's army. Ammizabad commanded a troop under his father, 1 Chron. xvii. 6.

AMMIEL—AM'-MI-EL.

THE PEOPLE OF GOD. One of the twelve spies sent to visit the land of Canaan; all of whom, except Joshua and Caleb, brought an unjust and discouraging report, and were immediately cut off for their unbelief and treachery, Num. xiii. 12.

Another AMMIEL was a native of Lodabar, a city of Simeon; he was the father of Bathsheba, who was first married to Uriah, and afterwards to king David, 1 Chron. iii. 5; 2 Sam. ix. 4, 5.

A third was son of Obad-edom the Levite, and was made porter of the temple under David, 1 Chron. xxvi. 5.

AMMIHUD—AM-MI'-HUD.

PEOPLE OF PRAISE. Several of this name are slightly mentioned:—

1. The son of Ephraim, and grandson of Joseph, Num. i. 10; 1 Chron. vii. 26.

2. One of the tribe of Simeon, father of Shemuel, or Samuel, (not Samuel the prophet,) Num. xxxiv. 20.

3. One of the tribe of Naphtali, Num. xxxiv. 28.

4. The father of Talmai, king of Geshur, 2 Sam. xiii. 37.

AMISHADDAI—AM-MI-SHAD'-DA-I.

PEOPLE OF THE ALMIGHTY. One of the tribe of Dan, Num. i. 12; x. 25.

AMMON—AM'-MON.

HIS PEOPLE. Ammon, or Ben-ammi, was the son of Lot. We have no particulars of his life. His abode was east of the Dead sea and Jordan, in the mountains of Gilead. He was the father of the Ammonites, a famous people, but continually opposed to Israel, Gen. xix. 38.

AMNON—AM'-NON.

FAITHFUL AND TRUE, *otherwise*, FOSTER-FATHER, TUTOR, or, SON OF THE MOTHER. The eldest son of David, by Ahinoam, his second wife. This prince affords an unhappy example of the guilt of unrestrained passion. He had conceived a violent passion for Tamar, the sister of his brother Absalom. If she were the daughter of David, his father, the ties of blood between them were such as to render the first thought of foolishness, sin. But if, as some have supposed, she was the daughter of Absalom's mother before her connection with David, then no law, human or divine, was against their forming an honourable attachment and union; and David was too indulgent a father to have opposed the innocent wishes of his son: but Amnon kept his passion concealed until it preyed on his health and spirits. He was then persuaded, by his cousin Jonadab, to divulge the secret, and, at his base suggestion, formed a scheme for gratifying his sinful passion by fraud and force. There are no enemies so much to be dreaded as those false friends who lead into sinful gratification, and encourage to trample down the barriers of religion and morality in order to obtain it.

After this crime, Amnon hated Tamar more than he had ever before loved her. The good king was bitterly grieved at the conduct of his son, but from false tenderness forbore to punish him. But Absalom, Tamar's brother, conceived a deadly purpose of revenge, which he kept closely concealed for two years. He then invited the king his father, and all his brethren, to a sheep-shearing feast, and there, when Amnon was heated with wine, he caused him to be put to death. Thus was he cut off at a moment, in the midst of health and hilarity, and called to give an account of his deeds.

Young people! you little anticipate being guilty of such crimes as Amnon and Absalom; but if you would avoid them, your only security is in shunning the first, the smallest sinful gratification, and the very temptation to it. 2 Sam. xiii.

AMOK—A'-MOK.

A VALLEY, A DEPTH. One of the race of priests who returned from Babylon, Neh. xii. 7, 20.

Another AMNON is mentioned, 1 Chron. iv. 20.

AMON—A'-MON.

Same signification as Amnon :—1 AMON. The governor of Samaria, who kept the prophet Micaiah in custody, by king Ahab's order, 1 Kings xxi. 26.

2. AMON. The fourteenth king of Judah, the son of Manasseh. His father had been a very great sinner, but he afterwards became a humble penitent, and a monument of the riches of Divine mercy and forgiveness. Unhappily, Amon imitated his father's wickedness, but not his penitence. He forsook Jehovah, and worshipped idols; and, though wickedness was then awfully prevalent, his crimes rendered him so detestable, that his own servants conspired against him, and slew him in his own house. He was buried in the garden of Uzzalf. The people put to death the conspirators, and established his son Josiah in his room. 2 Kings xxi. 19—26; 2 Chron. xxxiii. 21—25.

AMOS—A'-MOS.

STRONG, ROBUST. Amos was one of the *minor* prophets, so called, not from any inferiority in their prophetic authority and inspiration, or in the importance of their instructions, but merely because a smaller portion of their writings is preserved in Scripture. Amos is generally said to be of the little town of Tekoah, in Judah, about four leagues south of Jerusalem. We have, however, no proof that he was a native of that place, but merely know that he retired there from the persecuting rage of Jeroboam II., king of Israel, and Amaziah, the idolatrous priest. Indeed, it is more probable that he was born in the territories of Israel, to which kingdom his prophecies were chiefly directed. He was contemporary with Hosea, and prophesied in the days of Uzziah, king of Judah, and Jeroboam II., king of Israel. He had been educated in the school of the prophets, but was, by profession, a herdsman and dresser of sycamore trees, and was called from these rural employments to carry to kings and people Divine messages of reproof, and calls to repentance. When God calls persons into his work, he qualifies them for it, and in some cases they are the better fitted for the peculiar stations in which they are to labour, by the very absence of what in different stations would be necessary qualifications. The highly polished education of Isaiah fitted him for his sphere at

court; the rural simplicity of Amos equally fitted him for his sphere among the plain men of Israel. Both were owned and accepted of God, who dealeth to every man severally as he will.

It was an observation of Martin Luther, that "when men want to fell down a mighty oak, the instrument they select is not a polished razor, but a sturdy axe." Such was his own work, and such was that of the prophet Amos. The sentiments of this prophet are lofty, his style beautifully simple and plain, and many of his images borrowed from rural objects. He begins his prophecy by denouncing the judgments of God against other nations, chiefly the enemies of Israel; and next reproves his own, and predicts the punishment of Judah and Israel, separately and collectively. Among the judgments about to be executed on Israel, three were distinctly represented to the prophet in vision—viz., locusts, which should cut off all the hopes of harvest; desolation by fire; and the total overthrow of Israel, as it were levelling it by a line. These were all either averted or mitigated at the intercession of the prophet, who affectinglly pleaded, "O Lord God, forgive, I beseech thee! by whom shall Jacob arise? for he is small." Ungodly individuals and nations are often benefited by the intercessions of those whom they hate and persecute.

At Bethel, where the golden calves set up originally by Jeroboam the first, and still worshipped by his idolatrous and wicked successors and their infatuated people, Amos predicted the total overthrow of these idols, and all the splendid ceremonial of their worship; also, that for their sins the house of Jeroboam (then on the throne) should be cut off by the sword. This alarmed Amaziah, the priest of Bethel—not so as to cause him to forsake his idolatry, and adopt the course prescribed by the prophet as the only possible means of averting the threatened judgments, but to incline him to get rid of the faithful reprove. He represented him to the king as a troublesome and dangerous person, and urged the prophet to get him gone, and seek a living, and utter his predictions in the land of Judah, but by no means to interrupt the pleasures and pursuits of the king, by coming to Bethel; "for," said he, "it is the king's chapel, and it is the king's court."

It is much to be regretted, that truth seldom reaches royal ears, and that when a prophet of God would fain deliver his sacred message, there are too often some at hand who would treat him as a rude disturber, and either divert the attention he sought to arouse, or else get him dismissed for his unwelcome fidelity. Amaziah at length got Amos banished from court, and he sought a retreat at Tekoa; but first, he declared his calling and commission, and foretold heavy judgments on his hardened opposer. It appears that the seventh chapter (which relates the above facts) is the earliest in point of date, and that the rest of his prophecies were delivered at Tekoa. He foretold the troubles of the kingdom of Israel, which should take place after the death of Jeroboam; also, the death of king Zechariah; the invasion of Israel by the Assyrians; the captivity of the ten tribes, and their return. He reproved many vices in particular, such as avarice, harshness to the poor, luxury, and pride, as well as idolatry. Among his censures on this head, will be found several against the people of Israel for going to Bethel, Dan, Gilgal, and Beersheba, which were the most famous pilgrimages of the country, and for swearing by the gods of those places.

We have no account in Scripture of the time and manner of this prophet's death, and it is not desirable to burden the young reader with the various conjectures on those subjects.

Another AMOS, or Amoz, was father to the prophet Isaiah, and the Jewish writers conclude that he was himself a prophet; according to a rule of theirs, that when a prophet is mentioned in Scripture as the son of such a one, it is implied that the father was a prophet also. They also assert that he was the son of king Joash, and brother to Amaziah, and indeed that he was the "man of God" sent to that king to warn him against employing the one hundred thousand men of Israel whose services he had hired. See AMAZIAH. All this is not improbable, though by no means certain; all we can say with certainty is, that Amos was the father of Isaiah. 2 Kings xix 2. 2 Chron. xxvi. 22. Isaiah i. 1.

A third AMOS, the son of Nahum, and father of Mattathias, is found in the genealogy of Christ Jesus, according to the flesh. Luke iii. 25.

AMPLIAS—AM'-PLI-AS'

EXTENSIVE. Amplias is one of whom the apostle Paul, in his epistle to the Romans, speaks in terms of distinguished affection and approbation, Rom. xvi. 8.

AMRAM—AM'-RAM.

EXALTED PEOPLE, *otherwise* AN ASS. Amram was of the tribe of Levi, during the oppression of the Israelites in Egypt, he married Jochebed, by whom he had Miriam, Aaron, and Moses. It is a great honour to be the child of good parents; let all those whose privilege it is, strive so to distinguish themselves, that it shall be a still greater honour to have been the parents of such children; this was the case with Amram and Jochebed. Amram died in Egypt. Exod. vi. 20; ii.

AMRAPHEL—AM'-RA-PHEL.

ONE THAT SPEAKS OF HIDDEN THINGS. Amraphel king of Shinar confederated with Chedorlaomer king of Edom, and two other kings, to make war against Sodom and other neighbouring cities. They plundered these cities, and carried away many captives, among whom was Lot, Abraham's nephew; but Abraham pursued them, rescued Lot, and recovered the spoil. Gen. xiv.

AMZI—AM'-ZI.

STRONG, ROBUST. Son of Zechariah mentioned, Neh. xi. 12.

ANAH—A'-NAH.

ONE WHO ANSWER'S. Son of Zibeon the Hivite, and father of Aholibamah, Esau's wife. While feeding asses in the desert, he discovered mules; or, as some read it, "springs of warm water," Gen. xxxvi. 24.

ANAK—A'-NAK.

A COLLAR, *or*, ORNAMENT. Anak was the son of Arba, who gave name to Kirjath-arba, or Hebron. His descendants were terrible for their fierceness and stature, and were called Anakims and giants. The unbelieving spies represented them as very formidable. Numb. xiii. 28. Josh. xy. 13, 14. Judges i. 20.

ANAMMELECH—A-NAM'-ME-LECH.

ANSWER, *or*, SONG OF THE KING AND COUNCIL. It is said, 2 Kings xvii. 31, that the inhabitants of Sepharvaim, (sent from beyond the Euphrates into Samaria,) burned their children in honour of Anammelech and Adrammelech: the latter word signifies the sun, or splendid king; the former the moon, or gentle king.

ANANI, or ANAN—AN-A'-NI.

CLOUD. The seventh son of Elioenai. 1 Chron. iii. 24.

ANANIAS—AN-A-NI'-AS.

THE CLOUD OF THE LORD, 1. Ananias, of the tribe of Benjamin, on the return of the Jews from captivity, built part of the wall of Jerusalem. Neh. xi. 32.

2. ANANIAS, a professed convert to Christianity, but who, under a specious profession, carried a most hardened and hypocritical heart. From the peculiar circumstances of the times, at the first establishment of Christianity, it was expedient that those who embraced it should bring their possessions into one common stock, and all derive their support from it. On the part of the wealthy, this was a noble act of liberality, as well of faith. The Christians were every where hated and opposed. In all probability, many, in dependent circumstances, on their embracing Christianity, were cast out from their employments or their homes, and, but for the provision of this common fund, must have perished for want. It was a pleasing evidence of the vital influence of Christianity, when those who had the means were equally willing and able, to contribute to the support of these their poor brethren. It was also an evidence of faith, for, as the Saviour had distinctly predicted the ruin of Judea, those who believed his word, knew that in a very few years their possessions in that country would be of no value, and that therefore it was the soundest policy to sell what they possessed, give alms to the poor, and provide themselves bags that wax not old, a treasure in the heaven that faileth not.

But in this disposition of property, all was perfectly voluntary, none were compelled to dispose of, or surrender their property, or any part of it, and they were at liberty to place in the common fund just as much of it as they thought proper. But Ananias, desiring to appear as liberal and disinterested as any, and yet at the same time to spare his covetousness, declared his intention of selling an estate, and devoting the produce to the fund; and having done so, he brought a part of the price only, and kept back a part, at the same time professing that he brought the whole. When he came in, and laid down the money at the apostles' feet, Peter, to whom the Holy Spirit had revealed his falsehood, reproved him sharply, and charged him with lying to the Holy Ghost, not to men alone, but to God. On hearing this, Ananias fell suddenly dead at the apostles' feet; and about three hours after, his wife Sapphira, who had been privy to his hypocrisy and falsehood, but was not aware of the awful judgment that had befallen him, came into the assembly, and, on being questioned by the apostles, confirmed her husband's lie, and immediately shared his awful fate. This melancholy catastrophe produced a deep and solemn impression on the minds of the beholders. It was eminently calculated to prove that the apostles were not mere visionary pretenders, but that their commission was attested by miracles, the broad seal of heaven. It would also lead the Christian to exercise reverence and holy circumspection, and would prevent hypocrites from joining themselves to the church in order to obtain a maintenance. Let it still operate as a holy caution to all who read of it, that they neither indulge iniquity in their hearts, nor speak unadvisedly with their lips. Acts v. 1—20.

3. ANANIAS, one of the early disciples who resided in the city of Damascus, when Saul was on his way thither, to persecute the saints,

but was arrested by sovereign grace, and made the humble servant of that Jesus whom he had so bitterly opposed. Saul was led into Damascus in a state of blindness, and remained so for three days. The Lord Jesus then appeared in a vision to Ananias, informed him of Saul's conversion, and bade him go and visit him as a Christian brother, and pray with him, that he might receive his sight. Ananias at first hesitated, from a knowledge of Saul's previous character, but he afterwards readily complied; and, relating to Saul the vision he had seen, his faith was thereby strengthened, his eye-sight was restored, and he was baptized in the name of the Lord Jesus. We have no further particulars of this Ananias; but it was worth living, to have been instrumental in conferring any benefit, especially any spiritual benefit, on one destined to be so eminently useful and honourable in the church as was Saul of Tarsus. Let us, too, diligently embrace every opportunity of doing good; for we know, not how extensive and important it may prove, and whether the child, or the servant, or the stranger, to whom we drop a word of counsel or admonition, may not be a chosen vessel, to bear the Saviour's name before the Gentiles, and kings, and the children of Israel, and to do and to suffer great things for his name's sake. Acts ix. xxii.

4. ANANIAS, a high-priest of the Jews. When the apostle Paul was examined before the captain in the presence of the chief priests and all their council, on his declaring his uprightness before God, Ananias (who was exceedingly bitter against him) commanded him to be smitten. For this act of injustice and cruelty, the apostle reprimanded him, saying, "God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" But when Paul understood it was the high-priest, he acknowledged his inadvertency, and apologized for his warmth; for said he, "I know the law, Thou shalt not speak evil of the ruler of thy people." After this examination, the chief priests, perceiving that they should not be able to condemn Paul before a fair and open tribunal, encouraged a plot to assassinate him; but it was timely discovered, and the chief captain sent him out of their reach to Cesarea, to Felix, the Roman governor, and Paul's accusers were ordered to go down thither. Accordingly, Ananias and the other priests went, having engaged the services of a celebrated orator named Tertullus, who scrupled not, by flattering a wicked man, to gain him over to a wicked purpose. Ananias evinced extreme malignity against Paul, but was not permitted to accomplish his purpose of procuring his death; for, notwithstanding the strenuous and repeated exertions of Ananias and his friends, Paul remained two years at Cesarea, and was sent to Rome on his appealing to Cæsar. Acts xxiii. xxiv.

• ANANUS, or ANNAS—AN-A'-NUS.

ONE THAT ANSWERS, AFFLICTS, OR HUMBLING; or, GRACIOUS, MERCIFUL. Was the high-priest of the Jews at the time of our Lord's crucifixion. The evangelist Luke speaks of Annas as high-priest conjointly with Caiaphas, at the commencement of John the Baptist's ministry. There could not, according to the law of God, be more than one high-priest at the same time; but in the degenerate days of the Jewish church, and especially after the subjugation of that people by the Romans, the office was regarded more in a secular than a sacred light, and was disposed of and transferred to those who had money or influence to obtain it, or power to displace the former possessor. Annas was considered among

the Jews as singularly favoured, in not only having enjoyed the high-priesthood many years himself, but also having seen the office successively filled by five of his own sons, and several sons-in-law; one of the latter was Caiaphas. Annas was himself deposed by the Romans; but he continued to hold the chief sway in the administration of Jewish affairs, and is more than once spoken of in the sacred history, together with Caiaphas, as being chief priest, and, exercising supreme authority. When our Lord was apprehended in the garden of Gethsemane, they led him away to Annas, who, it appears, immediately transferred the affair to Caiaphas. Luke. iii. 2. John xvii. 13.

ANATH—A'-NATH.

ANSWER, SONG, *otherwise*, AFFLICTION, POVERTY. The father of Shamgar, judge of Israel, Judges iii. 31.

ANATHOTH—AN'-A-THOTH.

(Same signification.) The eighth son of Becher, 1 Chron. vii. 8.

ANDREW—AN'-DREW.

A STRONG, or, STOUT MAN. One of the twelve apostles of our Lord, and the earliest on record of his disciples. It is a great honour and advantage to be *early* a disciple of Christ. Such are generally made very useful to others. It is to be deeply regretted, that so many lose all their best days before they hear of Christ; and still more, that many who have heard of him all their days, let slip all the best of their time for usefulness and enjoyment, before they cordially embrace him. It were well for young people to bear in mind, that every day they suffer to pass without becoming Christ's disciples in deed and in truth, must be set down as a day lost, or worse than lost, in their existence. Andrew was one who followed John the Baptist; and as he and another disciple were talking with John, Jesus passed by, and John said, "Behold the Lamb of God!" The disciples then followed Jesus, who courteously invited them to the house where he dwelt, and they spent the rest of the day with him. They were fully convinced of his Divine character and mission, and immediately began the blessed work of inviting disciples to him. Andrew first found his own brother Peter, and said unto him, "We have found the Messias, the Christ!" Thus invited by his brother, Peter came to Jesus, and was immediately admitted as a disciple. Then came Philip, their townsman, probably at their invitation also, and then Nathaniel at his. How delightful to mark the diffusive nature of true religion! Those who have come to Christ, will certainly endeavour to bring others also; and it will generally be found that they are successful. Andrew and Peter passed that day with Jesus, and accompanied him to the marriage at Cana in Galilee, where their faith was confirmed, by witnessing our Lord's first miracle—that of changing the water into wine. After this, they returned to their ordinary occupations. It is a great mistake to suppose that religion sets aside attention to common duties; or that when persons are called by Divine grace, they are to lay aside their lawful callings, and thrust themselves upbidden and unqualified into higher service. If our Master have other work for us to perform, we may leave it to him in due time to make it manifest to us, and to lead us forth to the performance of it. In the mean time, we shall best and most acceptably serve Him, by abiding with him in our callings, and by a diligent and cheerful performance of the ordinary duties of life which he has assigned us, how low and painful soever they may be.

Some months afterwards, Jesus met Andrew and Peter fishing together. He then called them to a stated attendance on him, and promised to make them fishers of men. They are numbered first among the apostles. Andrew is afterwards introduced on several interesting occasions. Once when Jesus designed to multiply food for the support of the hungry multitudes who had forgotten their natural wants, to hang upon his words, He inquired what provisions were at hand? Andrew replied, Here is a lad here, which hath five barley loaves and two small fishes: but what are they among so many? Our blessed Lord, however, multiplied this scanty supply to an abundant provision for five thousand persons. Let us be encouraged to devise, and suggest, and adopt expedients for carrying on the designs of our Lord. If we with a willing heart offer the best in our power, however humble in themselves, we may look to his blessing to make them available.

A few days before the awful transactions of Gethsemane and Calvary, some Greek proselytes, who came to Jerusalem to attend the passover feast, were desirous of seeing Jesus, and were introduced to him by Andrew and Philip. Again we find Andrew, with some other of the apostles, asking Jesus when the destruction of the temple should take place. Whether or not this was a curious question, our Lord did not see fit to give a direct answer, but made it an occasion for solemnly enforcing the duty of constant watchfulness, and habitual preparation: and what he said unto his first disciples, he says unto us, and unto all—watch. This is all that the Scriptures relate concerning Andrew. Ancient histories report him to have preached the gospel either in Scythia or in Greece; and that at length he suffered martyrdom by crucifixion in Achaia. John i. 35—51. John ii. 1—17. Matt. iv. 18, 19. Matt x. 2. John vi. 5—14; xii. 20—36. Mark xiii. 3, 4.

• ANDRONICUS—AN-DRON'-I-CUS.

• A MAN EXCELLING OTHERS, A VICTORIOUS MAN. A kinsman of the apostle Paul, Rom. xvi. 7.

ANER—A'-NER.

ANSWER, SONG, AFFLICTION, OF LIGHT. Aner and Eshcol were two of the principal inhabitants of Canaan. They were on terms of friendly intercourse with the patriarch Abraham, and joined their forces with his in pursuit of the kings who had plundered Sodom, and carried away Lot, Gen. xiv. 24. See ABRAHAM.

• ANI, or UNNI—A'-NI.

AFFLICTED. A Levite, one of the musicians that accompanied the ark when David brought it back to Jerusalem, 1 Chron. xv. 18.

• ANIAM—A'-NI-AM.

I AM A PEOPLE, or, THE SHIP OF THE PEOPLE. The son of Shemida, of the tribe of Manasseh, 1 Chron. vii. 19.

ANNA—AN'-NA.

GRACIOUS, MERCIFUL, ONE THAT GIVES. It is said that the wife of Jeroboam, king of Israel, and mother of the amiable young prince Abijah, was named Anna. See ABIJAH.

2. ANNA. The daughter of Phanuel, of the tribe of Aser or Asher, was an aged and very pious widow, endued with the spirit of prophecy. She was married in early life, and having lost her husband after living but seven years with him, she gave herself up to works of piety and

usefulness, and constantly attended the temple at morning and evening service daily, for a period of fourscore years. At this time the holy virgin came to present the infant Jesus in the temple, and, just as Simeon was expressing his devout thanksgiving for the fulfilment of the Divine promise in giving him a sight of his Saviour, Anna came in, and began to praise God, and to speak of him as the Messiah to all who waited for the redemption of Israel: a fine exemplification of that declaration in the Psalms, "They that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing: to shew that the Lord is upright. He is their rock, and there is no unrighteousness in him." Luke ii. 36—38.

ANNAS—AN'-NAS.

The high priest. See ANANIAS.

ANTIPAS—AN'-TI-PAS.

FOR ALL, AND AGAINST ALL. Herod, son of Herod the Great, was so named. See HEROD.

2. ANTIPAS. A faithful witness, or martyr, mentioned in the message of the risen Saviour to the church at Pergamos. Rev. ii. 13.

ANUB—A'-NUB.

A GRAPE, *or*, A KNOT. Son of Goz, of the tribe of Judah. 1 Chron. vi. 8.

APELLES—A-PEL'-LES.

I EXCLUDE, *or*, I SEPARATE. Saluted by St. Paul in his epistle to the Romans, as "approved in Christ;" tried, and proved, and acknowledged a sincere and consistent Christian. Rom. xvi. 10.

APHSES—APH'-SES.

THAT DIMINISHES, *or*, TURNS AWAY, *or*, DESTROYS. He was the head of the eighteenth sacerdotal family, out of the twenty-four which David chose for the service of the temple. 1 Chron. xxiv. 15.

APOLLOS—A-POL'-LOS.

ONE THAT DESTROYS AND LAYS WASTE. Apollos was a Jew of Alexandria, in Egypt, who visited Ephesus, where the apostle Paul had been instrumental in raising a Christian church. He was a man of great natural and acquired endowments; eloquent, ardent, and pious; and mighty in the Scriptures. He was convinced of the claims of Jesus of Nazareth to be regarded as the Messiah sent from God to be the Saviour of men; and as such he spoke of Him boldly in the synagogue at Ephesus, and demonstrated the same by appeals to Scripture. But as yet he was ignorant of some important particulars connected with the Christian religion; particularly that baptism was appointed as a standing ordinance in the church, (for he knew only the baptism of John;) and probably also that the gospel of salvation was to be preached to the Gentiles. At Ephesus he met with Aquila and Priscilla, friends of the apostle Paul, who had travelled much in his company, and had imbibed his clear and exalted views of the gospel. On hearing Apollos, while they rejoiced in his zeal and piety, they perceived his deficiencies, and, inviting him to their house, explained to him the way of God more perfectly. A lovely spirit pervades all parties in this transaction. Apollos, though not perfectly instructed in the truths of Christianity, revered its Divine author; was sincerely willing to yield to conviction, and desirous to impart to others what

he already possessed. Aquila and Priscilla, though more matured Christians, did not despise this young minister, but hailed him as a brother, and rejoiced in his zeal and success. They, however, took the liberty, in a kind and respectful manner, to endeavour to lead him on to a more intimate acquaintance with the truths of the gospel. He, on his part, discovered none of that self-conceit which bars improvement; nor spurned at instruction, though presented by persons perhaps in many respects his inferiors. Their humble attempt was owned and blessed of God, and his improvement and usefulness were greatly promoted, and an intimate Christian friendship was formed, which probably proved beneficial to both parties through time, and has, we doubt not, been renewed in eternity.

Soon afterwards, Apollos left Ephesus, and went to Corinth, and other places of Achaia: the brethren at Ephesus having given him letters of recommendation to those in Achaia. There he was exceedingly useful in establishing and confirming the souls of believers, and in convincing the Jews, from their own received Scriptures, that Jesus was the Christ. At Corinth, Apollos was exceedingly popular on account of his eloquence. Paul had already visited that city, and had been the means of converting many, and of forming a Christian church; but having left that place to visit Ephesus and other parts, Apollos was very useful in watering what Paul had planted. The attachment of many of the Corinthians was not, however, a genuine esteem and affection to the ministers of Jesus Christ for their Master's and for their work's sake, but rather an enthusiastic admiration of splendid talents and eloquent address. Hence arose an undue partiality and preference; and a schism in the church had well nigh succeeded. For one said, "I am of Paul!" and another, "I am of Apollos!" just as if these good men were to be regarded as the heads of respective factions, rather than as the servants of Jesus Christ, and ministers to his people for their good. On hearing of this conduct, the apostle Paul wrote his first epistle to the Corinthians, and severely reprimanded them for it; reminding them, that whatever were the talents, the zeal, or the diligence of ministers, their labours could not avail unless God gave the increase.

It does not appear, whether Apollos left the church at Corinth, or whether he was driven thence by this improper spirit, but he certainly was with the apostle Paul at Ephesus, when the first epistle to the Corinthians was written; and it is very pleasing to observe, that, notwithstanding the weakness and violence of their respective followers, the most cordial friendship subsisted between these two eminent men, undisturbed by jealousy or emulation.

It has been justly observed, "While on the one hand, Paul could hear of the Corinthians giving the preference to Apollos as a preacher, so little was he moved by the spirit of jealousy lest his glory should be eclipsed by the more splendid talents of his rival, that he 'greatly desired Apollos to return unto them;'—and on the other, so little ambitious was Apollos to be at the head of a party, that no entreaties of the apostle could prevail upon him to go near them while things remained in that unhappy state. What a lesson to Christians in modern times!"* It is said, by the ancients, that when this disturbance was appeased by St. Paul's epistle, Apollos returned, and con-

* Jones.

tinued to exercise his ministry there; but we have not the testimony of Scripture for this. Acts xviii. 24—28, 1 Cor. i. ii. iii. iv. xvi. 12.

At a subsequent period, the apostle, writing to his son Titus at Crete, recommended Apollos to his hospitality, on a journey of which we have no farther particulars, Titus iii. 13.

APOLLYON—A-POŴ-LY-ON.

A DESTROYER. This is a Greek word: the same in Hebrew as Abaddon. The apostle John, in the apocryptical vision, saw the hosts of the evil one arrayed for battle, and commanded by the angel of the bottomless pit, called Apollyon, Rev. ix. 11.

APPAIM—AP'-PA-IM.

COUNTENANCE, VISAGE. The son of Nadab, 1 Chron. ii. 30.

APPHIA—AP'-PHI-A.

THAT PRODUCES, or, IS FRUITFUL. The wife of Philemon, St. Paul's beloved friend at Colosse. Both Philemon and Apphia were persons of eminent piety, and had a church formed of their own household. Philemon, 2nd verse.

AQUILA—AQ-UI-LA.

AN EAGLE. Aquila was by parentage a Jew, of Pontus, in Asia-Minor. He resided at Rome, until an edict of the emperor Claudius banished all Jews from that city. He then removed, with his wife Priscilla, to Corinth. During their residence there, the apostle Paul first visited that city, and being of the same occupation, that of tent-making, resided with them. Thus a cordial and lasting friendship was formed between them, which proved a source of mutual comfort and advantage. After a while, the apostle left them, and resided with Justus, partly perhaps from convenience of locality, for his house joined hard to the synagogue, and partly, also, that the Gentiles might visit and converse with him the more freely, for Justus was a converted Gentile, but Aquila had been a Jew.

When the apostle departed from Corinth, Aquila and Priscilla accompanied him to Ephesus, and abode with that church, while he pursued his journey to Jerusalem. There they appear to have been very useful, especially to Apollos, an eminent young minister, who was afterwards very useful at Corinth and neighbouring parts, (see Apollos.) When the apostle Paul wrote his epistle to the Romans, Aquila and Priscilla had returned thither. He especially mentions them among the friends to whom he sends christian salutations, and speaks of them in the highest terms of commendation, both for their distinguished usefulness among the Gentile churches, and for some particular instance of generous and disinterested attachment to himself, in which, for the preservation of his life, they had hazarded their own. The particular circumstance alluded to, is not explained: it probably occurred either at Corinth or Ephesus;—but it is pleasing to know, that Christianity has always been capable of producing instances of the most noble generosity and self-denying affection. After some time, Aquila and Priscilla returned to Ephesus; for when the apostle wrote his second epistle to Timothy, who was pastor there, he desired him to salute Aquila and Priscilla in his name. We have no further account of them in Scripture. Acts xviii. Rom. xvi. 3—5. 1 Cor. xvi. 19. 2 Tim. iv. 19.

ARA--A'-RA.

CURSING. Son of Jether, of the tribe of Asher, 1 Chron. vii. 38.

ARAH--A'-RAH.

WAY, PATH, or, DAILY PROVISIONS. Son of Ullah, and grandson of Asher, 1 Chron. vii. 39.

2. **ARAH.** His descendants returned from Babylon, to the number of 775, Ezra ii. 5.

ARAM--A'-RAM.

ELEVATION, MAGNIFICENCE. The fifth son of Shem, and father of the people inhabiting Syria, who from him were called Arameans, or, Aramites. This people often warred against the Hebrews, but David subdued them, and obliged them to pay tribute: this continued during the reign of Solomon, but, after the separation of the ten tribes, it does not appear that the Syrians were generally subject to the kings of Israel, unless it were in the time of Jeroboam II., who restored the kingdom of Israel to its ancient boundaries. Gen. x. 22; 2 Kings xiv. 25.

Another ARAM was the son of Esrom, and father of Amminadab. Ruth iv. 19. Matt. i. 3, 4. Luke iii. 33.

ARAN--A'-RAN.

ASK, or, SONS SHOUTING FOR JOY. The son of Dishan, of the race of Esau, Gen. xxxvi. 28.

ARAPHA--A'-RA-PHA.

PHYSIC, or, PARDON. Arapha, or, Rapha, was the father of the giants, or Raphaim.

ARAUNAH--A-RAU'-NAH.

SING, JOYFUL, CRY, CURSE. During the plague that raged at Jerusalem, in consequence of David numbering the people, when David pleaded, the angel of the Lord directed the prophet Gad to bid David come and erect an altar unto the Lord, in the threshing-floor of Araunah, or Ornan, the Jebusite. This was situated on mount Zion, probably the same spot formerly called Moriah, and that which was appointed for the future building of the temple.

As David went to execute this order, he was met by Araunah, who, on being informed of his purpose, cheerfully offered to give the floor, with wood and cattle also, for a burnt-offering; but the king insisted on paying for them, saying, "God forbid I should offer unto the Lord of that which cost me nothing!" David, therefore, bought the threshing floor and the oxen for fifty shekels of silver, (as the book of Samuel states it,) to which he afterwards added the surrounding land, which cost, both purchases together, 600 shekels of gold, (according to the statement in Chronicles.) By this transaction, Araunah has obtained a good report for liberality, piety, and patriotism. As a king, he gave to the king, and the King of heaven accepted him; and his estate was honoured, as being the spot where "the Lord was entreated for the land, and the plague was stayed from Israel," and also the spot of which Jehovah said, "Lo! this is my rest for ever: here will I dwell, for I have desired it." 2 Sam. xxiv.; 1 Chron. xxi.; Psalm cxxxii. 13, 14.

ARCHELAUS--AR-CHE-LA'-US.

PRINCE OF THE PEOPLE. The son of Herod the Great, who succeeded him in the government of Judea. Three of his brothers were put to

death by their father, and one (Herod Antipas) disinherited, which made room for the succession of Archelaus. The virgin Mary and Joseph had fled into Egypt, with the infant Jesus, from Bethlehem, on a Divine premonition of Herod's slaughter of the infants in that town. On their return to Judea, after the death of Herod, finding that Archelaus, his son, (who appears to have imbibed much of his sanguinary disposition,) reigned in his stead, they feared to proceed to Bethlehem, and, being warned of God in a dream, they turned aside into the parts of Galilee, and dwelt in the city of Nazareth.

Archelaus governed Judea with so much violence, that, after seven years, the chief of the Jews and Samaritans complained of him to Augustus Cæsar, who summoned him to Rome, to give an account of his conduct. There he was confronted with his accusers; but his defence was so insufficient, that the emperor banished him to Vienne, in ancient Gaul, where he closed his days in exile. Matt. ii. 22.

ARCHIPPUS—AR-CHIP'-PUS.

THE CHIEF OF THE STABLES, *or*, MASTER OF THE HORSE. One of the early Christians, and a pastor of the church at Colosse, together with Epaphras, *or* during his absence; *or*, as some have supposed, a minister to the neighbouring church of Laodicea. St. Paul, in his epistle to the Colossians, sends him this important counsel—"Say to Archippus, Take heed to the ministry which thou hast received of the Lord Jesus, that thou fulfil it," Col. iv. 17.

ARD, *or* ADDUR, *or* ADER.

ONE THAT COMMANDS. A son, a grandson, and a more remote descendant of Benjamin, all appear to have borne this name. Genesis xvi. 21. Numbers xxvi. 40. 1 Chron. viii. 15.

ARDON—AR'-DON.

Son of Caleb and Azuba. 1 Chron. ii. 18.

ARELI—A-RE'-LI.

LIGHT OF GOD. The youngest son of Gad. Gen. xvi. 16.

ARETAS—AR-E'-TAS.

THAT IS AGREEABLE, *or*, THAT IS VIRTUOUS, *or*, THAT PLEASES. Aretas was the king of Arabia, whose daughter Herod Antipas married, but afterwards divorced her, to take Herodias, his brother Philip's wife. Aretas, in consequence, made war against Herod, and defeated him; which was regarded as a just punishment for the murder of John the Baptist, whom he had beheaded for having reproofed his criminal conduct. The only mention made in Scripture of Aretas is, that at a time when the city of Damascus was under his dominion, the apostle Paul having preached the gospel of Christ boldly, was much persecuted by the Jews, who sought his life, and prevailed on the governor to keep the gates shut day and night, to prevent his escape; but having information of their designs, he was let down in a basket over the city walls by the brethren, and thus happily avoided their snares. Acts ix. 23—25. 2 Cor. xi. 32, 33.

ARIDAI—A-RID'-A-I.

A LION ABOUNDING. The ninth son of Haman, who, with his brethren, was hanged on a gibbet. Esther ix. 9.

ARIDATHA—A-RID'-A-THA.

THE LAW OF THE LION. The sixth son of Haman. Esther ix. 8.

ARIOCH—A'-RI-ÖCH.

LONG, GREAT, TALL. Arioch, king of Ellasar, one of the allies of Chedorlaomer, in the war against the kings of Sodom and Gomorrah, in the days of Abraham. Gen. xiv. 1.

Another **ARIOCH** was captain of the guard to king Nebuchadnezzar, and received orders from that monarch, to put to death all the wise men (or magicians) in Babylon, because they could not reveal and interpret his dream. But the execution of this decree was prevented by Daniel and his companions praying to the God of heaven, who revealed to them the secret. Dan. ii. 14—16.

ARISAI—A-RIS'-A-I.

A SPOUSE. The seventh son of Haman. Esther ix. 9.

ARISTARCHUS—AR-IS-TAR'-CHUS.

A GOOD PRINCE. Aristarchus was an early preacher of Christianity, and a companion of the apostle Paul in many of his labours and sufferings. He was a Macedonian, a native of Thessalonica. He accompanied the apostle Paul to Ephesus, and shared with him his labours and dangers there. In the tumult raised by Demetrius and the other goldsmiths of that city, about their trade in shrines of Diana being injured by the preaching of Christianity, Aristarchus had nearly lost his life. He was the apostle's companion in his dangerous voyage towards Rome, and his fellow-prisoner and fellow-labourer in that city; a greater honour than to have filled the imperial throne of Cæsar. Acts xix. 29; xx. 4; xxvii. 2. Col. iv. 10. Philem. ver. 24.

ARISTOBULUS—AR-IS-TO-BU'-LUS.

A GOOD COUNSELLOR. Mentioned by St. Paul in his salutations to Christians at Rome. It is said that he was a brother of Barnabas, that he was one of the seventy disciples, and that he laboured to plant the gospel in the British isles; but this is very uncertain. Others have even doubted whether he were a Christian, as St. Paul's salutation is not expressly to himself, but to "those of his household;" this, however, does not necessarily exclude himself. The fact is, we know nothing more of him than that such a salutation was sent. Rom. xvi. 10.

ARMON—AR'-MON.

A POMEGRANATE-TREE. Armon, or Armoni, was one of the sons of Saul and Rizpah, and was hanged with his brethren by the Gibeonites. 2 Sam. xxi. 8.

AROD—A'-ROD.

A WILD ASS. The sixth son of Gad. Numbers xxvi. 17.

ARPHAXAD—AR-PHAX'-AD.

ONE THAT HEALS, or, ONE THAT RELEASES. Arphaxad was the son of Shem, and father of Salah: he was born the second year after the deluge. Gen. xi. 12.

ARTAXERXES—AR-TA-XERX'-ES.

THE SILENCE OF LIGHT, or, LIGHT THAT IMPOSES SILENCE. A name common to the kings of Persia. Two of this name are mentioned in Scripture; one as hindering, the other as greatly promoting, the interests of the Jews, and the rebuilding of their city and temple. The first is concluded, on good authority, to be the same that is called by Herodotus, Smerdis. He was a Magian impostor, who came to the throne by asserting himself to be Smerdis, the son of Cyrus, whom he greatly resembled.

We read that, by the influence of the adversaries of Judah with the kings of Persia, the rebuilding of the temple was hindered from the days of Cyrus to the reign of Darius, king of Persia, i. e. Darius Hystaspes, by whose decree it was completed. The hinderance, therefore, lasted through the intermediate reigns, viz. those of Ahasuerus or Cambyses, and of Artaxerxes or Smerdis. It is very common for the same individual to be distinguished by different names, in sacred and profane history; there are, however, generally such distinguishing circumstances, as will enable the patient inquirer to ascertain, with a tolerable degree of accuracy, the individual intended: Ezra iv. The imposture of Smerdis was at length discovered by means of one of his wives, who ascertained that he was without ears; which it was known was not the case with the true Smerdis: but the Magian had been deprived of them by Cyrus, as a punishment for some crime he had committed. Immediately on this detection, several of the Persian nobility entered the palace, and, falling on the usurper, and his brother, Patizethes, who had contrived the whole plot, slew them both, and then, bringing out their heads to the people, declared the whole imposture. The triumphing of the wicked is but short.

The other ARTAXERXES mentioned in Scripture is Artaxerxes Longimanus, the same with Ahasuerus, the husband of Esther. See AHASUERUS.

ARTEMAS—AR'-TE-MAS.

A GOOD MAN, ONE WITHOUT REPROACH. Artemas was a disciple of St. Paul, whom he sent into Crete to supply the place of Titus, while Titus passed the winter with the apostle at Nicopolis. Tit. iii. 12.

ARZA—AR'-ZA.

THE EARTH. Arza was governor of Tirzah, at one time the capital of the kingdom of Israel. In his house, Zimri killed Elah, king of Israel, as he was sitting at a drunken feast. 1 Kings xvi. 9, 10.

ASA—A'-SA.

PHYSICIAN, CURE. The third king of Judah, who succeeded his father Abijah. He reigned forty-one years, and, though far from being perfect, was an eminently pious man, and a great public blessing. Asa, probably, had not enjoyed the advantages of a good education, for the heart of his father was not right in the sight of God; and his mother (or, his grandmother) Maachah, who had great influence in his education, was evidently given to idolatry; yet he himself "did that which was right in the sight of the Lord." It is an honour to young persons to improve the advantages of a good education; and not less so, to surmount the obstacles of a bad one. During the first year of his reign, king Asa enjoyed a settled peace; which time he improved for reforming many abuses and corruptions. He was especially concerned to extirpate idolatry; and, with this view, expelled all those who wrought abominable practices in honour of their heathen deities: he pulled down and destroyed all the idols in the land, even one that had been erected by Maachah. This he burnt by the brook Kedron, and, on account of her idolatry, removed Maachah from being queen-mother. It is observed, however, that the high-places (on which the true God was worshipped, though irregularly,) were not taken away: probably he had a good motive for allowing them to remain; but a good motive does not justify an evil line of conduct, nor will it prevent the mischiefs arising there-

from. Asa carried into the house of the Lord some gold and silver vessels, which his father had vowed he would consecrate for that service; and some also which he had himself dedicated; and he exhorted the people to seek the Lord God, and to do the law and commandments. He also improved the season of public tranquillity, for fortifying and repairing cities, and disciplining his subjects in the art of war; so that he had an army of nearly six hundred thousand men, ready for the defence of their country.

About this time, Zera, the king of Ethiopia,* came to invade the land of Judea, with an immense army, consisting of 1,000,000 of foot and 300 chariots of war, and advanced as far as Mareslah. Asa went forth to meet them with an army far inferior; but before the commencement of the battle, he engaged the aid of a truly invincible ally; for "he cried unto the Lord, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help, O Lord our God, for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God, let not man prevail against thee." So the Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled. And Asa, and the people that were with him, pursued them unto Gerar; and the Ethiopians were overthrown, that they could not recover themselves, for they were destroyed before the Lord and his host; and the fear of the Lord came upon them.

When the Ethiopians thus fled in panic, king Asa and his army took the spoil of their camp, carried away their cattle, smote the cities that were at league with them, and returned in triumph to Jerusalem.

On their return, the prophet Azariah met them, and exhorted them to steadfastness in the fear of God, and holy reliance on His assistance and protection, which would never be withheld from the faithful. Thus exhorted and encouraged by the prophet, as well as influenced by gratitude to God, who had so wonderfully appeared for him, Asa resolved to prosecute the work of reformation. He destroyed the idols of Judah, Benjamin, and mount Ephraim. He repaired the altar of burnt-offerings, and assembling the tribes of Judah and Benjamin, with many of Simeon, Ephraim, and Manasseh, they celebrated a solemn festival. Of the cattle taken from Zerah, they sacrificed 700 oxen, and 7,000 sheep, and renewed their solemn covenant with the Lord, and resolved to punish, according to the law of God, all idolaters, whatever might be their rank and connexions. It was probably at this time, that Maachah was degraded, and stripped of every vestige of royalty.

From this time, the kingdom continued in peace and prosperity for several years. At length, under apparent prosperity, danger crept in. The blessing of Heaven so manifestly resting on this king, attracted many of the subjects of Baasha, king of Israel, under whose government things were far otherwise. They came and dwelt at Jerusalem, and probably seemed disposed to return to the worship of the God of their fathers. But Baasha perceiving this, fortified the city of Ramah, on the frontiers of the two kingdoms, and set a strong garrison there, to prevent the men of Israel from visiting the land of Judah, and the temple of God at Jerusalem. Asa was aware of this manœuvre, and resolved to frustrate it—but to what means did he resort? Did he, as before, supplicate the aid of the Lord his God? Alas! no. The best

* Or Cush, part of Arabia.

men have their imperfections; and it has often been seen, that the most eminent saints have failed in the exercise of those very graces for which, on former occasions, they have been most distinguished. Asa on this occasion staggered through unbelief; he failed to rely on the Lord his God, and placed his confidence in an arm of flesh. He collected all the gold and silver which was found in his own exchequer, and even in the treasury of the temple, and therewith procured the assistance of Benhadad, king of Syria. Success attended this enterprise; for Benhadad attacked several cities of Israel with such fury and success, that Baasha was obliged to draw off his forces from the frontiers of Judah, to defend other parts of the kingdom; and king Asa demolished the fortifications of Ramah, and, with the materials that Baasha had prepared, he built in his own country the cities of Gabah and Mizpeh. But did the Divine blessing attend the enterprise? No. Success is not always an evidence of the Divine approbation and blessing. The Lord was much displeased with Asa; and Hanani, the prophet, was sent to reprove him for the ingratitude and want of confidence he had manifested; to tell him, that the advantage he had gained was far from adequate to what it would have been, had he committed his cause to the Lord; and to predict that wars and troubles should attend the rest of his reign.

It is lamentable to observe, that, instead of humbling himself under this just rebuke, he was enraged with the faithful prophet, and caused him to be put in prison. He also oppressed some of the people at the same time. The most charitable extenuation of his conduct is, that, probably with the increasing infirmities of age, he became exceedingly peevish and dissatisfied, perhaps also enfeebled in his judgment and understanding, for such are the common infirmities of age; and they forcibly remind young persons, that the best time for remembering their Creator is "in the days of their youth, while the evil days come not, nor the years draw nigh when they shall say, I have no pleasure in them." The case of a feeble, fretful, good old man, like Asa, is truly pitiable; but the case of a feeble, fretful, half-childish irreligious old man, is indeed desperate.

Asa suffered for many years with the gout in his feet, which, rising upwards, at length proved fatal. It is observed, to his reproach, that in his disease he sought less to the Lord than to the physician; which we would fain attribute rather to mental imbecility than to want of piety, for, after all his failings, the sacred records inform us, that his heart was perfect (or upright) with the Lord all his days. Asa reigned forty-one years, and was greatly lamented and honoured. It is said, a great burning was made for him; which some suppose to mean, that his body was laid in a vast quantity of spices and perfumes, and the whole consumed together, and that then the bones and ashes were buried in a sepulchre which he had prepared for himself at Jerusalem: but the custom of the Jews was to embalm and bury, but not burn, and it is probable that this burning of spices at his funeral was only intended to counteract or conceal that humiliating part of mortality from which even kings are not exempt—the offensive effluvia of a putrid corpse. 1 Kings xv.

ASAHEL—AS-A-HEL

WORKS, or, CREATURE OF GOD. Asahel was the son of Zeruiah,

David's sister, and brother to Joab. He was remarkably swift-footed, but was killed by Abner in the battle of Gibeon, while rashly persisting to pursue that general. 2 Sam. ii. 18—23.

ASAI AH—AS-A-I'-AH.

A PRINCE, A CREATURE OF THE LORD. One Asaiah was of the posterity of Simeon, 1 Chron. iv. 36. Another was set by David over the service of the Lord, 1 Chron. vi. 30. A third was of the tribe of Judah, 1 Chron. ix. 5. And a fourth Asaiah was sent by king Josiah, to consult Huldah the prophetess concerning the book of the law, 2 Chron. xxxiv. 20.

ASAPH—A'-SAPH.

ONE THAT ASSEMBLES TOGETHER, or, ONE THAT FINISHES AND COMPLETES. A celebrated musician, in the time of David. He was the son of Berachiah, of the tribe of Levi. When king David allotted the distribution of the Levites for conducting the psalmody in the tabernacle, he appointed the sons of Kohath to be placed in the middle, near the altar of burnt-offering, those of Merari to the left, and those of Gershom to the right. Asaph presided over the latter band, and the station was allotted to his descendants in the temple. Several of the most beautiful psalms are ascribed to him, some of them incorrectly, for they relate to affairs connected with the Babylonish captivity, but the fiftieth and seventy-seventh, which are generally acknowledged to be his, sufficiently establish his character for high poetical talent, for ardent inwrought piety, and for Divine inspiration. Asaph is frequently referred to as the chief of the singers. 1 Chron. vi. 39; 2 Chron. xxix. 30; 2 Chron. xxxv. 15.

Another ASAPH was the father of Joah, king Hezekiah's secretary. 2 Kings xviii. 18. Isa. xxxvi. 3.

A third ASAPH was keeper of the forests to king Ahasuerus, and received his decree to furnish Nehemiah with whatever timber was required for carrying on the works at Jerusalem. Neh. ii. 8.

ASARELAH—AS-A-RE'-LAH.

BEATITUDE, or, CONDUCT OF GOD. The fourth son of Asaph, conductor of the temple music. 1 Chron. xxv. 2.

ASENETH, or ASENATH—As'-E-NETH.

PERIL, or, MISFORTUNE. The daughter of Potipherah, priest of On, and wife of Joseph. (See articles JOSEPH and POTIPHAR.) Gen. xli. 45; xli. 20.

ASHBEL—ASH'-BEL.

THE FIRE OF OLD AGE. The second son of Benjamin. 1 Chron. viii. 1; Num. xxvi. 38.

ASHER—ASH'-ER.

HAPPINESS. The son of Jacob and Zilpah, his wife, who had been Leah's handmaid. We have no particulars of the life or death of this individual. He had four sons and one daughter. The dying patriarch, Jacob, predicted that the tribe, of which his son Asher was the head, should be in a very rich and fruitful country, yielding royal luxuries. Moses uttered a similar prophetic benediction, which intimated that it should abound in olive-trees, with mines of iron and brass, as also that the tribe should be numerous.

The striking correspondence between the actual possessions dealt out to the tribes by lot, after the death of Moses, and centuries after the

death of Jacob, with the predictive descriptions of those prophets, clearly marks both the influence of the Spirit of prophecy in them, and the superintendence of Providence in the disposal of those lots. The inheritance of the tribe of Asher was in the most fertile part of the land of Canaan, between mount Carmel and mount Lebanon. It was productive of the most luxurious olive-trees; it was in a mountainous part, hence the ways were generally rugged, and it abounded with mines. Gen. xxx. 12, 13.; xlix. 20. Deut. xxxiii. 24, 25. Numb. xxvi. 44, 45.

ASHKENAZ—ASH'-KE-NAZ.

A FIRE THAT SPREADS. The eldest son of Goimer, probably the father of the Ascantes. Gen. x. 3.

ASHPENAZ—ASH'-PE-NAZ

A QUIVER, AN INTERPRETER, or, AN ASTROLOGER. The superintendent or governor of king Nebuchadnezzar's eunuchs. He changed the name of Daniel and his companions. Dan. i. 3. 7.

ASHVATH—ASH'-VATH.

WHO MAKES, or, IS MADE. Third son of Japhlet, and grandson of Heber. 1 Chron. vii. 33.

ASHUR—ASH'-UR.

ONE THAT IS HAPPY. The son of Shem, and founder of Assyria. It is supposed that he originally dwelt in the land of Shinar about Babylon, but was driven by Nimrod, the mighty hunter and conqueror, higher up towards the springs of the Tigris in the province of Assyria, (so called from him,) where he built Nineveh, Rehoboth, Calah, and Resen. The words of the sacred historian are, "Out of that land (Shinar) went forth Ashur, and builded Nineveh," Gen. x. 11, 12. But others suppose that Nimrod left his own country, and invaded Assyria, which he overcame, and where he built Nineveh. The prophet Micah seems to favour this idea, chap. v. 6, where he calls Assyria the land of Nimrod; but, on the whole, the former appears the most probable supposition.

ASIEL—A'-SI-EL.

THE STRENGTH OF THE LORD, or, THE GOAT OF THE LORD. The father of Seraiah. 1 Chron. iv. 35.

ASNAPPER—AS-NAP'-PER.

UNHAPPINESS, MISFORTUNE OF THE BULL. The king of Assyria, who sent the Cutheans into Israel. Many think this was Salmaneser, others with greater probability think it was Esarhaddon. Ezra iv. 10.

ASRIEL—AS'-RI-EL.

BLESSEDNESS OF GOD, PERFECT HAPPINESS. 1. The son of Gilead and head of a family, Numb. xxvi. 31.

2. **ASRIEL.** Son of Manasseh. Josh. xvii. 2. 1 Chron. vii. 14.

ASSIR—AS'-SIR.

PRISONER, FETTERED. 1. Son of Jeconiah, 1 Chron. iii. 17.

2. **ASSIR.** Son of Korah, a Levite. Exod. vi. 24. 1 Chron. vi. 22.

ASTAROTH—AS'-TA-ROTH.

THE FLOCKS, THE SHEEP. Astarte, or ASTAROTH, or Ashtaroth, an object of idolatrous worship among several nations; especially the Phœnicians, generally supposed to be a personification of the moon, which is frequently called the queen of heaven, and which those idolaters supposed to possess a conscious influence over the affairs of earth. King Solomon, the wisest of men, seduced by his foreign wives, was so besotted as to introduce the worship of Astarte in Israel. What a

lesson to pious young persons against choosing the society, especially in the most intimate relation, of those who fear not God! When Jezebel, daughter of the king of Tyre, became the wife of king Ahab and queen of Israel, then the worship of Baal and Ashtaroath was fully established in that country. (See AHAH, ELIJAH, JEZEBEL.) 1 Kings xi. 4, 5. 1 Kings xvii. 30—32.

ASYNCRITUS—A-SYN'-CRI-TUS.

INCOMPARABLE. A Christian at Rome mentioned in the apostle's salutations. Rom. xvi. 14.

ATAD—A'-TAD.

A THORN. We have no particulars of this individual, farther than that in his threshing floor, the funeral of the patriarch Jacob halted, and his family and the Egyptians who accompanied them, mourned seven days. The expressions of sorrow were so deep and general, that the surrounding inhabitants called the spot Abel-mizraim, signifying that it was a "grievous mourning of the Egyptians." Gen. l. 10, 11.

ATARAII—AT'-A-RAH.

A CROWN. The wife of Jerahmeel, and mother of Onam. 1 Chron. ii. 26.

ATER—A'-TER.

INCLOSED, SHUT UP. His children, to the number of ninety-eight, returned from Babylon. Ezra ii. 16.

ATHALIAH—ATH-A-LI'-AH.

THE TIME OF THE LORD. 1. Athaliah was the daughter of Ahab and Jezebel, or, as some suppose, daughter of Omri, sister to Ahab and wife to Joram, or Jehoram, king of Judah. She was in the strongest sense a wicked woman. Her education and examples had been of the worst kind, and, in after life, she walked in every respect worthy of the idolatrous and cruel house of Ahab, from which she descended. Can the earth produce a greater monster than a mother, who, instead of training up her offspring in the nurture and admonition of the Lord, gives them lessons of error and examples of vice? Such was Athaliah. It is said of her son Ahaziah, that he walked in the ways of the house of Ahab, for *his mother was his counsellor to do wickedly*. Does an elevated station in life increase the guilt and extend the baneful influence of an evil example? Such was the aggravation of Athaliah's wickedness, for she was a queen, and the eyes of a whole nation were upon her. Is there to be found a wretch so void of the common feelings of humanity, as to become the murderer of her own offspring? Such was Athaliah, for, on hearing that the short reign of her wicked son Ahaziah was terminated by the sword of Jehu, by which also forty-two princes of his family had fallen, she determined to usurp the throne of Judah; and, to remove every obstacle out of the way of her ambitious projects, she cruelly massacred all the princes of the blood-royal, i. e. all who could trace their descent from David; among whom were her own grand-children. One, an infant named Joash, was remarkably rescued from her cruelty by his aunt Jehosheba, who was married to Jehoiada the high-priest. Six years he was supported secretly with his nurse in the precincts of the temple, and in the seventh year, a favourable opportunity occurring, Jehoiada brought forth the young king, and seated him on the throne of his ancestors amidst the acclamations of the multitude. Athaliah, hearing the noise, ran into the temple; and seeing the young king, she rent her clothes, and cried treason! treason! Jehoiada then commanded the Levites (who were

armed) to carry her forth without the enclosure of the temple, and, if any should follow and attempt to rescue her, to put them to death. They dragged her by the way of the horse-gate near the palace, where she was slain; and in her person was completed the destruction of the house of Ahab, for the child Joash, though descended both from David and Ahab, was favourably reckoned with the family of the former. 2 Kings viii. 26, 27; xi. 2 Chron. xxii.; xxiii.

2. **ATHALIAH.** Of the tribe of Benjamin is mentioned. 1 Chron. viii. 26. **AUGUSTUS—AU-GUS'-TUS.**

INCREASED, AUGMENTED. Augustus Cæsar was the second emperor of Rome, and successor of Julius Cæsar. During his reign, the Saviour of the world was born; and Augustus, though little intending, was one of the instruments in the hands of Providence, for bringing about the fulfilment of ancient prophecy. It had been predicted (Micah v. 2,) that the little town of Bethlehem-Ephratah was to give birth to the Messiah; but the Virgin Mary at the time of the annunciation dwelt at Nazareth. It is probable that neither she nor Joseph, her betrothed husband, recollected the prediction, or, if they did, it would have given the affair a suspicious air of design, for them to remove to Bethlehem in order to its accomplishment. But the way was made plain without any seeking on their part; for the emperor Augustus issued a decree, that all the subjects of the Roman empire should be enrolled at the place to which their family originally belonged. The inhabitants of Judea were included in this requisition, for Judea was now reduced to the condition of a Roman province; a proof that the time was come, of which Jacob on his death-bed predicted, that when the sceptre should have departed from Judah, and a lawgiver from between his feet, then Shiloh should come, Gen. xlix. 10. This enrolment, or taxation, required that Joseph should go to the place of his ancestors, which was Bethlehem, the city of David, for both he and Mary were of the house and lineage of David. Thus they were unintentionally, if not compulsorily, conveyed to the very spot for the fulfilment of the prophecy; and there her days were accomplished, and she brought forth her first-born son, and called his name Jesus. Luke i. ii.; Matt. ii.

Another circumstance is worthy of remark. The temple of Janus at Rome was constantly kept open in time of war, and shut in time of peace. Ever since the building of Rome, a period of seven hundred and fifty years, the world had been a scene of confusion and bloodshed, so that these gates had only been shut four times, and but for a short period each; but now, in the reign of Augustus, a general peace prevailed over the world for twelve years, during which period Christ was born, who is indeed the Prince of peace. It is also observable, that Augustus examined some very ancient predictions, that he destroyed such as were spurious, and preserved a very few, which were considered genuine—and that these predicted, in very distinct terms, the appearance of a distinguished personage, and great benefactor to mankind, about that period. The emperor Augustus died at an advanced age, and after a long reign. He was greatly regretted by his subjects.

AZALIAH—AZ-A-LI'-AH.

MEADOW, or, DELIVERED OF THE LORD. The father of Shaphan. 2 Kings xxii. 3.

AZARIAH—AZ-A-RI-AH

ASSISTANCE, or, COURT OF THE LORD. *This name very frequently occurs.* We read of six high-priests of the Jews who bore it; but of only one is there any thing particular recorded, viz. Azariah, who remonstrated with king Uzzah; when he set about to offer incense to the Lord; in consequence of which invasion of the sacred office, he was smitten with a leprosy. The following are the references of Scripture to these individuals:—

1. **AZARIAH**, 1 Chron. vi. 9; perhaps the same with Amariah, mentioned in 2 Chronicles xix. 11.

2. **AZARIAH**, son of Johanan; perhaps the same as Zechariah, son of Jehoiadah, killed by Joash. 1 Chron. vi. 10. 2 Chron. xxiv. 20. 22.

3. **AZARIAH**, in the reign of Uzziah. 2 Chronicles xxvi. 17.

4. **AZARIAH**, in the reign of Hezekiah, father of Hilkiah. 2 Chronicles xxxi. 10.

5. **AZARIAH**, father of Seraiah, the last high-priest before the captivity. 2 Chronicles vi. 14.

6. **AZARIAH**, son to the high-priest Zadok. We do not read that he succeeded his father. 1 Kings iv. 2.

7. **AZARIAH**, son of Hilkiah. 1 Chron. ix. 11.

8. **AZARIAH**, son of Nathan, captain of Solomon's guards. 1 Kings iv. 5.

9. **AZARIAH**, or, **UZZIAH**, king of Judah. See **UZZIAH**.

10. **AZARIAH**, son of Jehu, and father of Helez. 1 Chron. ii. 38, 39.

11. **AZARIAH**, son of Uriel, otherwise called Zephaniah. 1 Chronicles vi. 36.

12. **AZARIAH**, son of Oded. He was the prophet who, by God's appointment, met Asa, king of Judah, after his success against Zerah, the king of Ethiopia, and reminded him, that it was in consequence of his adherence to God; but that if he should forsake God, he would be deserted by him. 2 Chron. xv. 1—7.

13, 14. **AZARIAH**, son of Jeroboam, and Azariah, son of Obed; two of those to whom Jehoiada, the high priest, discovered that the young king Joash was living, and who contributed to place him on the throne. 2 Chron. xxiii. 1.

15. **AZARIAH**, the name of two sons of Jehoshaphat. 2 Chronicles xxi. 1, 2.

16. **AZARIAH**, ruler of the temple in the time of Hezekiah. 2 Chron. xxiii. 13.

17. **AZARIAH**, son of Hoshai, who accused Jeremiah of deceiving the people; because, by the word of the Lord, he persuaded those who were left of the Babylonish captivity to remain in the land, and not go down to Egypt. He prevailed with the captives and people, and took them down into Egypt, when Jeremiah predicted the ruin that should come upon Egypt, and all who had taken refuge there, by means of the king of Babylon. Jer. xliii. 2.

18. **AZARIAH**, (called in Babylon, **Abednego**,) one of the royal Jewish youths, who refused to adore the golden image set up by king Nebuchadnezzar, and were, in consequence, cast into a burning fiery furnace, whence they escaped unhurt, Dan. i. iii. See **ABEDNEGO**.

AZAZ—A'-ZAZ.

STRONG. One of the tribe of Reuben. 1 Chronicles v. 8.

AZAZIAH—AZ-A-ZI-AH.

THE STRENGTH OF THE LORD. A zealous Levite. 2 Chron. xxxi. 13.

AZBUK—AZ'-BUK.

A GOAT. The father of Nehemiah. Neh. iii. 16.

AZEL—A'-ZEL.

NEAR, OVER AGAINST, SEPARATED. Son of Eleasah, of the family of Kish. 1 Chron. viii. 37.

AZMAVETH—AZ'-MA-VETH.

THE STRENGTH OF DEATH, or, OF THE GOAT. Several of this name are mentioned: 1. One of David's thirty valiant men, the son of Adiel. 2 Sam. xxiii. 31. 1 Chron. xi. 32; xxvii. 25.

2. AZMAVETH, son of Jehoadah, of Benjamin, and of Saul's family. 1 Chron. viii. 36.

AZOR—A'-ZOR.

HE THAT HELPS. Son of Eliakim, in the genealogy of Jesus. Matthew i. 13.

AZRIEL—AZ'-RI-EL.

THE SUCCOUR OF GOD. One of the tribe of Manasseh, a brave officer in David's service, and made intendant of the tribe of Dan. 1 Chronicles v. 24; xxvii. 22.

2. AZRIEL, father of Seraiah. Jeremiah xxxvi. 26.

3. AZRIEL, father of Jehimoth. 1 Chronicles xxvii. 19.

AZRIKAM—AZ'-RI-KAM.

MY SUCCOUR IS RAISED. There are three of this name: 1. The son of Neariah, David's relation. 1 Chron. iii. 23.

2. AZRIKAM, son of Azel, Saul's relation. 1 Chron. viii. 38.

3. AZRIKAM, one of the tribe of Ephraim, massacred by Zichri. 2 Chron. xxxviii. 7, a Levite, mentioned in 1 Chron. ix. 14.

AZUBAH—A-ZU'-BAH.

ABANDONED, FORSAKEN, or, STRENGTH IS IN HER. The wife of Caleb. 1 Chronicles ii. 18.

Another AZUBAH was the wife of king Asa, and mother to king Jehoshaphat, both kings of Judah. 1 Kings xxii. 42.

AZUR—A'-ZUR.

HE THAT ASSISTS, or, HE THAT IS ASSISTED. The father of Hananiah. Jeremiah xxviii. 1.

2. AZUR, father of Jaazaniah. Ezekiel xi. 1.

AZZAN—AZ'-ZAN.

THEIR STRENGTH, or, THEIR GOAT. The father of Paltiel. Numbers xxxiv. 26.

BAAL—BA'-AL.

HE THAT RULES OR GOVERNS, MASTER, LORD, HUSBAND. A god of the Canaanites and other neighbouring nations. Baal and Ashtaroth are commonly mentioned together; and as it is generally understood that Ashtaroth denotes the moon, it is concluded, with apparent reason, that Baal represents the sun. The altars of these gods were in groves or high places: hence we often read in the history of the wicked kings of Judah, and all those of Israel, that they planted groves, set up high places, worshipped the host of heaven; and of the pious kings of Judah (for there were none of Israel) who desired to restore the

worship of the true God, that they broke up or burned the altars, and destroyed the groves, and removed the high places. See particularly, 2 Kings xxiii. 11, where the worship of Baal, as the sun, is described.

BAANA—BA-A'-NA.

IN THE ANSWER. Son of Ahitub, governor of Taanach, Megiddo, and Bethshean. 1 Kings iv. 12.

BAANAH—BA-A'-NAH.

One of the officers of king Ishbosheth, who, with Rechab, slew that inglorious prince in his bed-chamber, but they were punished for it by David. 2 Sam. iv.

BAARA—BA-A'-RA.

BURNING, STUPIDITY, BEAST, PASTURE, WATCHING. The wife of Shaaraim, divorced by him. 1 Chron. viii. 8.

BAASEIAH—BA-A-SEI'-AH.

IN THE WORK OF THE LORD. Son of Malchiah, a Levite, 1 Chron. vi. 40.

BAASHA—BA-A'-SHA.

IN THE WORK. Baasha, son of Ahijah, commanded the armies of Nadab, son of Jeroboam, king of Israel. He treacherously killed his master, at the siege of Gibbethon, a city of the Philistines; and usurped the kingdoms, over which he reigned twenty-four years. He extirpated the whole race of Jeroboam, lest any should rise to resist his usurpation. This cruelty on his part, was the fulfilment of a Divine denunciation; but by his wickedness and idolatry he provoked the displeasure of God, and the prophet Jehu was sent to reprove him, and to predict a like ruin to his house. But instead of profiting by this rebuke, he flew in a rage against the messenger, and slew him. It was he who fortified Ramah, to prevent the people of his kingdom from passing into the land of Judah, and especially to the temple of God at Jerusalem, (see ASA.) He appears to have died a natural death himself, and was buried at Tirzah; but in the next generation, all his family were cut off by violent hands. 1 Kings xv. xvi. 1—14.

BAKBAKKAR—BAK-BAK'-KAR.

WHO IS VAIN AND EMPTY. A Levite employed in building the temple. 1 Chron. ix. 15.

BALAAM—BA'-LA-AM.

OLD AGE, or, ABSORPTION. A prophet or divine, of the city of Pethor, on the banks of the Euphrates. He was much celebrated for his skill in soothsaying, or divination. Many inquiries have been started, whether or not Balaam was a true prophet of God. Without entering into the detailed arguments on either side, it may be observed, that he evidently possessed a knowledge of the true God; and, though he certainly was far from being a righteous man, it is plain, from several passages of Scripture, that a prophetic spirit was sometimes imparted to persons who never possessed a spirit of holiness (as Saul, Caiaphas, and those mentioned by our Lord, Matt. vii. 22, 23.)

Balaam was a man of distinguished natural abilities, and possessed very clear views on the most important subjects; but his heart was set upon covetousness, and therefore all his light and knowledge only went to aggravate his guilt, in that he saw the right, and yet pursued the wrong. We do not imagine that he habitually possessed a foreknowledge of events, still less that he could control them—yet, with a considerable

portion of sagacity—probably much more astronomical knowledge* than was generally possessed—and tampering with the subordinate actors in public concerns, it would be easy to impress that idolatrous and superstitious people, among whom he dwelt, with an idea, not only of his supernatural knowledge, but even of his mysterious influence; and they would readily, to the extent of their ability, gratify his mercenary desires, in order to induce him to foretell, and bring about events according to their wishes. Nor can we wonder if such a man should be left to become the dupe of his own delusions, and to believe his own lie; or, on the other hand, if it should please God, for wise and righteous purposes, to make him the unwilling instrument of declaring destinies which should involve his own destruction, and that of his besotted followers. Such was the case with Balaam.

With a high hand and an outstretched arm, Jehovah had brought his chosen people Israel out of Egypt—had opened for them a passage through the Red Sea—and had signally defeated two nations that opposed their passage through the wilderness. No wonder that the fear of Israel, and of Israel's God, fell upon other nations as they advanced towards them, and set them on devising methods to oppose or to evade this formidable people. The dictate of reason and sound policy would have been—"Let them alone; we will put ourselves in a posture for self-defence, in case they should attack us, but let us not be the aggressors. If God be for them, let us not be against them, lest haply we be found fighting against God." But a very different line of conduct was pursued by the king of Moab, and the princes of the Midianites. They sent an express for Balaam the sorcerer, to come and curse Israel, promising him great rewards and honours.

It is probable that these princes regarded Moses, the leader of Israel, (of whom they doubtless had heard much,) as a magician of very extraordinary powers; yet they hoped that Balaam might surpass him; and that his arts might prevail to the destruction of Israel. Balaam himself knew better. He was well aware, that all attempts to oppose Omnipotence must be vain; and Omnipotence was manifestly engaged on behalf of Israel. But his covetous heart hankered after the rewards offered him, and he desired the messengers to wait while he inquired of the Lord;—either indulging a hope that Jehovah might be induced to abandon Israel, and take part with their enemies; or, at least, hoping, that, by seeming intent on the interests of his employers, he might gain time, delude them with the expectation of having their purpose answered, and so obtain their splendid gifts. For wise, though inscrutable purposes, it pleased the Lord to meet this wicked man—in what way we are not told, nor does it become us to inquire. By some immediate communication, the Divine will was signified to him in such a manner as to preclude mistake or evasion. "Thou shalt not go with them, (the messengers;) thou shalt not curse the people, for they are blessed." In the morning, Balaam communicated this answer to the messengers, but in so garbled a manner as made it evident how much he was inclined to go, and thus left room for a renewed application:

* It is well known that the celebrated navigator Columbus awed the simple natives of the new world, by threatening them with noon-day darkness, which accordingly took place—in other words, he calculated and announced the approach of an eclipse.

"Get you into your land," said he, "for the Lord *refuseth to give me leave to go with you.*" This rendered sufficiently evident the state of Balaam's mind; and Balak naturally concluded, that it was only to bid a higher price, and command the services of this mercenary man. Accordingly, he sent messengers more numerous and more honourable than the former, and held out bribes yet more splendid, adding "Let nothing hinder thee from coming," no scruples of conscience, no restraints of religion. To this second message, Balaam replied, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord, to do less or more." Who but would have supposed him a conscientious man, one that was really influenced by the fear of God? but the next sentence proves his insincerity. "Tarry here this night, that I may know what the Lord will say unto me more." What, then, had not Balaam yet discovered that "God is not a man that he should lie, nor the son of man that he should repent?" What new discoveries could he expect, after the clear and positive answer he had already received? It often happens that when persons tamper with their consciences and convictions, and hanker after a course which they know to be sinful, God in anger leaves them to pursue their own path to their own destruction. It was thus with Balaam. During the watches of the night, he received permission to go with the men, but a permission that implied the strongest prohibition:—go; but you go in disobedience and rebellion, and at your own peril! But it was enough for Balaam to have gained his point, and he seemed little concerned whether it were in wrath or mercy; and though an intimation was given him, that he should be constrained to speak the word of the Lord, though to his own confusion, at all hazards he was determined to go; and, to shew his readiness and zeal in the service of the king of Moab, he rose betimes, saddled his ass, and set forward on his journey with the messengers.

But his way was interrupted by a marvellous obstruction: behold, an angel stood in the way, with his sword drawn in his hand!—Though sinners are madly bent on iniquity, and rush headlong to their own destruction, the Lord is long-suffering, not willing that any should perish, but rather that they should come to repentance; and he often arrests them with some salutary check, and expostulates, Turn ye! turn ye! for why will ye die? The ass on which Balaam rode saw the dreadful vision, and attempted to turn out of the way; but Balaam saw not; his heart was so stupified and besotted by his covetousness, that he could see nothing before him but "the rewards of unrighteousness." Indignant at the supposed stupidity and perverseness of his beast, he cruelly smote her again and again, until she fell down under him, and then in his fury he would fain have killed her. But Jehovah, who looks upon the wrongs of his meanest creatures, and who can, by means of the most stupid and feeble, pertinently rebuke the most gifted and exalted, opened the mouth of the dumb ass, and caused her to reprove the madness of the prophet. His eyes were then opened. He saw the fearful vision, and in an agony of terror fell down on his face. The angel severely rebuked his cruelty and perverseness, and decidedly intimated that his journey was most sinful and dangerous. But though trembling under the reproof, and conscious of his guilt and danger, he had foolhardiness and insincerity again to argue the matter. *If it displease thee, I will get me back again.* What room was there for an *if*, when he had

been so repeatedly admonished of the evil of his way? He was, however, permitted to proceed, and, on his arrival in the land of Moab, was met by the king, who reproved his delay, and urged him immediately to proceed with his enchantments against Israel; but Balaam acknowledged that he could say and do nothing but what God permitted him. Balak then offered sacrifices to his idol gods, and feasted with Balaam and the princes. On the following morning he took Balaam to the high places of Baal, whence he might take a view of the people of Israel, and curse them in the name of the idol gods which were there worshipped. Had the power of these men been equal to their malignity, or had Israel had no better protector than the idols of the heathen, they had even then been cut off from under heaven. But He that sitteth in the heavens has said of Israel, "I the Lord do keep it; lest any hurt it, I will keep it night and day," and He laughed at the enemies of Israel, and had them in derision.

With a great semblance of devotion, Balaam ordered seven altars to be built, and a bullock and a ram to be offered on each; as if God would be mocked with costly sacrifices, while the heart of the offerers went after their wickedness. The sacrifice of the wicked is an abomination to the Lord; how much more when he bringeth it with a wicked mind! Balaam then retired to a solitary place, to wait the communications of the Lord. We shudder to think at what a dreadful pitch of wickedness and hardness he must have arrived, that he dared retire alone to meet that eye which is as a flame of fire, and to which all his hypocrisy was naked and open. Unwarranted as were the manner and designs of Balaam's seeking God, it pleased the Lord to meet him. Instead of being humbled and terrified at a consciousness of his atrocious wickedness, Balaam seems rather to have boasted of his religious services in building his seven altars, and offering such costly sacrifices. But without noticing his professions or intentions, the Lord put into Balaam's mouth a word, which, to his dire confusion, he was compelled to utter aloud, to the disappointed king and his courtiers. "How shall I curse whom God hath not cursed? and how shall I defy; whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him. Lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" The distinction and separation between Israel and all other nations here alluded to, has existed to the present day. In whatever country we see a Jew, his dress, his manners, his aspect, a thousand little peculiarities, at once mark him out from the people among whom he sojourns; we read in him a fulfilment of this prediction, and a corroboration of the sacred book that contains it.

Balaam bore an unwilling testimony to the distinguishing privileges of the righteous, as a people divinely protected and governed; and though his heart was filled with covetousness and malice, he could not suppress a wish that his lot and portion might be with them in death and beyond it. Vain and fruitless wish! and insincere too, for he who really believes the righteous to be a happy people, will not wish to defer, to the hour of death, taking a share in their happiness. He who insists on clinging to earth as long as he can possibly hold it, has no other desire after heaven,

than as he imagines it a refuge from hell. The sluggard desireth and hath nothing, for his hands refuse to labour. Balak reproached Balaam for thus reversing the intended curse, and Balaam repeated his declaration that he was constrained to utter the word of the Lord. Nevertheless, Balak would have him change his place, and repeat his sacrifices, and renew his divinations, in hope of better success; but this time he was constrained to assert the Divine veracity and unchangeableness, to acknowledge the invincible security and defence of Israel, and to predict the utter ruin and confusion of all their enemies. Disappointed and enraged, Balak desired that Balaam would forbear either to curse or bless; but almost in the same breath proposed one trial more. Taking Balaam to the top of Beor, and repeating the sacrifices, in trembling anxiety he awaited the result—which only aggravated his confusion and mortification. Again extolling the happiness of Israel, Balaam proceeded to predict that a star should rise out of Jacob, and a sceptre out of Israel, which should smite the corners of Moab, and destroy all the children of Sheth, and Edom should be a possession, &c.* This prophecy was in part fulfilled when David was victorious over the Moabites, Ammonites, and others, so that after his death they gave Israel comparatively little molestation; but its ultimate accomplishment was in the glorious appearance and spiritual triumphs of the Messiah, the bright and morning Star. The absolute destruction of Amalek was foretold, and in due time fulfilled. Another power is then alluded to, as afflicting Asshur or (Assyria,) and Eber (or the Hebrews,) but which should afterwards be as entirely destroyed as Amalek was. The isles or coasts of Chittim, intend the regions of Europe bordering on the Mediterranean; and the passage evidently refers to the victories of the Greeks or Macedonians under Alexander, and after them of the Romans, who grievously afflicted the people inhabiting ancient Assyria, and the Hebrews, especially, in the last destruction of Jerusalem. A spirit of domination and tyranny has ever characterized that people and church, but its entire ruin is predicted, and shall in due time be fulfilled.

After this, Balaam departed in disgrace, rather escaping with his life, than enriched with rewards and honours, but with a heart as much set upon iniquity as ever, and as full of hatred against God and his people. He at length devised a most diabolical plan, which in a certain sense succeeded, but which involved his own destruction. Though it was not in the power of men or devils to curse Israel, whom the Lord designed to bless, yet, by seducing Israel to sin, they were the means of bringing down heavy judgments on them, and deprived them of the immediate blessing and protection which had been their strength and glory. Under a specious show of friendship, a communication with Israel was opened. The Midianitish women allured them to a participation in their idolatrous feasts and licentious practices, and, in consequence, a plague from the Lord broke out among them, and made dreadful ravages. It was stayed by the prompt and energetic zeal of Phinehas the son of Eleazar, who executed summary justice on some of the most daring offenders. Not long after, Moses was commanded, as one of the last acts of his government, to take measures for avenging the cause of God against the Midianites, and chastising them for the iniquity and idolatry into which they had seduced his people. A very small army was sent forth, but a complete victory was achieved. The slaughter was vast, and

it included the wicked prophet, the malignant crafty enemy of Israel, who perished miserably by the sword. Numb. xxii.—xxv. xxxi. 1—8. Psa. cvi. 28, 29. 2 Pet. ii. 14—16. Jude 11.

BALADÁN—BAL'-A-DAN.

THE LORD GOD, or, RIPENESS OF JUDGMENT. King of Babylon, and father of him who sent letters of congratulation to king Hezekiah on his recovery. 2 Kings xx. 12.

BALAK—BA'-LAK.

WHO LAYS WASTE OR DESTROYS: WHO LICKS OR LAPS. Balak, the son of Zippor, was the king of Moab, who, terrified at the conquests of Israel over the kings of Bashan and of the Amorites, sent for the prophet or diviner, Balaam, to curse them. (See BALAAM.) In this attempt, they utterly failed; but at length Balaam advised to seduce the people into sin, which counsel Balak, as he thought, politically adopted, but it proved equally pernicious to all concerned: for the Israelites, who were betrayed by it, were slain by their brethren who remained uncorrupted; the author of it, Balaam, was involved in the slaughter of the Midianites; the Midianitish women, who were the instruments of it, perished by the sword; the allies of Balak had their country plundered, and regarded Balak as the author of their calamities. We have no particular account of the death of Balak. Num. xxii.—xxv. xxxi.

BANI—BA'-NI.

MY SON, MY BUILDING, MY UNDERSTANDING. Bani, the son of Shamer, a Levite of Merari's family. 1 Chron. vi. 46.

2. **BANI.** A Gadite, was one of David's heroes. 2 Sam. xxiii. 36. The children of Bani returned from Babylon were six hundred and forty-two. Ezra ii. 10.

BARABBAS—BA-RAB'-BAS.

SON OF THE FATHER, or, SON OF THE MASTER. Barabbas was a notorious thief, who had been guilty also of insurrection and murder; yet whom the Jews preferred before Jesus Christ, and desired Pilate that he should be released unto them, according to the custom at the passover feast, and that Jesus should be crucified; with which, at length, that unjust and time-serving judge complied. Matt. xxvii. 15—26. Mark xv. 6—15. Luke xxiii. 13—25.

BARACHEL—BAR'-A-CHEL.

WHO BLESSES GOD, WHO BOWS THE KNEE BEFORE GOD. The father of Elihu the Buzite, Job's friend. Job xxxii. 2.

BARACHIAS—BAR-A-CHI'-AS.

(Same signification.) Father of Zacharias, whom our Lord mentions as slain between the porch of the temple and the altar. It is most probable that the transaction alluded to is the death of Zacharias, son of Jehoiada, by order of king Joash, and that Jehoiada bore also the name of Barachias. Matt. xxiii. 35. 2 Chron. xxiv. 20—22. Several others of this name are slightly mentioned, namely, the son of Zerubbabel, 1 Chron. iii. 20; the father of Asaph, a Levite, 1 Chron. vi. 39; and the son of Asa, a Levite, 1 Chron. ix. 16.

BARAK—BA'-RAK.

THUNDER, or, IN VAIN. The son of Ahinoam, one of the judges or deliverers whom God sent to rescue the Israelites, when they were brought under bondage and oppression by their enemies. He was

called out by Deborah, the prophetess, at the command of God, and directed to march to Mount Tabor with ten thousand men, where they would meet the army of Jabin king of Canaan, which the Lord would deliver into their hand. Barak at first hesitated, and desired that Deborah would accompany them. This desire appears to have arisen from the high sense he entertained of her wisdom and piety, and the value he set on her counsel and her prayers; but there was too much leaning to an arm of flesh, and a want of simple reliance on the command and promise of God, as though the blessing were confined to Deborah's instrumentality.

Deborah complied with Barak's request, and accompanied him to the battle; but told him he would thereby lose a part of the honour he would otherwise have obtained, and that the achievement of the victory would be given to a woman. Sisera, the captain of Jabin's army, met them with a mighty host, armed with the most formidable implements of destruction, with war-horses, and chariots of iron.* Barak and his little army approached on foot, placing their confidence in God, who discomfited Sisera before them, so that all his chariots were taken, and his host destroyed, and he himself fled on foot, and took refuge in the tent of Heber the Kenite, where he was slain by Jael, the wife of Heber. Thus, according to Deborah's prediction, the decisive stroke was given by a woman's hand. This victory was celebrated by Deborah and Barak in a most sublime poetical ascription of praise to the God of battles. Judges iv. v.

BARJESUS—BAR-JE'-SUS.

THE SON OF JESUS. Barjesus, (or Elymas,) was a Jewish magician in the isle of Crete, who, when Paul was called to preach the Christian faith before Sergius Paulus, the deputy governor, withstood him, and endeavoured to turn away the deputy from embracing it. The apostle sternly rebuked him as an enemy of all righteousness, and declared that the hand of the Lord should be upon him, producing temporary blindness; which was immediately fulfilled. The deputy, on witnessing this miracle, was fully convinced, and believed the gospel. Acts xiii. 6-12.

BARJONA—BAR-JO'-NA.

SON OF JONA or JOHN, or, SON OF THE PIGEON. By this name our Lord sometimes addressed Simon Peter; it has been remarked generally, as if with a design to keep him humble, by reminding him of his lowly origin, and that all his attainments and distinctions were the gifts of Divine grace. Matt. xvi. 17. John i. 42; xxi. 15-17.

BARNABAS—BAR'-NA-BAS.

SON OF THE PROPHET, or, SON OF CONSOLATION. He was also called Joses, or Joseph. He was a Levite of the isle of Cyprus, and, according to ancient writers, was brought up with the apostle Paul at the feet of Gamaliel. His disposition appears to have been particularly generous and amiable; and his preaching probably partook of such

* Two kinds of military chariots are mentioned as in use among Oriental nations; one, in which princes and generals rode, and which were fitted up for accommodation in case of their being weary or wounded. The other, armed with scythes or other instruments of iron; with these they rushed into the enemy's battalions, and, driving them about, caused dreadful havoc: of this kind were the chariots of Pharaoh, and those of Sisera alluded to here.

a character, and hence he might be called a son of consolation. The peculiar gifts and talents of ministers are all from God, and are by Him fitted to the spheres they are designed to fill. There are diversities of operation, but the same Spirit. It is right that there should be some Boanerges, *sons of thunder*, and some Barnabases, *sons of consolation*. Let us take heed of unduly exalting or depreciating either. Barnabas was one of those early disciples who, having lands in Judea, sold them, and threw the money into the common stock. Circumstances are no longer such as would render it necessary or proper to have all things in common; but Christian liberality is as incumbent on us now as ever it was. To do good, and to communicate, forget not, for with such sacrifices God is well pleased. He that giveth to the poor lendeth to the Lord; and may trust his royal honour to have a full recompense.

When Paul came to Jerusalem three years after his conversion, the disciples were afraid of him, from a knowledge of his previous character; but Barnabas introduced him to the other apostles, and convinced them that he was no longer a furious persecutor, but a humble disciple of Christ. We should take every opportunity of making fellow-Christians think better of each other, and receive each other with cordiality and affection. It is a pity there is so much shyness, strangeness, and mistrust on earth; there will be none of it in heaven.

Five years afterwards, the church at Jerusalem having heard of the progress of the gospel at Antioch, sent Barnabas to visit the church there. He rejoiced greatly when he witnessed the effects of the grace of God, in the holiness, devotedness, and benevolence of those who had received it, (for many things can be seen in their effects, which cannot be seen in their essence.) Barnabas was made eminently useful there, in encouraging believers to perseverance and holiness, and in converting sinners to God. After residing at Antioch about two years, Barnabas accompanied Paul to carry assistance from the Christians in Antioch to their brethren of Jerusalem, who were then suffering from a grievous famine. On their return, they brought with them John Mark, the nephew of Barnabas. During this second residence at Antioch, the Holy Ghost directed that Barnabas and Paul should be set apart for the especial work of preaching to the Gentiles. Accordingly, after prayer and fasting, and laying on of hands, they departed to Cyprus, where the proconsul Sergius Paulus was converted, and Elymas the sorcerer struck blind. They preached at Perga, in Pamphylia, without much success, by reason of the obstinacy and malice of the Jews. They then came to Iconium, where they made many converts; but the Jews stirred up a tumult, and compelled them to flee to Derbe and Lystra, cities of Lycaonia. There Æneas was miraculously cured, a cripple who had been lame from his birth; and the ignorant people supposed the apostles to be their gods, come down in the likeness of men; accordingly, they attempted to do them homage and sacrifice, which the apostles with difficulty restrained, and preached to them that they should turn from these vanities to the living God. But very soon afterwards, the Jews from Iconium came and prejudiced the minds of these ignorant heathens against the apostles; and then, forgetting all their former exalted opinion of them, and the miracle which was evidently set forth before their eyes, they persecuted the apostles, stoned them, and dragged them out of the city.

Having revisited the various places in which they had preached the gospel, Barnabas and Paul returned to Antioch, and were afterwards sent to Jerusalem, to consult the rest of the apostles concerning the observance of Mosaic rites, to which the Jewish believers wanted to subject the Gentile converts. A council was held, and a most satisfactory and conciliatory decision passed, with which Barnabas and Paul immediately returned to Antioch. Peter soon after followed them there, and was tempted in some degree to countenance, by his example, the observance of Mosaic rites, while fully convinced of the extent of Christian liberty; and this, not like St. Paul elsewhere, to meet the prejudices of weak brethren, (1 Cor. ix. 20—23,) but to avoid persecution and reproach. With this dissimulation, Barnabas was in some degree carried away. So imperfect are the best of men! What a motive to humility, and distrust of ourselves! Their conduct was freely and faithfully rebuked by Paul; and there is reason to hope that the reproof was well received, and proved effectual. “As a jewel of gold, and an ornament of fine gold; so is a wise reprover on an obedient ear.” “Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head.”

Some time afterwards, Paul proposed to Barnabas to visit the churches they had planted in the isle of Cyprus and in Asia Minor: Barnabas desired that John Mark might accompany them; but Paul objected, because he had deserted them on their first journey. This occasioned a sharp contention between these two eminent men, which issued in their separation. Paul, accompanied by Silas, went towards Asia; and Barnabas took Mark, and sailed for Cyprus. We do not know, that, after this separation, they ever met on earth again; for we have no further account in Scripture of Barnabas. Ancient histories report that he was stoned to death by the Jews at Salamis, in the isle of Cyprus. Acts iv. 36, 37; ix. 26, 27; xi. 22—30; xv. Gal. ii. 9—14.

BARSABAS—BAR-SA-BAS.

SON OF RETURNS, *or*, OF CONVERSION. Joseph-Barsabas (surnamed *the Just*) was one of the early disciples of Jesus Christ, probably one of the seventy, and a witness of his death and resurrection. After the ascension of our Lord, when Peter proposed to fill up the place of Judas, the two persons nominated were Josès-Barsabas and Matthias: the latter was chosen. Some critics suppose Barsabas to be the same with Barnabas. Acts i. 15—26.

Another of this name was JUDAS-BARSABAS, who was sent from Jerusalem to Antioch with Paul, Barnabas, Silas, and others, to deliver to the church there the decree of the apostle relative to Christian liberty from Mosaic observances. Judas-Barsabas and Silas staid there some time, instructing and converting the brethren; after which they returned to Jerusalem. Acts xv. 22—35.

BARTHOLOMEW—BAR-THOL'-O-MEW.

A SON THAT SUSPENDS THE WATERS; THE SON OF PTOLEMY. One of the twelve apostles, who was of Galilee. It is believed by many, and not without reason, that he was the same with Nathaniel; for there is no notice taken of his calling, except it be the same with Nathaniel's; neither do the evangelists, who speak of Nathaniel, mention Bartholomew: beside, Bartholomew is not a proper name, but rather, *the son of Ptolemy*. John also seems to rank Nathaniel among the apostles,

when he says, that Peter, Thomas, the two sons of Zebedee, Nathaniel, and two other disciples, being gone a fishing, Jesus shewed himself to them. Matt. x. 3. Mark iii. 18. Luke vi. 14. Acts i. 13. also John i. 45—51. See NATHANIEL.

It is generally believed, that Bartholomew preached the gospel in India, and conveyed thither the Gospel of St. Mathew, written in Hebrew; and that he was, at length, flayed alive by Astyages, brother of Polemon, king of Armenia, in resentment for his having been the means of converting Polemon to Christianity. But this, like all accounts of a like nature not contained in Scripture, cannot be spoken of with certainty.

BARTIMEUS—BAR-TI-ME'-US.

THE SON OF TIMEUS. A blind man, of Jericho, who sat by the wayside begging, when our Saviour passed on his last journey to Jerusalem. He earnestly implored the mercy of Jesus as the expected Son of David, and was by him restored to sight. The evangelist Matthew, relating the same story, mentions two blind men; probably, Mark mentions Bartimeus only, because his name was known, and he was the son of a person of consideration in the place, and born to better hopes. Among the Jews, a son bearing the name of his father was usually an indication of a superior rank of life. It would appear that the surrounding neighbours, who well knew Bartimeus and his family, and had long pitied, though they could not relieve him, were the persons who encouraged him, saying, "Be of good comfort, rise: He calleth thee." Matt. xx. 30—34. Mark x. 46—52. The cure of another blind man, mentioned, Luke xviii. 35—43, appears to be distinct from this: that happened as Jesus entered Jericho; but this, as he quitted it.

BARUCH—BA'-RUCH.

WHO IS BLESSED, or, WHO BENDS THE KNEE. Baruch, the son of Neriah, and grandson of Maasiah, was of illustrious birth, of the tribe of Judah. He had a brother, named Seraiah, in the court of king Zedekiah; but was himself the steady and constant adherent of the prophet Jeremiah, to whom he filled the office of secretary, and never quitted him until they were separated by death. In the reign of Jehoiakim, king of Judah, Jeremiah being cast into prison, the Lord directed him to commit to writing all the prophecies that he had delivered, up to that time. He, therefore, sent for Baruch, and dictated them to him, and then sent him to read them aloud to the people then assembled in the temple. One Michaiah, an enemy of Jeremiah, happening to be present, carried news of this to the court; and the king's counsellors sent for Baruch, and commanded him to repeat to them what he had read to the people in the temple. This he did; and they, finding that heavy judgments were predicted, against the nation, inquired of Baruch how he came in possession of them, and declared that they must lay them before the king; at the same time, they advised him to consult his own safety, and keep secret the place of his retreat. They took from him the roll, and put it in the care of Elishama the scribe. Having dismissed Baruch, they informed the king what had passed; who sent for the book, and commanded it to be read in his presence, and that of the nobles. But Jehudi (who was appointed to read it) had not proceeded far, before the king, enraged at hearing his sins reprov'd, and his punishment threatened, took the book, cut it to pieces with a penknife, and threw it in the fire. He, at the same time, gave orders for the apprehension of

Jeremiah and Baruch; but they were mercifully preserved from his fury. Jeremiah was then instructed again to writing the same prophecies as before, with the addition of other threatenings yet more, numerous and more dreadful, all of which were in due time fulfilled.

Baruch's constant adherence to Jeremiah drew on him much persecution and ill-treatment. On one occasion, he appears to have been much discouraged, and God encouraged him, by the mouth of Jeremiah, warning him not to expect, or seek, great things for himself on earth, but to lay his account with persecution and opposition; but, at the same time, securing the preservation of his life, in whatever circumstances of peril he might be placed: this assurance tranquillized his mind.

In the fourth year of the reign of Zedekiah, Seraiah, the brother of Baruch, went to Babylon, and carried a letter from the prophet Jeremiah to the captives there, predicting the calamities that should come upon Babylon, and the liberation of the captive tribes. It is generally supposed that Baruch accompanied his brother, and read this letter to king Jehoiachin and the other captives, after which it was thrown into the Euphrates, as the prophet had commanded. When Baruch returned to Jerusalem, he resumed his attendance on Jeremiah. During the siege of that city, Jeremiah being imprisoned, Baruch shared his confinement; but, after the surrender of the city, Nabuzar-adan, the captain of the guard, shewed them favour, and set them at liberty.

The people who remained in the land under Gedaliah, resolved to go into Egypt: Jeremiah dissuaded them from this measure, assuring them of the Divine displeasure if they went, but of the Divine protection if they remained. They were provoked at having their wishes thus opposed, and accused Baruch of setting on the prophet to dissuade them, with a design of betraying them into the hands of the Chaldeans. They were bent on having their own way, whatever it might cost them; accordingly, they went down into Egypt, and obliged Jeremiah and Baruch to accompany them: Jeremiah died there, and Baruch retired to Babylon, where (according to the Jewish rabbins) he died in the twelfth year of the captivity. Jer. xxxvi. xliii. xlv.

Another BARUCH is honourably mentioned, as one who did his part in building the wall of Jerusalem after the return from captivity, and who signed the solemn covenant, Neh. iii. 20; x. 6.—Maaseiah, the son of Baruch, (probably the same Baruch,) is mentioned among those who volunteered to take up their residence in Jerusalem. Neh. xi. 5.

BARZILLAI—BAR-ZIL'-LA-I.

MADE OF IRON, *otherwise*, A SON OF CONTEMPT. A native of Rogelim in Gilead; an old and faithful friend of David, who affectionately sympathized with him, and assisted him when expelled from Jerusalem by Absalom: he came to meet the king at Mahanaim beyond Jordan, bringing refreshments with him. On David's return, after the defeat and death of Absalom, Barzillai attended the king to Jordan, and was invited by him to court. But Barzillai declined the honour designed him, with this affecting plea, "How long have I to live, that I should go up with the king to Jerusalem? I am this day fourscore years old, and can I discern between good and evil? can thy servant taste what I eat and what I drink? can I hear any more the voice of singing men and singing women? wherefore, then, should thy servant be yet a burden

unto my lord the king? Let thy servant, I pray thee, turn back again, that I may die in my own city, and be buried by the grave of my father and of my mother." Young persons are very apt to calculate on living to old age; but should they reach the period, which is very uncertain, they would find, like Barzillai, that the pleasures of earth have lost their relish, that their days and nights are weary, and that a quiet resting-place in the grave is their daily prospect. How desirable to cultivate true religion, by which alone those days and nights of weariness and solitude can be cheered and consoled, and the darksome grave be regarded as the portal to a bright immortality! Though Barzillai declined the king's offer for himself, he requested permission to transfer it to his son Chimham; whom the grateful and generous monarch took under his especial care, and then affectionately embraced Barzillai, who returned to his own place. 2 Sam. xvii. 27—29; xix. 31—40.

2. BARZILLAI, a native of Meholath, in Simeon; father of Adriel, who married Michal, formerly the wife of David. 2 Sam. xxi. 8.

3. BARZILLAI, a priest, who married a daughter of Barzillai the Gileadite. Neh. vii. 63.

BASHEMATH—BASH'-E-MATH.

PERFORMED, *otherwise*, CONFUSION OF DEATH. Bashemath, the daughter of Elon the Hittite, whom Esau married, very much to the grief of his parents Isaac and Rebekah. Gen. xxvi. 34.

BASMATH—BAS'-MATH.

A daughter of Solomon, married Ahimaaz of Naphthali. 1 Kings iv. 15.

BATHSHEBA—BATH'-SHE-BA.

DAUGHTER OF THE OATH, *or* OF SATIETY; THE SEVENTH DAUGHTER. Bathsheba, daughter of Eliam, or Ammiel, and wife to Uriah the Hittite, a brave officer in the army of king David. She resided in Jerusalem, not far from the palace, and, during her husband's absence with the army, she attracted the notice of the king, who conceived a criminal passion for her, and took her into his house. In order to conceal the guilty transaction, and to avoid the resentment of the injured husband, David caused him to be exposed in the hottest of the battle, and deserted, so that he died. After a short period of mourning for the death of her husband, (though, in all probability, she was not acquainted with the guilty stratagem by which he died,) Bathsheba became the wife of David, and bore him a son. The prophet Nathan was sent by God to reprove David for his awful sins of adultery and murder, under which he had been, till then, hardened and insensible, and intimated, that though on his deep penitence his sin was forgiven, yet God would punish him in the death of this child, and in many subsequent troubles that should arise in his family. David pleaded earnestly for the life of the child, but on the seventh day it died. After this, Bathsheba bore another son, Solomon, whom God appointed to succeed David on the throne, and also to build the temple at Jerusalem. Towards the close of David's life, Adonijah, an elder son of David, conceived that he had a right to the throne in preference to Solomon, and accordingly formed a party, and attempted to get himself generally acknowledged. Bathsheba having intelligence of this, applied to the king, who gave immediate orders that Solomon should be proclaimed king. This prompt measure entirely defeated the plot for the time; but after the death of David, Adonijah made another covert attempt, by applying for Abishag, who

had been the wife of David. He requested Bathsheba to become his intercessor with Solomon in this respect. Solomon treated his mother with all respect; but, seeing farther than she did into the policy of this request, he punished it with the death of Adonijah. Bathsheba had several other sons besides Solomon, viz. Shammuah, Shobab, and Nathan. Some suppose these to have been the children of Uriah; but the general opinion is, that they were born to David after Solomon. The last chapter of Proverbs has been considered as Bathsheba's instructions to her son Solomon; which is very probable, but not certain. In the list of the progenitors of our Saviour, Solomon is mentioned as the son of David by her who had been the wife of Uriah the Hittite; thus a memorial is made at once of the criminality of man, and the abounding grace of God: 2 Sam. xi. xii. 1 Kings i. ii. 13—25. Matt. i. 6..

BAVAI—BAV'-A-I.

MOURNING, MISERY, SORROW. Son of Henadad; one who, after the captivity, contributed to rebuild Jerusalem. Neh. iii. 18.

BEALIAH—BE-A-LI'-AH.

LORD OF THE IDOL. One of David's thirty brave officers. 1 Chron. xii. 5.

BEBAI—BEB'-A-I.

THE BALL OF THE EYE. His descendants returned from Babylon six hundred and twenty-three in number. Ezra ii. 11.

BECHER—BE'-CHER.

FIRST-BORN, FIRST-FRUITS, IN THE SUNS. One of this name was a son of Benjamin, father of Zemira, &c. Gen. xlv. 21. 1 Chron. vii. 6. 8.

Another BECHER was son of Ephraim, and chief of a family. Numb. xxvi. 35.

BECHORATH—BECH-O'-RATH.

PRIMOGENITURE, FIRST-FRUITS. Son of Aphiah; great-grandfather of Kish, the father of Saul. 1 Sam. ix. 1.

BEDAD—BE'-DAD.

ALONE, SOLITARY; IN FRIENDSHIP. Father of Hadad the Edomite. Gen. xxxvi. 35.

BEDAN—BE'-DAN.

ONLY; LEVER; IN THE JUDGMENT. One of the judges or deliverers of Israel, mentioned 1 Sam. xii. 11; but of whose reign we have no particular account in the book of Judges, unless he were known by some other name.

BEDEIAH—BED-E-I'-AH.

THE ONLY LORD. One who, after the return from Babylon, dismissed his foreign wife. Ezra x. 35.

BEELIADA—BE-EL-I'-A-DA.

MANIFEST IDOL, or, MASTER OF SCIENCE. A son of David. 1 Chron. xiv. 7.

BEEL-TEEM—BE'-EL-TE'-EM.

AN IDOL; HE THAT POSSESSES. Rehum, or Rehum-Beelteem, was the chancellor, or chief officer, of the king of Persia, in Samaria and Palestine. He took an active part in opposing the rebuilding of the temple, and wrote to king Artaxerxes for that purpose. Ezra iv. 9.

BEELZEBUB—BE-EL'-ZE-BUB.

THE GOD OF THE FLY. An idol, worshipped at Ekron. King Ahaziah,

having fallen from his terrace, and being dangerously ill, sent to inquire of this idol, whether he should recover? In the New Testament, Beelzebub is called the prince of devils: and the malicious Jews charged our blessed Lord with working miracles, and especially casting out devils, by a compact with him. 2 Kings i. 2, 3. Matt. xii. 24. Mark iii. 22. Luke xi. 15.

BEERAH—BE-E'RAH.

THE WELL, *otherwise*, WHO EXPLAINS OR ILLUSTRATES. The head, or prince, of the tribe of Reuben, carried captive by Tiglath-pilezer. 1 Chron. v. 6.

BEERI—BE-E'RI.

MY WELL; IN THE LION. Father of Judith, the wife of Esau. Gen. xxvi. 34. Another was father of the prophet Hosea. Hos. i.

BEL—BEL.

ANCIENT. Bel, or Belus, was the first king of Babylon, who, after his death, was worshipped in that city, and throughout Chaldaea. Bel is often figuratively used to denote Babylon: thus, "Bel boweth down," Isa. xlv. 1. "Bel is confounded," Jer. l. 2.

BELA—BE'-LA.

WHICH SWALLOWS UP OR DESTROYS. Son of Beor, king of Dinhabah. Gen. xxxvi. 32.

2. BELA, son of Benjamin, chief of a family. Numb. xxvi. 38.

BELGA, or BILGAH—BEL'-GA.

REFRESHMENT, or, RENEWING. Chief of the fifteenth band of priests appointed by David. 1 Chron. xxiv. 14.

BELGAI, or BILGAI—BEL'-GA-I.

OLD AGE OF THE VALLEY. Of the sacerdotal family; one who signed the solemn covenant after the return from Babylon. Neh. x. 8.

BELIAL—BE'-LI-AL.

WICKED. A wicked, worthless, headstrong man is often, figuratively, called a *son of Belial*; and sometimes, in the New Testament, the word is used to signify the devil, the wicked one: thus, "What concord hath Christ with Belial?" Judges xix. 22. 1 Sam. ii. 12. 2 Cor. vi. 15.

BELSHAZZAR—BEL-SHAZ-ZAR.

MASTER OF THE TREASURE. Belshazzar, king of Babylon, was son of Evil-Merodach, and grandson of Nebuchadnezzar. We have no particulars of his reign given in Scripture, except those which relate to the fatal night of its termination. He appears to have reigned about four years; when, on occasion of an annual festival, he luxuriously entertained a thousand of his courtiers. In the midst of their profane and intemperate revelry, he sent for the sacred vessels which his grandfather had taken from the temple of Jehovah at Jerusalem, that he might drink out of them with his lords, his wives, and his concubines; and, in his drunken revelry, praise his idol gods, and shew how little he was restrained by common decency, or by regard for Jehovah and his worshippers.

But, in the midst of this impious mirth, and bold defiance of the God of heaven, suddenly there appeared the fingers of a man's hand, writing on the wall over-against the candlestick. The writing remained visible, though in characters which neither the king, nor those around him, could understand; but conscious guilt filled his mind with terror, and he regarded the supernatural appearance as the reproach of his guilt and

the premonition of his doom. "His countenance was changed, and his thoughts troubled him; so that the joints of his loins were loosened, and his knees smote one against the other." Of what avail, now, were his vast dominions, his royal honours, his splendid retinue, his pompous palace, his luxurious banquet, his gay associates? Could they minister to a mind diseased? or extract the barbed arrows of a guilty conscience? Oh, no: in that awful moment, they were, indeed, found to be vanity, and vexation of spirit. In his agony of terror, the king called for his wise men, astrologers and soothsayers; offering splendid rewards and exalted honours to whoever should decipher the writing, and explain its meaning; but all confessed themselves baffled; which aggravated the distress of the king and the confusion of the court.

The queen-mother, (commonly supposed to be Nitocris, who had been the wife of Nebuchadnezzar,) came in, and told the king of Daniel, whom his grandfather, Nebuchadnezzar, had found far to excel, in skill and heavenly wisdom, all the astrologers and soothsayers in the land. At her suggestion, Daniel was sought for. He had been a great man in the time of Nebuchadnezzar; but now, it appears, he was in comparative obscurity. He came into the king's presence, who urged him to the exercise of his skill, by promising that he should be clothed in scarlet, (a distinction confined to royalty, or very nearly so,) and have a gold chain about his neck, and be made the third ruler in the kingdom. Daniel nobly replied, "Let thy gifts be to thyself, and give thy rewards to another." He, however, proceeded to read and explain the writing. He then faithfully reminded the king of the remarkable warning and example given him in the case of Nebuchadnezzar, reproved him for his disregard of these warnings, and for his general wickedness and profaneness; especially of the insolent hardihood he had that very night displayed, in defiance of the God of heaven; but added, that his judgment was now gone forth from God: for thus the writing indicated, "Mene, Mene, Tekel Upharsin; thou art weighed in the balances, and art found wanting. Peres; thy kingdom is divided, and given to the Medes and Persians." Awful as was this sentence, Belshazzar discovered no displeasure against him who had explained it; but commanded him to be invested with the promised honours and rewards. Probably, Belshazzar did not expect the immediate fulfilment of the threatening; and soothed himself, by putting far off in imagination the evil day. It, however, came upon him without further respite; for that very night Cyrus and his victorious army entered the city by a stratagem, and the king was slain in his palace. Dan. v. See CYRUS.

BELTESHAZZAR—BEL-TE-SHAZ'-ZAR.

WHO LAYS UP TREASURES IN SECRET. The name given to Daniel in the court of Nebuchadnezzar. Dan. i. 7.

BENABINADAB—BEN-A-BIN'-A-DAB.

SON OF ABINADAB. Governor of the country of Dor: he married Taphath, the daughter of Solomon. 1 Kings iv. 11.

BENAI AH—BEN-AI'-AH.

SON OF THE LORD. This name occurs repeatedly. Benaiah, son of Jehoiada, captain of David's army. He took the two lions of Moab, that is, the cities of Ar and Ariel. He also killed a lion in a pit in time of snow. He killed a giant, five cubits high, armed with sword and

spear, while he himself had only a staff in his hand. He adhered to Solomon against Adonijah; and was sent by Solomon to kill Joab, after which he was made general of the forces in his room. 2 Sam. xxiii. 20—23. 1 Kings i. 32; ii. 25—35; iv. 4.

2. BENAIAH, (or Benanias,) son of Paath-Moab, after the return from Babylon, put away his strange wife. Ezra x. 30.

3. BENAIAH, son of Banai. Ezra x. 39.

4. BENAIAH, son of Parosh. Ezra x. 25.

5. BENAIAH, one of the tribe of Simeon. 1 Chron. iv. 36.

6. BENAIAH, one of the princes of Israel, who presumptuously resisted the word of God by Ezekiel the prophet, and died by an immediate visitation while the prophet yet spake. Ezek. xi. 1. 13.

BENDEKAR—BEN-DE'-KAR.

SON OF HIM THAT PIERCES AND DIVIDES. Governor of several cities under Solomon. 1 Kings iv. 9.

BENGEBER—BEN-GE'-BER.

SON OF MAN, *or*, OF THE STRONG AND POWERFUL. Son of Geber of Manasseh. He possessed the cities of Jair, and the region of Argob beyond Jordan. 1 Kings iv. 13.

BENHADAD—BEN'-HA-DAD.

SON OF HADAD. There were three kings of Syria of this name. Sometimes also called Hadad, especially by Josephus the Jewish historian.

1. BENHADAD, son of Tabrimon, was he whom Asa, the pious king of Judah, most unwarrantably engaged to assist him, against Baasha, king of Israel, when he had attempted to fortify Ramah, in opposition to Asa. Some success attended the enterprise, but not that blessing which, when it gives success, "adds no sorrow." By attacking the land of Israel in other parts, Benhadad compelled Baasha to quit Ramah, and succour his own country. 1 Kings xv. 16—22. It is probable that this was Hadad the Edomite, who rebelled against Solomon towards the close of his reign. 1 Kings xi. 25.

2. BENHADAD. Son of the above, made war against Ahab king of Israel, in which, through the Divine interposition, he was defeated, and lost much treasure. His generals persuaded him that the God of the Hebrews was a god of the mountains only, and that if they attacked Israel on the plain, their God would have no power to protect them. An idolater who believed that there were gods many, and lords many, and each confined to a particular sphere, could easily admit this suggestion. Accordingly, against the year following, he collected an immense army, and adopted this new mode of attack; but with no better success, for one hundred thousand of his men were slain, and he was compelled to flee, and hide himself for fear of Ahab. His servants, however, advised him to throw himself on the clemency of Ahab, who very unwarrantably admitted him to familiar intercourse, accepted his conditions peace, and let him go. About twelve years afterwards, the same Benhadad made war against Jehoram son of Ahab, but the prophet Elisha was miraculously informed of Benhadad's plans, and gave notice of them to Jehoram, and so defeated them. Benhadad suspected treachery among his counsellors, but, learning that his projects were revealed by the prophet, he resolved to seize him, and take away his life. Accordingly, he sent a detachment of his best troops to Dothan, where

he heard the prophet was. The prophet met them, and at his request the Lord struck them with dimness of sight, and he led them un-awares into the heart of Samaria. He then directed Jehoram, who would have slain the men, rather to give them needful refreshments, and send them back to their master. This terminated hostilities at that time, but, some years afterwards, Benhadad again besieged Samaria with a mighty host; and, in consequence, the famine became extreme, for no supplies could be brought into the city. But when things were at this extremity, God appeared for Israel, and in the night struck a panic through the Syrian host: they imagined they heard a noise of horses and men, and concluded that Israel had procured the aid of the Hittites and Egyptians against them; they therefore thought only of saving themselves by flight, and left the camp, with all their baggage and treasures, which became a spoil to the Israelites.

The following year the prophet Elisha was at Damascus, and Benhadad, being at that time sick, sent his servant Hazael with a present to the man of God, to inquire whether he should recover. The prophet replied, that the disease was not in itself mortal; nevertheless, that he should surely die. Elisha predicted to Hazael, that he should succeed his master on the throne of Syria, and would be guilty of the most horrible acts of oppression and cruelty. The next day Benhadad died, in consequence of a thick wet cloth being laid on his face, either by his own imprudence and impatience to ease the raging fever under which he laboured, and which struck the disease to his vitals, or through the treachery of his servant, who by this means suffocated him. Where it is said, *he* took a thick cloth, &c. it may apply either to Benhadad himself, or to Hazael, and hence has arisen a difference of opinion on the subject. 1 Kings xx. 2 Kings vi.—viii. 1—15.

3. BENHADAD. Son of Hazael, mentioned above. Jehoahaz king of Israel three times vanquished Benhadad, and recovered all that Hazael had taken from Jehoahaz his predecessor, viz. all the country beyond Jordan, the inheritance of Reuben, Gad, and Manasseh. 2 Kings x. 32, 33. xiii.

BENHAIL—BEN-HA'-IL.

SON OF STRENGTH, *or*, OF RICHES, *or*, OF FORTIFICATIONS. One whom the pious king Jehoshaphat sent to the cities of his dominions to instruct the people. 2 Chron. xvii. 7.

BENHESED—BEN-HE'-SED.

SON OF PITY, *or*, OF INSULT. Governor of Sochoh, and of the district of Hephher, under Solomon. 1 Kings iv. 10.

BENHUR—BEN'-HUR.

SON OF THE CAVERN, *or*, OF LIBERTY. Governor of Ephraim under Solomon. 1 Kings iv. 8.

BENJAMIN—BEN'-JA-MIN.

THE SON OF MY RIGHT HAND. The youngest son of Jacob and his beloved Rachel. As Jacob and his family journeyed southward from Mesopotamia, and had very nearly reached Bethlehem, Rachel gave birth to this child, and shortly afterwards expired, having named him Benoni, *the son of my sorrow*. But Jacob, resigning himself to the will God in this dying bereavement, chose rather to give the child a name that should perpetuate the high esteem in which he had held the mother while living, than one that should constantly call to mind the trying circumstances of

her death. He, therefore, called him Benjamin. Together with their being the offspring of Rachel his beloved, his principal, and his only chosen wife, many circumstances in the conduct of their elder brethren concurred to fix on Joseph and Benjamin the fondest regards of their bereaved parent. At length, through the treachery and cruelty of his brethren, Joseph was sold into Egypt, and for many years the afflicted father mourned him as dead, and his tenderest affections so centred in Benjamin, that it might be said, "his life was bound up in the lad's life."

During the famine which afflicted the land of Canaan, Jacob sent his ten sons into Egypt to buy corn, but kept Benjamin his darling at home. The governor of the land, who was no other than their injured brother Joseph, and who immediately recognized them, though they did not know him, anxiously, yet guardedly, inquired whether their father were living, and whether they had any other brother. After adopting various trials of their present state and disposition of mind, Joseph at length gave them corn, on condition that when they came again for a fresh supply, Benjamin should accompany them. Meantime Simeon was detained as a hostage. On their return to their aged father, and their relation of the extraordinary circumstances of their journey, Jacob burst into an agony of grief, saying "Ye have bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me. My son shall not go down with you; for his brother is dead, and he is left alone, if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave." While the supply of corn lasted, apparently little was said about a second journey to Egypt, though doubtless the mind of the venerable patriarch was often agitated at the prospect of parting with Benjamin. At length necessity urged, and his other sons reasoned and persuaded, and time and reflection and prayer had brought his mind into a more mellow and submissive frame, and Jacob consented to the departure of his son. "If it must be so now," go, and take a present of the fruits of Canaan, and take the money you brought back, peradventure it was an oversight. Take also your brother, and arise, and go again unto the man, and God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I be bereaved of my children, I am bereaved."

On the arrival of the sons of Israel in the presence of the governor, they were kindly received; Simeon was brought out to them, and all were seated, to dine in the governor's house. In the distribution of the meat, the portion sent to Benjamin was five times as large as that of his brethren. After this, Joseph directed their sacks to be filled with corn, and commanded his steward to put in Benjamin's sack the silver cup which he daily used, together with the money brought to pay for the corn. When they had quitted the town, he bade his steward pursue them, and charge them with the robbery. This stratagem appears designed by Joseph to put to the test the dispositions of his brethren in general, both towards Benjamin as the darling of his father, and towards their venerable parent himself. The result was satisfactory; all, especially Judah, discovered the most genuine concern and affection, and Joseph no longer restrained his fraternal feelings, but, declaring who he was, fell on the neck of Benjamin, and kissed him, and wept, and then on

all his brethren. After this tender scene, Joseph presented each of his brethren with changes of raiment and money, still maintaining his acknowledged partiality for Benjamin, giving him a much larger portion than the rest, and then dismissed them in peace, to bear to their venerable father the joyful sight of Simeon and Benjamin restored, the tidings of Joseph's life and exaltation, and an invitation to him to come down, accompanied by all his family, and sojourn in the land of plenty.

We have no farther allusion to Benjamin as an individual : but the dying benediction, both of Jacob and of Moses, allude to the circumstances of the tribe, and met an exact fulfilment. By his dying father, Benjamin was compared to a ravening wolf. This was a fierce and warlike tribe. Alone they engaged all the other tribes, and overcame them in two battles, (Judges xx.) Moses predicts the security and privileges of the tribe, as dwelling in a situation sheltered by the mountains of Zion, and contiguous to the sanctuary ; and both speak of the duration of this tribe, through the term of a day, alluding to the period of the Jewish state, during the whole of which this tribe was preserved, for, when the other ten tribes revolted from the royal tribe of Judah, and apostatized from God, Benjamin adhered to both : thus it became incorporated with Judah, and was preserved when the other tribes were scattered among the nations. Gen. xxxv. 16—20, xlii.—xlv., xlix. 27 ; Deut. xxxiii. 12.

BENONI—BE-NO'-NI.

SON OF MY PAIN, GRIEF, *or*, SORROW. See Benjamin.

BENZOHETH—BEN-ZO'-HETH.

SON OF SEPARATION. The son of Ishi. 1 Chron. iv. 20.

BEOR—BE'-OR.

BURNING, *otherwise*, STUPID. The father of Belah, king of Dinhabah, in Edom, Gen. xxxvi. 32.

BERA—BE'-RA.

IN EVIL. The king of Sodom, in the time of Abraham, who was tributary to Chedorlaomer, king of Elam, but afterwards, with four other kings, threw off their allegiance. Chedorlaomer confederated with three other kings, attacked Sodom, Gomorrah, Admah, Zeboim, and Zohar, and carried off the spoil. Abraham and his confederates pursued them, recovered the captives, (among whom was Lot,) and retook the booty, which he restored to Bera and the other kings. This is the first war expressly mentioned in Scripture. Gen. xiv.

BERNICE—BER-NI'-CE.

ONE THAT BRINGS VICTORY. Bernice was daughter of Agrippa the Great, and sister to Agrippa the younger, both kings of the Jews. According to ancient historians, she was a woman of very disreputable character ; but we have no farther account of her in Scripture, than that she accompanied her brother Agrippa to Cesarea, to congratulate Festus, the new governor of that province, and was present when the apostle Paul delivered his noble defence, which led Festus to conclude that he was mad of enthusiastic, but by which Agrippa was almost persuaded to become a Christian. We have no account of any effect produced by it on Bernice. Acts xxv. 13—27 ; xxvi.

BERI—BE'-RI.

A SON, WHEAT, *or*, A WELL. Son of Zophah, of Asher, 1 Chron. vii. 36.

BERIAH—BE-RI'-A.

IN THE COMPANY, IN EVIL, IN CLAMOUR. Son of Asher, Gen. xlv. 17; and head of a family, Num. xxvi. 44.

BERODACH-BALADAN—BE-RO'-DACH-BAL'-A-DAN.

WHO CREATES CONTRITION. Sometimes called Merodach-Baladan. The son of Baladan, king of Babylon; who sent ambassadors to congratulate king Hezekiah on his recovery. Hezekiah was wonderfully elated with this visit, and, in the pride of his joy, showed the messengers all the treasures of his palace. For this the king of Judah was reproved by the prophet Isaiah, who told him, that all the treasures which he had vain-gloriously shewn to these foreigners, together with his own posterity, should be carried away into their land, even to Babylon. 2 Kings xx. 12—19; Isaiah xxxix.

BESODEIAH—BES-O-DEI'-AH.

IN THE SECRET, or, COUNSEL OF THE LORD. Father of Meshullam, Neh. iii. 6.

BETHRAPHA—BETH'-RA-PHA.

THE HOUSE OF HEALTH, or, OF PHYSIC. Son of Eshton, of the tribe of Judah. 1 Chron. iv. 12.

BETHUEL—BETH-U'-EL.

FILIATION OF GOD. Bethuel, the son of Nahor and Milcah, was nephew to Abraham, and father to Laban, and to Rebekah the wife of Isaac. As Bethuel does not appear in the affair of Rebekah's marriage, but only Laban, it has been supposed that he was dead before it took place. Gen. xxii. 22. xxiv.

BEZALEEL—BE-ZAL'-E-EL.

IN THE SHADOW OF GOD. Bezaleel was one of the individuals divinely appointed and endowed with skill, for the work of the tabernacle. Exod. xxxi. 2; xxxvi. 1; xxxvii. 1; xxxviii. 22, &c.

BICHRI—BICH'-RI.

FIRST-BORN. The father of Sheba who rebelled against David. 2 Sam. xx. 1, 2.

BIDKAR—BID'-KAR.

IN COMPUNCTION, or, IN SHARP PAIN. Captain of the guards to Jehu king of Israel. 2 Kings ix. 25.

BIGTHAN—BIG'-THAN.

IN THE PRESS. A chamberlain to king Ahasuerus, who conspired with Teresh to take away the life of the king, but the plot was detected and defeated by means of Mordecai. Esth. ii. 21—23.

BIGVAI—BIG'-VA-I.

IN MY BODY. One Bigvai with his children returned from Babylon with Zerubbabel. Ezra ii. 2. 14. Another Bigvai returned with Ezra. viii. 14.

BILDAD—BIL'-DAD.

OLD FRIENDSHIP. Bildad the Shuhite one of Job's friends, probably descended from Shuah, the son of Abraham by Keturah. From want of just views of the dealings of Providence in correcting the righteous for the trial and improvement of their character, Bildad, like the other friends of Job, was led to very rash and hasty conclusions concerning his character. He addressed him as a deliberately wicked man, whose hypocrisy was manifested by the afflictions with which he was exercised; but Bildad was afterwards convinced of his mistake, and glad to solicit the intercessions

of the man he had so disparaged. It becomes us to be very candid and charitable in judging of others, and especially to avoid any thing like unkind reflections on the afflicted. Job. ii. 11; viii.; xviii.; xxv.; xlii. 7, 8. Gen. xxv. 2.

BILHAH—BIL'-HAH.

WHO IS OLD, TROUBLED, CONFUSED, THAT SPREADS ITSELF. Bilhah, the handmaid of Rachel, Jacob's subordinate wife, and the mother of Dan and Naphtali. Gen. xxix. 29; xxx. 4—8.

BILHAN—BIL'-HAN.

OLD, or, TROUBLED. Son of Jediahel, and father of Jeush. 1 Chron. vii. 10.

BINNUI—BIN'-NUI.

TO BUILD, TO UNDERSTAND. An Israelite who separated from his wife, married contrary to law. Ezra x. 30.

BIRSHA—BIR'-SHA.

IN EVIL. The king of Gomorrah, at war with Chedorlaomer. Gen. xiv. 2.

BIRZAVITH—BIR'-ZA-VITH.

SON OF THE CORNER. Son of Malchiel. 1 Chron. vii. 31.

BISHLAM—BISH'-LAM.

IN PEACE. Bishlam-Mithredath, was one of the king of Persia's officers on this side the Euphrates, who interposed with king Artaxerxes to prevent the rebuilding of the temple. Ezra iv. 7.

BITHIAH—BI-THI'-AH.

DAUGHTER OF THE LORD. Pharaoh's daughter married to Mered. 1 Chron. iv. 18.

BLASTUS—BLAS'-TUS.

ONE THAT SPROUTS, or, BRINGS FORTH. Blastus, the chamberlain of king Herod, Agrippa, whom the Tyrians and Sidonians employed to bring about a reconciliation with the king, they having greatly displeased him. Acts xii. 20.

BOANERGES—BO-A-NER'-GES.

SONS OF THUNDER. A name given by our Lord to two of his twelve apostles, viz. James and John, the sons of Zebedee, with reference, it should appear, either to their natural temper and disposition, or to the character of their preaching. Some have supposed it was given on a particular occasion, when their violent disposition manifested itself. The Samaritans of a certain village, having refused our Lord the common rites of hospitality, these two disciples requested permission to call down fire from heaven to consume the offenders; but Jesus rebuked the disciples, saying—ye know not what spirit ye are of. It appears more probable that the appellation alluded to the rousing, alarming character of their ministry. Mark iii. 17. Luke ix. 54.

BOCHERU—BOCH'-E-RU.

HIS FIRST-BORN. Son of Uzel, of the tribe of Benjamin. 1 Chr. viii. 38.

BOAZ, or BOOZ—BO'-AZ.

IN STRENGTH, or, IN THE GOAL. Rabab, a Canaanitess of Jericho, being convinced that Israel was the people of God, and that she ought to cast in her lot with them, received in peace the spies sent by Joshua, and took measures for their safety. In consequence, herself and her family were preserved in the general destruction of Jericho, and she afterwards married Salmon a prince of the tribe of Judah, and became the mother of Boaz, and one in the line of mothers of the great Messiah.

Boaz was a wealthy man, of the city of Bethlehem. A distant relation of his, Elimelech, had some years before been driven by famine to seek sustenance for himself and his family in the land of Moab; there his two sons married women of Moab, and both himself and his sons were swept off by the hand of death. His widow, Naomi, returned to Bethlehem accompanied by Ruth, one of her daughters-in-law, in circumstances of indigence. In course of time, Ruth was providentially cast in the way of Boaz, who, hearing of her excellent character for virtue and piety, became much interested in her, and, on learning the relationship that subsisted between them, he engaged to fulfil the office of kinsman, according to the custom of the Jews, in redeeming the land that had been Elimelech's, and marrying Ruth, the widow of his son. He did so, and from this marriage sprang Obed the father of Jesse, and grandfather of David. Josh. ii. ; vi. 22—25. 1 Chron. ii. 11, 12. Ruth. Matt. i. 5. Luke iii. 32.

BUKKI—BUK'-KI.

EMPTY, *or*, DISSIPATION. Son of Jogli, of Dan. Numb. xxxiv. 22. Another Bukki was high-priest of the Jews, son of Abishua, and father of Uzzi. 1 Chron. vi. 5.

BUKKIAH—BUK-KI'-AH.

DISSIPATION OF THE LORD. A Levite who played on musical instruments before the ark. 1 Chron. xxv. 4.

BUNAH—BU'-NAH.

ONE THAT BUILDS, *or*, THAT UNDERSTANDS. Son of Jerahmeel. 1 Chron. ii. 25.

BUZ—BUZ.

DESPISED, *or*, PLUNDERED. Son of Nahor and Milcah, and brother to Huz. Gen. xxii. 21. According to the supposition that the trial of Job was contemporary with the oppression of Israel in Egypt, Elihu, one of Job's friends, was descended from Buz; he is called an Aramean or Syrian—"Elihu the Jebusite, of the kindred of Ram;" Ram being put for Aram, Job xxxii. 2. The prophet Jeremiah threatened the Buzites with God's wrath; they dwelt in Arabia Deserta, Jer. xxv. 23. Another Buz was the son of Abdiel, and father of Jahdo, of the tribe of Judah. 1 Chron. v. 14.

BUZI—BU'-ZI.

MY CONTEMPT. A priest; and father of the prophet Ezekiel. Ezek. i. 3.

CÆSAR—CÆ'-SAR.

TO CUT, *or*, I CUT, (alluding to some particular circumstances connected with the birth of the individual,) *or*, A HEAD OF HAIR, *or*, BLUE EYES. This name was assumed by, or was given to, all the Roman emperors after Julius Cæsar. In the New Testament, the Roman emperor is usually called Cæsar, omitting any other name that might belong to him. And the name is figuratively used for the authority; thus, our Lord, speaking of the tribute demanded by the Roman government, when Tiberius was the emperor, asked, "Whose is the image and superscription on this penny?" they replied, "Cæsar's." "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's," Matt. xxii. 21. And the apostle Paul, at the time Nero was emperor, appealed to his tribunal, saying, "I appeal to Cæsar," that is, the Cæsar, or emperor, then reigning. Acts xxv. 11.

CAIAPHAS—CAI'-A-PHAS.

HE THAT SEEKS WITH DILIGENCE. Caiaphas, the high-priest of the Jews, succeeded Simon, the son of Camith. Caiaphas was son-in-law to Annas, who also is called high-priest, in the gospel, because he had long enjoyed that dignity, and retained much of the influence connected with it. The first mention of Caiaphas in Scripture is, when a council of the chief-priests was held, to deliberate on the expediency of seizing Jesus Christ, and by violent means putting an end to his popularity, which had been greatly promoted by the miracle of raising Lazarus from the dead. On that occasion, Caiaphas most probably presided, and observed, that the matter required no deliberation, for that the life of an individual ought not to be put in competition with the safety of the whole nation, which they affected to believe would be endangered from the Romans, by the adherence of the people to Jesus. "Ye know nothing at all, nor consider that it is expedient that one man should die, and that the whole nation perish not." This sentiment was a kind of prophecy, which God permitted to proceed from the mouth of the high-priest, importing, though not by his intention, that the death of Jesus would be the salvation of the world.

When Judas had betrayed Jesus, he was taken first to Annas, and then to Caiaphas, and examined before him. The depositions of the false witnesses, suborned to testify against the innocent Saviour, being found insufficient to procure his condemnation, which the priests were determined to obtain, Caiaphas adjured him by the living God to say whether he were the Christ or not? Jesus being thus put upon his oath, immediately replied, with great solemnity, "Thou hast said: nevertheless, I say unto you, hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Caiaphas immediately rent his clothes in affected horror, saying, "What farther need have we of witnesses? Behold now, ye have heard his blasphemy; what think ye?" Without hesitation, they replied, "He is worthy of death:" and immediately, because the power of life and death was not at this time in the hands of the Jews, they led away Jesus to the Roman Governor, to obtain his sanction of the unjust sentence: John xi. 49—52. Matt. xxvi. 57—66. Mark xiv. 53—64. Luke xxii. 66—71. John xviii. 13, 14. About two years after this, Caiaphas was deposed by the Romans.

CAIN—CAIN.

POSSESSED, OR, A POSSESSION. Cain, the first-born of human race, was so named by his delighted mother, in the mistaken hope that she had obtained "the man," the Saviour, alluded to in the promise of the Lord, that the seed of the woman should bruise the head of the serpent, and repair the ruins of the fall. This child lived to afford a striking instance of the fallacy of human hopes, and the fondness of parental expectations, when built on any other foundation than manifest mental or moral excellence. As Cain and his brother Abel advanced in life, each adopted a special pursuit, adapted to their respective tastes and dispositions. It was to the honour of the parent of the human race, that he did not bring up his children in idleness; and affords an example worthy of imitation by parents in the highest classes of society. Cain's pursuit was that of agriculture; Abel tended a flock of sheep. In process of time, each brought an offering to the Lord. As a thank-offering, an expression of

gratitude for providential mercies, it is probable that the first-fruits of the increase of any kind, not expressly disallowed, would have been equally acceptable to Him who is the Lord of all: but man, as a sinner, can approach God in no other way than by means of an atonement. The Divine Being had seen fit to appoint the shedding of blood, and offering sacrifices, as the medium by which the sinner should approach, professing his faith in that great Atonement, (as far as it was revealed,) which all these sacrifices typified. If, therefore, any one should neglect the appointed "shedding of blood, without which there could be no remission," he must be regarded as rejecting the atonement, and could have no reason to expect that any other offering would be accepted. In such a spirit, Cain brought the first-fruits of the ground, and his offering was rejected; while, at the same time, the victim from his brother's flock, offered in humble faith, evidently met the Divine acceptance and regard. This so enraged Cain, that his countenance assumed a sullen and a gloomy aspect, too correct an index of his unhumbled, self-righteous, and malignant spirit.

The Lord, in his forbearing goodness, was pleased to expostulate with Cain, instead of inflicting the punishment that his presumption and envy had deserved: "Cain, why art thou wroth? and why is thy countenance fallen?" It were well, if all who feel similar emotions, had candour and humility enough to reason the case with themselves—"Is there a cause? have I reason and right to be angry?" Were such a process of reasoning fairly applied to the mind, before the lips were permitted to utter one angry expression, how much contention and bloodshed might be spared! how much envy, hatred, malice, and uncharitableness would be cut off in the bud! Doubtless, Cain thought he had cause for his enmity against God, and his envy of his brother, but he found none. "If thou doest well," that is, if thou bringest the appointed offering with suitable dispositions, "shalt thou not be accepted," as well as thy brother?—Equality, in point of acceptance before God, shall be thine; and all natural superiority, "Unto thee shall be his desire, and thou shalt rule over him." "But if thou doest not well," if thou retainest thy proud, uncharitable, unbelieving dispositions, "sin lieth at the door;"* thyself alone must be answerable for thy guilt and rejection.

By this expostulation, Cain was silenced, but not humbled. His envy and hatred against his unoffending brother became more and more inflamed, and his dark soul meditated deeds of revenge. Surely, evil passions must long have been fostered in his bosom; for vice never reaches such a frightful maturity at once. In all probability, his parents had wept over his childish stubbornness, sullenness, and passion. Let a remembrance of the dreadful lengths to which Cain's angry passions carried him, operate as a constant warning against childish family quarrels, and the indulgence of a violent temper in trifles. It is by guarding against trifles, that great evils are most effectually prevented. Shortly afterwards, as Cain talked with his brother Abel in the field, probably in a familiar manner, as though all unpleasant impressions had worn off from his mind, he rose up and slew him!—the first-born of human race

* Some expositors suppose that this allusion is to the sin-offering, (which is sometimes figuratively called "sin," 2 Cor. v. 21,) meaning that the atoning sacrifice was at hand, if Cain were sensible of his guilt; but the sense here adopted appears, on the whole, most natural.

became a murderer! the murderer of his innocent, his only brother!—and wherefore? because his own works were evil, and his brother's were righteous. When a person has made such progress in wickedness, as to hate another for the sake of his goodness, there is no calculating to what consummation of guilt and horror he may rise.

No human witness was by, to mark the guilty deed; perhaps, the heart-rending intelligence had not yet reached the parents, when the awful voice of God addressed the fratricide, making inquisition for blood—"Where is thy brother Abel?" With sullen insolence the guilty wretch replied, "I know not; am I my brother's keeper?"—When urged to acts of kindness towards others, especially kindness to their immortal interests, let us see to it, that no such excuse escapes our lips, no such sentiment finds a lodgment in our bosoms. Cain professed ignorance; but he could not deceive that eye which is a flame of fire, and which had witnessed the whole transaction: beside, a voice was heard proclaiming his guilt—a voice from the ground—the voice of his brother's blood, calling for Divine vengeance—

Blood has a voice to pierce the skies;
Revenge, the blood of Abel cries—

and the plea was not disallowed—the doom of Cain was now pronounced. By the will of the sovereign Lord and Judge of the universe, his forfeited life was spared awhile; probably in tenderness to his parent, on whom, if by man his blood must be shed, would have devolved the dreadful office of the executioner. But the earth was cursed for his sake; an increased degree of sterility should be experienced, whenever he attempted to cultivate it: neither should it afford him a resting-place; for a fugitive and a vagabond should he be on the face of the earth, shunning the society of men, and shunned by them as an object of disgust and terror.

On hearing his sentence, in a tone of sullen despair Cain howled out, "My punishment is greater than I can bear. Behold, thou hast driven me this day from the face of the earth; and from thy face* I shall be hid: and I shall be a fugitive and a vagabond in the earth, and every one that meets me will be ready to slay me." But God assured him that he should not be slain, but should live, and bear a mark of righteous judgment, as a warning and a terror to others; and, at the same time, as an intimation that no one in this case should inflict punishment on a criminal, who had already experienced that "it is a fearful thing to fall into the hands of the living God."

Having obtained this reprieve, Cain went out from the presence of the Lord; most probably, avoided all intercourse with the pious family where God was worshipped, and endeavoured in worldly pursuits to forget that the wrath of God was abiding on him. In the land of his wandering, (called, from that circumstance, the land of Nod, or *of the Vagabond*;) he reared a son, and built a city, and called it after the name of his son. We have no farther account of the life or death of Cain. Several of his posterity were distinguished by their proficiency in useful arts, but none by moral excellence or piety. In process of time, they

* Cut off from the means and the hope of mercy—but this appears to be the language of Cain's sullen despair cutting himself off: for, had he applied as a humble penitent, the blood of Christ, which that of Abel typified, could avail to cleanse even from blood-guiltiness.

became the corrupters of the human race, and led to the destruction of a guilty world. Gen. iv.

CAINAN—CA-I'-NAN.

POSSESSOR, *or*, PURCHASER. Cainan, the son of Enos, and father of Mahalaleel. Gen. v. 9. 12.

2. CAINAN, the son of Arphaxad, and father of Salah. Luke iii. 36. Some difficulty rests on this, as the name does not occur in Gen. xi., where we should expect to find it. Several solutions have been offered, but the discussion is neither material nor very interesting.

CALCOL—CAL'-COL.

WHO NOURISHES, CONSUMES, AND SUSTAINS THE WHOLE. The fourth son of Mahal, a Levite and eminent musician. 1 Chron. ii. 6. 1 Kings iv. 31.

CALEB—CA'-LEB.

A DOG; A CROW; *or*, A BASKET; *or*, AS THE HEART. Caleb, the son of Jephunneh, of the tribe of Judah, was one of the distinguished worthies of the Old Testament. He was one of the twelve spies sent to view the land of Canaan. They went through the country, and brought with them some of the finest fruits as specimens of the produce of the country. But, after displaying these proofs of its excellence, some of the spies added the discouraging report, that this good land was not attainable; "For," said they, "the inhabitants are giants, and the cities are walled up to heaven." This raised a murmuring among the people, ever more ready to listen to the suggestions of unbelief, than to the sure word of God. But, among the spies, two were found faithful to God and to their brethren, Caleb and Joshua.

Caleb, being a man of great courage and nobleness of spirit, endeavoured to still the murmurings of the people, and to animate their courage, saying, "Let us go up at once, and possess it; for we are well able to overcome it." This was the true spirit of faith: God had commanded them to go up and possess it; that was enough for Caleb; he could hear of no impossibilities, that should stand in the way of God's command. Let us be once satisfied that we have his command, and we dare engage to move mountains, subdue kingdoms, stop the mouth of lions, quench the violence of fire, out of weakness to become strong. But the ten unbelieving spies reiterated their doleful assertions of the difficulties, and, indeed, impossibilities, of conquering the land: "It is a land," said they, "that eateth up the inhabitants thereof; (how inconsistent with their former account, that it was indeed a good land, flowing with milk and honey!) and that there were the sons of Anak, giants, in whose sight they appeared but as grasshoppers."

These discouraging suggestions spread gloom and discontent through the camp of Israel: the people lifted up their voice and wept, and murmured against Moses and Aaron, and wished themselves back again in Egypt. Joshua and Caleb now ran in among the people, and endeavoured to appease them, maintaining that the land they had visited was an exceeding good land; and that, assuredly, if the Lord their God delighted in them, he would bring them into possession of that land; only, said they, let us not rebel against the Lord our God by doubting his power and faithfulness. Such, however, was the violence of the people, that they were proceeding to stone Caleb and Joshua, when the glory of the Lord appeared on the tabernacle, and Jehovah,

addressing Moses, threatened to exterminate this perverse and rebellious people. Moses earnestly interceded for them; and the Lord was pleased to spare Israel as a nation, but declared that all the generation then grown to maturity should die in the wilderness for their unbelief; and that Caleb and Joshua alone, who had followed him fully and faithfully, should inherit the promised land. In consequence of this decree, Israel wandered forty years in the wilderness, till all those who in manhood had come out of Egypt, with the exception of Caleb and Joshua, had died off. They were then permitted to go over Jordan, and possess the land of Canaan.

During the division of the land by Joshua, Caleb petitioned to have that part of the country for his portion which was inhabited by the giants: for, said he, Moses said, surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God: and now, (added Caleb, to the honour of God's goodness and faithfulness,) the Lord hath kept me alive these forty and five years; and, lo! I am this day fourscore and five years old: as yet I am as strong this day as I was in the day that Moses sent me. As my strength was then, even so is my strength now, for war. Thou hast heard of the giants, and of the fenced cities; give me my portion, and if the Lord be with me, I shall be able to drive them out, as the Lord said. Joshua could not but be delighted with the noble spirit of his ancient colleague. He blessed him, and readily complied with his request, in giving him Hebron for an inheritance. Aided by a party of his tribe, Caleb went against Hebron, and slew the giants, the sons of Anak. Thence he went to Debir, or Kirjath-sepher, and, finding the city almost impregnable, he invited the valour of his tribe, by offering to give his beautiful daughter, Achsah, to the hero who should conquer it. Accordingly, his nephew, Othniel, engaged in the enterprise, and, having achieved it, obtained Achsah with an extensive dowry. We have no particulars of the time and manner of Caleb's death, but he had a numerous posterity, who maintained an honourable rank among their brethren. Numb. xiii. xiv. Josh. xiv. 6—15.; xv. 13—19. Judges i. 9—15. 1 Chron. iv. 15—20.

CANAAN—CA'-NA-AN.

TRADER, MERCHANT, *or*, HE THAT HUMBLER OR SUBDUES, *or*, TO ANSWER OR AFFLICT. Canaan was the Son of Ham, and father of the Canaanites. On account of Ham's filial impiety in exposing and ridiculing the disgrace of his father, he was laid under a very strong prophetic curse, in which his son Canaan is remarkably connected. Hence it has been supposed that Ham was a partaker in his father's crime, if not the instigator of it. The posterity of Canaan originated the Sidonians and Phœnicians; also the Hittites, the Jebusites, the Amorites, the Girgashites, the Hivites, &c., of whom frequent mention is made in the history of the conquest of the land of Canaan by the Jews, and in whose extirpation from that land, the curse was partly fulfilled; though a part of it remains fulfilling to the present day. (See HAM.) Canaan is supposed to have lived and died in Palestine, which hence derived its appellation by his name. Gen. ix. 22. 25.; x. 6. 15—20.

CANDACE—CAN-DA'-CE.

ONE WHO POSSESSES CONTRITION. Candace was an Ethiopian queen. An officer from her court being a proselyte to the Jewish religion, and having been to Jerusalem to keep the feast of the Passover, as he returned home, was converted to Christianity by the preaching of Philip, Acts viii. 26—40. It is said that Queen Candace was converted by means of the eunuch, but of this we have no information in Scripture.

CASCUS—CAS'-CUS.

COVERING OF A LAMP. One of the chamberlains of king Ahasuerus Esther i. 10.

CAREAH—CA-RE'-AH.

BALD, FROZEN. Father of Johanan. 2 Kings xxv. 23.

CARMI—CAR'-MI.

MY VINEYARD. The fourth son of Reuben, and head of the family of the Carmites, Numb. xxvi. 6. Another Carmi was the father of Achan. Josh. vii. 18.

CARPUS—CAR'-PUS.

FRUIT, or, FRUITFUL. A disciple of St. Paul, residing at Troas, with whom the apostle lodged when he landed at that place, (Acts xx. 6. ;) and at whose house he left a cloak, and some books and parchment writings, which, during his imprisonment at Rome, he desired the evangelist Timothy, whom he expected to visit him, to bring with him, 2 Tim. iv. 13. Profligate wits have ridiculed the mention of things so apparently trivial, in a book professing to be dictated by inspiration ; but it may be replied, not only that these incidental notices of common things give the epistle an air of genuineness, and yet are such as an imitator would not have thought of inserting ; but also that more than one moral lesson is conveyed, even in this incidental request. (1.) Paul, though quite willing to be a martyr for Christ, saw no merit in courting, or self-inflicting, sufferings and privations, when in prison ; and anticipating the approach of winter, did not hesitate to send for what might promote his comfort, a warm garment. (2.) Though St. Paul had wrought many miracles for the benefit of others, he did not accustom himself to expect miracles to be wrought for his own convenience, but resorted to the ordinary means within his reach for procuring such things as were needful. (3.) The apostle was an inspired man, yet he did not despise or neglect the ordinary means of instruction, but had his books and his parchments, and set a due value on them, according to his own advice to Timothy, "give attendance to reading." 1 Tim. iv. 13. Thus are useful hints incidentally conveyed, against presumption and enthusiasm.

CARSHENA—CAR-SHE'-NA.

A LAMB OF A YEAR. One of the principal officers of king Ahasuerus, whom he consulted concerning the steps to be taken against Queen Vashti. Esther i. 14.

CASLUHIM—CAS-LU'HIM.

THE COVER OF TABLES. A son of Mizraim, and father of a people so called. Great uncertainty rests on the place of his abode, and the nation which he founded. It was probably Upper Egypt. The Philistines and the Caphtorim both descended from the Casluhim ; probably the Caphtorim immediately, and the Philistines from them. This sup-

position reconciles the statements of Moses with those of the prophets Jeremiah and Amos. Gen. x. 14. Jer. xlvii. 4. Amos. ix. 7.

CEPHA, or CEPHAS—CE'-PHAS.

A ROCK, or, STONE. A surname given by our Lord to Simon, the son of Jonas, one of the twelve apostles. Peter has the same signification in Latin. John i. 42.

CHAMOS, or CHEMOSH—CHE'-MOSH.

TO HASTEN. This was an idol of the Moabites, Jer. xlviii. 7. 13. 46.

CHEDORLAOMER—CHED-OR-LA'-O-MER.

A GENERATION OF SERVITUDE. A king of the Elamites, that is, either the Persians or a people bordering on them. He was the chief of the five kings who attacked the four kings of Sodom and its neighbourhood, and having defeated them carried off a great booty, but were afterwards pursued by Abraham, and the property and persons retaken, Gen. xiv.

CHELAL—CHE'-LAL.

COMPLETION, or, THE WHOLE. An Israelite who, on his return from Babylon, put away his foreign wife. Ezra x. 30.

CHELUB—CHE'-LUB.

A DOG, A BASKET, (same as CALEB.) The father of Ezri. 1 Chron. xxvii. 26.

CHENAANAH—CHE-NA'-A-NAH.

Same as CANAAN. One of this name was the fourth son of Bithan. 1 Chron. vii. 10. Another was father of the false prophet Zedekiah. 1 Kings xxii. 11.

CHENANIAH—CHEN-A-NI'-AH.

PREPARATION, or, DISPOSITION, or, STRENGTH, or, RECTITUDE OF THE LORD. A master of sacred music. He conducted the music at the removal of the ark from the house of Obed-edom. 1 Chron. xv. 22.

CHEPHIRAH—CHEP-I'-RAH.

LITTLE LIONESSES. A son of Kirjath-arim. Ezra ii. 25.

CHERAN—CHE'-RAN.

SINGING, or, CRYING. Youngest son of Dishon, and grandson of Seir the Horite. Gen. xxxvi. 26.

CHERUB—CHER'-UB.

AS A CHILD. An Israelite who returned from Babylon, but was unable to prove his genealogy. Ezra ii. 59.

CHESED—CHE'-SED.

AS A DEMON, A son of Naftor and Milcah. Gen. xxii. 22. The Casdim or Casdim, (as the Hebrew call the Chaldeans) descended from Chased, but this probably was another person of the same name.

CHIDON—CHI'-DON.

A LANCE, DART, MISFORTUNE. The threshing-floor of Chidon is mentioned, 1 Chron. xiii. 9, as the place where Uzzah was struck suddenly dead. 2 Sam. vi. 6, it is called the threshing-floor of Nachon, but whether these names belong to the same individual, or indeed whether they are the names of persons or of places, is not clear.

CHILEAB—CHIL'-E-AB.

TOTALITY OF THE FATHER. A son of David and Abigail. 2 Sam. iii. 3.

CHILION—CHIL'-I-ON.

FINISHED, COMPLETE, PERFECT. Son of Elimelech and Naomi, of

Bethlehem, the whole family were driven by famine into the land of Moab, where Chilion married Orpah, a Moabitess, and shortly afterwards died. Ruth i. 2—5.

CHIMHAM—CHIM'-HAM.

AS A TROUBLE. Son of Barzillai the Gileadite, on whom king David bestowed the preferment at court, that his father, on account of age and infirmity, had declined. 2 Sam. xix. 37, 38.

CHISLON—CHIS'-LON.

CONFIDENCE, or, RASHNESS. Father of Elidad, of the tribe of Benjamin, one deputed to allot the land of Canaan. Numb. xxxiv. 21.

CHLOE—CHLO'-E.

A GREEN HERB. A Christian female resident at Corinth. From some members of her household, St. Paul learnt the divided state of the church at Corinth, which induced him to write his first epistle. 1 Corinthians i. 11.

CHRIST.

A title of office applied to our blessed Lord; it is of the same signification as Messiah, viz. *sent, anointed*. John i. 41.

CHUSAN RISHATHAIM—CHUSH'-AN RISH-A-THA'-IM.

ETHIOPIAN, or, BLACKNESS OF INIQUITIES. A king of Mesopotamia, who oppressed the Israelites eight years, until they were delivered by the hand of Othniel, the nephew and son-in-law of Caleb. Judges iii. 8—10.

CHUZA—CHU'-ZA.

THE SEER, or, PROPHET. Steward to Herod Agrippa. His wife Susanna, was one of the women of Galilee, who ministered of their substance to our blessed Lord. Luke viii. 3.

CLAUDIA—CLAU'-DI-A.

LAME. A Roman lady converted to Christianity by the apostle Paul, most probably during his imprisonment. Some think she was the wife of Pudens, mentioned in the same verse with her, 2 Tim. iv. 21. Others affirm that she was the wife of Aulus Rufus Pudens, a Briton, and that by her means Christianity was introduced into our island; but these are uncertain conjectures.

CLAUDIUS—CLAU'-DI-US.

Same signification. One of the emperors of Rome, who succeeded Caius Caligula. He confirmed the Jews in many of their privileges, particularly in their freedom of the city of Alexandria, and the free exercise of their religion and laws in their own country, but he would not permit them to hold assemblies at Rome. He gave the kingdom of Judea to Agrippa, and that of Chalcis to his brother Herod. On the death of Agrippa, he again reduced Judea to a Roman province. In the ninth year of his reign, he issued a decree requiring all Jews to depart from Rome. The Christians probably were confounded with them, and all banished together. By this decree, Aquila and Priscilla were driven to Ephesus, where they became acquainted with the apostle Paul. Acts xviii. 2.

CLAUDIUS LYSIAS—CLAU'-DI-US LYS'-I-AS.

Was tribune of the Roman guards who were stationed at the temple of Jerusalem. Observing a tumult raised on occasion of the apostle Paul having entered the temple, and the people, set on by the priests, attempting to murder him, Claudius Lysias rescued him from their hands, and, supposing him to be a criminal or dangerous person, he ordered him to be

bound with two chains and carried to the fort; but Paul pleaded his privilege as a Roman citizen, on which Lysias was afraid, and countermanded his order. Next day he summoned the Jewish priests and council, to inquire into the cause of the disturbance: the apostle declared that he was a Pharisee, and that the accusation against him arose from his asserting the resurrection of the dead, (a doctrine which that sect maintained against the Sadducees :) this turned the edge of the question from the apostle himself to his accusers, who were composed of the two sects, and who began furiously to debate the matter among themselves. The tumult increasing, the captain sent the apostle to the tower of Antonio, where he was imprisoned. The day after, above forty Jews formed a conspiracy to kill Paul, which he, being aware of through his nephew, communicated it to the captain, who in consequence sent him off by night under a strong escort to Cæsarea, where the governor resided. Acts xxi. 30—40.; xxii. xxiii.

CLAUDIUS FELIX, (see FELIX.)

CLEMENT—CLEM'-ENT.

MILD, GOOD, MODEST, MERCIFUL. A friend and fellow-labourer of the apostle Paul, concerning whom, among others, the apostle expressed this delightful confidence—"whose names are in the book of life." What would many give, to indulge such a well-grounded confidence concerning themselves! how many are there who indulge a confidence *not* well grounded! "We cannot," says the excellent Matthew Henry, "search into that book, or know whose names are written there; but we may, in a judgment of charity, conclude that those who labour in the gospel, and are faithful to the interests of Christ and souls, have their names in the book of life." May it be our happiness to evidence the character, and to infer the privilege! Phil. iv. 3.

CLEOPAS—CLE'-O-PAS.

THE WHOLE GLORY, *or*, GLORY ALTOGETHER. The same with Alphæus, (see that article.) It is generally supposed that Cleopas was brother to Joseph the carpenter, and that his wife Mary was sister to the mother of our Lord; thus he would be uncle, and his sons James and Simeon, Jude and Joses, would be first-cousins to Jesus, hence frequently called his brethren, Matt. xiii. 55. Cleopas and Mary, as well as their sons, were believers in Christ, and discovered a very strong and persevering attachment to him and his cause at the time of its deepest depression; but their minds were not at that time enlightened to perceive the connection of the sufferings and death of their Lord with the salvation of sinners and his own exaltation. Hence, having seen Jesus expire on the cross, Cleopas seems to have given up all hope of seeing the kingdom of God established on earth. In a very peculiar state of mind he left Jerusalem, accompanied by another disciple, (probably Luke,) to take a retired walk to Emmaus, a village about seven miles and a half from the city: as they went, they conversed about their Master, and mourned over the supposed failure of his cause, and the disappointment of their hopes and expectations from him. Yet no expression escaped their lips, no sentiment entered their minds, that could reproach him as a deceiver. They were full of reverence and admiration of his character, and still spoke of him as a prophet mighty in word and in deed before God and all the people. How strange that they could not perceive that there was no alternative between his being what he professed to be, and ful-

filling all he had declared and promised; and his being what his enemies represented him to be, a designing impostor who deserved to die!—yet so it was; and this very instance of the weakness and inaptitude of the first disciples to perceive the claims and purposes of their Lord, yet retaining their exalted reverence for his character, at once proves that character to have been unimpeachable, and that sufficient evidence must have been afforded of the important fact of his resurrection, ere such incredulous unobservant men could have been convinced of it, and so fully convinced as to be ready to attest, and some of them actually to attest, the truth with their blood.

This walk to Emmaus was in the afternoon of the third day from the crucifixion of our Lord, and the day of his resurrection. As the disciples walked and pursued their mournful conversation, they were joined by Jesus himself, who approached them as a stranger, and courteously inquired into the cause of their grief. How much of genuine feeling, and how little of worldly prudence, does their answer display! “Art thou only a stranger in Jerusalem, and hast not known the things that have come to pass there in these days, concerning Jesus of Nazareth?”

It was surely a dangerous thing to avow attachment to such a cause at such a time, and to connect their grief with the death of one who had just been crucified as a malefactor and a traitor—and this stranger might be connected with people in power, and they might be apprehended as dangerous or suspicious persons, and share the same fate as their Master: but no such consideration entered their mind. What they felt and thought, they uttered, regardless of consequences. Jesus of Nazareth was a holy man, an eminent prophet, approved so before God, and manifested to the people; and he was *unjustly* condemned to death and crucified, though it was the act of the chief priests and our rulers, and our faith and hope were fixed on him—“we trusted that it had been He which should have redeemed Israel; and, beside all this, to-day is the third day since these things happened.” (Amidst all their weakness and confusion, there was still a lingering of faith—almost unconsciously, they still entertained expectations from Jesus.) He had often spoken of rising from the dead “on the third day,” and a rumour had been that day spread by certain women of their company, that he was risen—and this, while it just served to keep alive hope, only increased their perplexity.

Jesus then rebuked the weakness of their faith, and their misapprehensions, and proved to them from the Scriptures, on which their hopes of a Messiah were founded, that it was perfectly consistent with the plan there developed, that their Messiah should suffer and die, and that in order to his subsequent exaltation and glory.

As they reached the village, the stranger proposed to pass on, but they were so delighted and edified with his conversation, that they urged him to pass the evening with them. And it came to pass, as they sat at meat, he took bread and blessed it, and brake, and gave unto them, and by something significant in his expression or manner, or by an immediate influence on their minds, their eyes were opened, they perceived that their companion was the risen Jesus—and he vanished out of their sight. With eager joy they hastened back to communicate the joyful tidings to their brethren at Jerusalem, and

found them already rejoicing in an interview of Simon Peter with their risen Lord. John xix. 25. Luke xxiv. 13—35.

From this delightful narrative we see the advantages of Christian friendship; when, instead of the vain, and frothy, and frivolous conversation that occupies the meetings of worldly men, friends are enabled to converse of their best Friend—

To talk of all He did and said,
And suffered for them here below;
The path He mark'd for them to tread,
And what He's doing for them now.

—often their Friend himself unexpectedly joins them, and warms their heart with holy love, while he opens and applies to them the Scriptures; and those who begin the conversation in mourning after a Saviour whom they imagine lost, end it in rejoicing that they have found Him.

Boast not, ye sons of earth,
Nor look with scornful eyes:
Above your highest mirth,
Our saddest hours we prize.
For though our cup seems mix'd with gall,
There's something secret sweetens all.

COLHOZEH—COL-HO'-ZEH.

WHOLLY A PROPHET. The father of Shallum. Neh. iii. 15.

CONIAH—CO-NI'-AH.

THE STRENGTH, or, STABILITY OF THE LORD. See JECONIAH.

CORNELIUS—COR-NE'-LI-US.

OF A HORN. Cornelius was an officer of a Roman cohort, belonging to the legion called the Italian band. He was stationed at Cæsarea, and, though a Gentile, maintained an exemplary character, being a devout man, one who feared God, and very benevolent and charitable. His whole family, too, were influenced by the fear of God, though they were as yet unacquainted with the gospel method of salvation. Cornelius doubtless felt conscious of his ignorance, and earnestly implored Divine instruction, which it pleased God to impart in a very remarkable way. While he was yet praying, an angel was sent, not to relieve his difficulties, or communicate the knowledge after which he panted, but to assure him that his prayers were heard, and to direct him to send to Joppa for the apostle Peter. Here we see how it pleases God, who has all power at his command, and could have communicated the knowledge of the gospel by immediate inspiration, to employ agents in carrying on his work, and to assign to each an office suited to his nature and capacity. The preaching of the gospel is committed to "men of like passions with ourselves." The angelic messenger directed to the preachers of the gospel, and attested their Divine authority, saying, as it were, "These men are the servants of the Most High God, which shew unto men the way of salvation." "Send for Peter, and he shall shew thee words whereby thou shalt be saved."

What encouragement does this case afford to those who feel conscious of much ignorance! and possess but few and imperfect means of acquiring knowledge on the most important of all subjects. Let

them pray earnestly, and improve to the utmost the means which are in their power, and, it may be confidently hoped, that since they feel their need of wisdom, and ask it of God, He will extend their advantages, and enlighten their minds more and more. From the case of Cornelius it has been justly inferred, that, rather than suffer a sincere seeker after salvation to perish for want of a knowledge of it, God would send down a messenger express from heaven, to bring the gospel to him, or to tell him where he should inquire for it.

Cornelius gladly obeyed the directions he had received, and sent off two of his household servants, and a devout soldier that waited on him continually, to request a visit from Peter. Peter meanwhile was prepared, by a remarkable dream or vision, to receive the messengers and to accompany them, which, from his Jewish prejudices, he would otherwise have hesitated to do. On his arrival at Cæsarea, accompanied by several brethren, he was received with humility and thankfulness by Cornelius, and a number of his friends assembled on the occasion. Peter related to them, in a brief but forcible manner, the history and character of Jesus Christ of Nazareth, his death and resurrection, the circumstances of which were in accordance with what the ancient prophets had predicted of the Messiah, and that they therefore might be said to give witness to Jesus.

Peter also declared, that this Jesus was appointed to be the Judge of quick and dead, and that meanwhile He was offered as a Saviour, that whosoever believeth on Him should receive remission of sins. As Peter thus spake, the Holy Ghost descended on his auditors, as it had done on the apostles in the beginning, which Peter could not but consider a sufficient indication that God had been pleased to break down the middle wall of partition, and to admit Gentiles to share the privileges of the Christian church. Accordingly they were baptized in the name of the Lord, and added to the church as the first-fruits of the Gentiles. Acts x.

COSAM—Co'-SAM.

HE THAT DIVINES. Son of Elmodam, one of our Saviour's ancestors. Luke iii. 28.

COZ.

THORN, UNEASINESS, WATCHING. The father of Anub and Zobebah. 1 Chron. iv. 8.

COZBI—Coz'-BI.

A LIAR, or, SLIDING AWAY. Cozbi was the daughter of Zur, a prince or king of Midian. This princess, with others of her sex and age, seduced the principal Israelites by their allurements, to commit idolatry, and thus effected the injury of Israel, which the curses of Balak and Balaam had attempted in vain. By order from Jehovah, the heads of the tribes who had been principally concerned in this transgression were cut off by the hand of the magistrate; at the same time a plague had broken out, and was effecting dreadful ravages: but at this awful period one of the princes, named Zimri, was so hardened in his sin, as to accompany the princess Cozbi into her tent, in the face of all the people. Phinehas, the son of Eleazar, in holy zeal and indignation of their crimes, followed, and ran them through with his sword, and thus the plague was stayed. Num. xxv. 6—15.

CRISPUS—CRIS'-PUS.

CURLED. The ruler of the Jewish synagogue at Corinth, who was converted and baptized by the apostle Paul, Acts xviii. 8; 1 Cor. i. 14.

CUSH.

ETHIOPIAN, or, BLACK. The eldest son of Ham, and father of Nimrod. No other person of this name is mentioned in Scripture, but we read of several countries so called, whether from being the residence of the same man at different times, or the residence of different individuals, we are not informed, nor can we with any degree of certainty pronounce upon the territory peopled by the descendants of Cush. Perhaps that conjecture is best supported, which assigns it as extending along the eastern coast of the Red sea, and at its extremity inclining towards Egypt and Palestine. The land of Midian, so situated, is sometimes called Cush, or Ethiopia. Gen. x. 8. Numb. xii. 1. compared with Exod. ii. 21. Hab. iii. 7.

CUSHI—CU'-SHI.

TROUBLESOME, IMPORTUNATE. Three persons of this name are slightly mentioned in Scripture. Cush, who announced to David the defeat of Absalom, 2 Sam. xviii. 21. Cush, father of Shelemiah, Jer. xxxvi. 14. Cush father of the prophet Zephaniah. Zeph. i. 1.

CYAXERES—CY-AX'-E-RES.

Otherwise, **DARIUS THE MEDE.** See **DARIUS.**

CYRENIUS—CY-RE'-NI-US.

WHO GOVERNS. The Roman governor of Syria, in whose time, it is observed by the evangelist Luke, the taxing was first made, under that enrolment, which caused the removal of Joseph and Mary to Bethlehem at the time of the Saviour's birth. Some difficulty rests on this, as it appears that the government of Cyrenius did not commence till nine or ten years after the birth of Christ. Of this difficulty, several solutions have been rendered; as, 1. That though Cyrenius was not at that time governor, he might be associated with the reigning governor, for the specific purpose of superintending the taxing; and that being governor long before the evangelist wrote, and better known by that title than any other, it might be adopted in reference to an event before he filled the office. 2. A period of ten or twelve years might elapse between issuing the decree and its complete fulfilment. A census of the same kind,* made in our own country by order of William the Conqueror, occupied six years. 3. The decree in question was issued by Augustus Cæsar, in consequence of his displeasure at some parts of Herod's conduct, and with a determination to make him feel his dependence on the Roman empire. An entire enrolment was made of all persons, families, and possessions of every kind, but the taxation did not immediately follow the enrolment, because Augustus was reconciled to Herod; but it was carried into effect some years afterwards, when Cyrenius was first sent into Syria.

Which of these conjectures may be right, is not easily ascertained; however, we have reason to admire the wisdom of God, as seen in influencing the movements, the caprices, and the quarrels of heathen emperors and governors, to fulfil the purposes of Heaven, of which they were totally ignorant, or to which they stood determinately opposed. Luke ii. 1, 2.

* Called Domesday Book.

CÝRUS—CY'-RUS.

AS MISERABLE. Cyrus, one of the greatest heroes of antiquity, was the son of Cambyses and Mandane, and grandson to Astyages king of Media. Many doubtful and contradictory statements are given, by different historians, of the early life of this prince. There is, however, no question but that he possessed all the elements of true greatness of character: "he had wisdom, moderation, courage, greatness of soul, noble sentiments, a wonderful dexterity in directing the will and conciliating affection; a profound knowledge in all the branches of the art of war, and an extensive understanding, supported by a prudent resolution in forming and executing great projects." Among the martial exploits of Cyrus are these: he dethroned his grandfather Astyages, conquered Cræsus king of Lydia, overthrew the empire of the Babylonians, and established that of Persia. But we have chiefly to do with Cyrus as the subject of prophecy, and the appointed deliverer of the Jews. At the time that the prophets Isaiah and Jeremiah prophesied, Babylon was the queen of the nations; and perhaps no event could have been imagined as more unlikely than its downfall, yet both these prophets distinctly foretold it. Isaiah, in particular, described Cyrus by name, and particularized his achievements, and that not with respect to Cyrus or Babylon themselves, but to their connexion and influence on the circumstances of the Jews, the people of God. Babylon was the sword in the hand of God for their punishment, and Cyrus the instrument, in a sense the unconscious instrument, of their deliverance; for, while effecting the purposes of Heaven, he only designed to pursue his own interests, and accomplish his own plans. Hence it is strikingly said, "I girded thee, though thou hast not known me."

Cyrus having proved himself a general of distinguished capacity and vigour, was associated with his uncle Cyaxeres, or Darius, who had succeeded his father Astyages in the kingdom of Media, and accompanied him in an expedition against Babylon. Belshazzar, the king of Babylon, was an indolent and inglorious prince, given up to splendour, luxury, and dissipation, and utterly neglectful of the affairs of government. His mother, (or more probably his grandmother,) Nitocris, who had been the wife of Nebuchadnezzar, was a woman of great strength of mind, and acquired much influence, from her promptitude and energy in supplying the neglects and deficiencies of the reigning monarch. She adopted many prudent and well-devised means for the security of the city: these, however, at last proved unavailing, simply because they were neglected.

After a siege of nearly a year, Cyrus had formed a stratagem to surprise the city, by drawing off the waters of the Euphrates into adjacent lakes and reservoirs, and then marching in his army. The time chosen for the execution of this design was an annual festival, when riot and intemperance prevailed to a great degree, and when it was very probable that some usually adopted precautions would be overlooked; an expectation which the event justified. During the impious feast in the palace, Belshazzar the king was surprised with a miraculous intimation of his approaching doom, (see BELSHAZZAR,) and that very night, amidst the mingled confusion of revelry and terror that prevailed in the palace, Cyrus marched over the bed of the river two divisions of his army. There they might have been secured as in a net,

but the brazen gates, the great pride and bulwark of the city, were left open, through the carelessness and intoxication of the besieged, and they proceeded uninterrupted to the heart of the city, seized the immense treasures thereof, and slew the king in his palace. Thus the empire of Babylon was subverted almost without a struggle, and added to the dominion of Darius. In less than two years Darius died, and Cyrus king of Persia added to his dominions those of his uncle, comprehending Media, Babylonia, and Assyria. On his accession to the dominion of Babylon, Cyrus consulted Daniel, who had been advanced in the reign of Darius, that king having entertained so high an opinion of his wisdom and probity, that he made him prime minister over the Babylonian empire. This advancement gave the prophet an opportunity of pleading with Cyrus the cause of the captive Jews, and he doubtless made him acquainted with the prophecies of Isaiah, which so distinctly pointed out his character and achievements, and asserted their subserviency to the merciful designs of God towards his chosen people. The seventy years appointed for the Jewish captivity had now nearly expired; changes in dominion and in the population of different provinces, rendered it a measure of wise policy to send back the Jews to people the desolate land of their fathers, and the overruling influence of Him in whose hand are the hearts of kings, disposed Cyrus precisely at the appointed period to issue a decree permitting the Jews to return to their own country and rebuild the house of their God at Jerusalem. Cyrus lived to the age of seventy years. Historians give us different accounts of his death; in fact, great uncertainty rests upon the history of this great prince, except so much as is interwoven with the sacred history.

The prophecies which particularly relate to Cyrus by name, as the appointed deliverer of Israel, are Isaiah xlv. 28; xlv. 1—4. Cyrus was evidently acquainted with these predictions, for in the edict which he granted for the return of the Jews, he acknowledged that he received the empire of the world from the God of Israel, and the same God had described him by name in the writings of the prophets, and foretold that he should build a temple to him at Jerusalem. These decrees are recorded 2 Chron. xxxvi. 22, 23. Ezra i. In one prophecy of the destruction of Babylon by Cyrus, his parentage is alluded to under the figure of a man drawn in a chariot by a camel and an ass, he being the offspring of a Mede and a Persian, Isa. xli. 7, 9. Daniel in his vision saw him represented as a ram with two horns, viz, the two empires which he united in his person, Dan. viii. 3, 20. Elsewhere Daniel compares Cyrus to a bear with three ribs in its mouth, to which it was said, "Arise, devour much flesh," Dan. vii. 5. The taking of Babylon by Cyrus, is clearly foretold in all the following scriptures: Isa. xlii. 13; xli. 26; xlii. 1; xlv. Jer. l. 1; li. Dan vii. 8; viii. 19.

DADAN, or DEDAN—DA'-DAN.

FRIENDSHIP, THEIR UNCLE, A JUDGE. The second son of Raamah. Gen. x. 7.

2. DADAN. Son of Jokshan, and grandson of Abraham and Keturah. Dadan was the father of the Letushites, Ashurites, and Leummities. Gen. xxv. 3.

DAGON—DA'-GON.

CORN, or, A FISH. Dagon was the god of the Philistines; and when the ark of the Lord was taken by that people, they placed it in the

temple of Dagon, but the image of Dagon fell prostrate before the ark, and was broken to pieces. After this, the people sustained a peculiar affliction, which they were convinced was in consequence of the detention of the ark, and at last they were glad to send it back with costly offerings. Still the senseless people appear not to have been convinced of the folly of worshipping a god that could neither secure itself from contempt, nor its votaries from suffering. 1 Sam. v.

DAMARIS—DAM'-A-RIS.

A LITTLE WOMAN. Damaris was one of the few at Athens, who clave to the apostle Paul, when many were offended at his preaching the resurrection of the dead. It has been supposed by some that she was the wife of Dionysius the Areopagite. Acts xvii. 34.

DAN.

JUDGMENT, or, THE JUDGE. Dan was the fifth son of Jacob, being his eldest by Bilhah, Rachel's handmaid, Gen. xxx. 4—6. The prophetic blessing of Jacob runs in these words: "Dan shall judge the people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that the rider shall fall backward." That of Moses: "Dan is a lion's whelp, he shall leap from Bashan;" intimating, that though this tribe would not be one of the most powerful or celebrated in Israel, it would gain considerable advantages by bold and skilful stratagem. This was remarkably fulfilled, when Samson, who was of this tribe, gained many unexpected advantages over the Philistines, and especially when at last he buried a vast number of the princes and people in the house of Dagon their god. The tribe in general also maintained this character by the manner in which they suddenly seized the northern extremity of Canaan, to enlarge their own territory. This tribe possessed a very fat and fertile soil between the tribe of Judah east, and the country of the Philistines west; but the limits of their land were narrow, because it was only a part of Judah divided from the rest, until enlarged in the manner above alluded to. Dan had but one son, named Hushim; but it is remarkable, that when this tribe left Egypt it consisted of 62,700 men. It is to the disgrace of this tribe, that it was the first to introduce idolatry into Israel. Gen. xlix. 16, 17. Deut. xxxiii. 22. Judges xvi. xviii.—It is remarkable, that in the enumeration of the tribes, Rev. vii. 5—8, Dan is not mentioned. Some have supposed that this was a stigma attached to this tribe in consequence of idolatry, and that probably the tribe was extinct.

DANIEL—DAN'-I-EL.

JUDGMENT OF GOD, or, GOD IS MY JUDGE. This most eminent and exemplary individual was a prince of the tribe of Judah, and was carried captive to Babylon by Nebuchadnezzar at a very early age. He was the relation, as well as the intimate companion, of Hananiah, Mishael, and Azariah. These four, among other "children in whom was no blemish," and who discovered indications of personal and mental superiority, were chosen, and appointed a maintenance and education at court, that after a suitable preparation they might wait on the king. In order, it should seem, to wean them from the remembrance of their early associations, their very names were changed in Babylon: Daniel was called Belteshazzar; Hananiah, Shadrach; Mishael, Meshach; and Azariah, Abednego. At this early age they

were brought into circumstances of imminent temptation and danger; but by the grace of God they were enabled to maintain a conscientious consistency of character, and to manifest the advantages of a pious education. Both the young courtier and the young student are surrounded by the snares of luxury, sensuality, and pride; and there, many a promising youth has made shipwreck of faith and of a good conscience. But Daniel and his companions made an early and decided stand; when the sumptuous and delicate fare from the monarch's table was set before them, they declined to partake of it, and begged rather to be supplied with the simplest hardest diet: for they feared they might be seduced to luxury and excess; and, moreover, that at a heathen court the food would doubtless be of such kinds, and prepared in such a way, as were forbidden to the Jews, and probably, also, would be such as had been sacrificed to idols.

Already the studious diligence and amiable manners of these young worthies had brought them into high favour with the prince of the eunuchs, to whose care they were committed. Yet he feared to gratify their request, lest their abstinence should injure their health and appearance, and prejudice them in the favour of the king. Temperance is always favourable to health; and very rarely can the pampered courtier compare with the hard-fed ploughman in firmness of flesh, in clearness of complexion, or in strength of nerve and muscle. "Besides," thought these stedfast youths, "let us conscientiously adhere to the commands of our God, and leave it to Him to obviate difficulties, and make our way plain before us." Accordingly, Daniel requested that they might be tried for ten days on their simple diet, and then brought into comparison with those who had partaken of the richest fare, and dealt with accordingly. Their self-denial and faith were richly rewarded by the issue of the trial, for they were found more vigorous in health, and more blooming in appearance, than all the youths who had eaten of the king's food, and drank his wine: besides this, God endued them with such a measure of wisdom and skill, as far excelled the most eminent persons in the realm, and excited the astonishment of the king, who frequently conversed with and consulted them.—How rare, but how noble are such examples! Let young persons, while they admire the character that maintains such dignity and consistency, never forget the Source from whence it springs. "The fear of the Lord is the beginning of wisdom."

In course of time, an incident occurred which proved at once a severe trial of the faith of Daniel and his companions, and the occasion of their advancement and elevation. King Nebuchadnezzar had a remarkable dream, which left a very painful impression on his mind, but of which he could retain no other recollection. He immediately summoned together all the magicians, astrologers, sorcerers, and Chaldeans, and commanded them to tell him both the dream and its interpretation.—We can scarcely conceive of two parties being placed in more humiliating circumstances, than a great king raving for that which he cannot obtain, and issuing commands which cannot be obeyed; and persons professing great knowledge, being called upon for the exercise of knowledge which they do not possess. Such circumstances forcibly shew the scanty limits of human attainments, and the contemptible littleness and vanity of false pretensions.

It appears that the king, on this occasion, did not recollect his

favourite Hebrew youths, or perhaps had not confidence in them to excite the expectation that they should be enabled to disclose what was concealed from men of professed wisdom and experience. However, enraged that his demand could not be complied with, he issued a sweeping order, that all the wise men should be put to death. This order included Daniel and his companions. On its being communicated to Daniel, he was enabled to exercise a strong faith on the never-failing goodness of his God, and to believe that the desired information would be communicated in answer to prayer. Accordingly, he went in, and requested of the king that the decree might be suspended awhile, and that he would shew him the interpretation of the dream. He then returned to his house, and, calling together his beloved companions, they united in desiring mercies of the God of heaven concerning this secret. Oh, how delightful to see these amiable youths, though far from their home and the pious instructors of their childhood, yet habitually grounded in the sacred truth, and promptly resorting to it on emergency!—"God is our refuge and strength; a very present help in trouble."—A pleasing proof that they were living in daily intercourse at the throne of grace; or, in such a moment of perplexity and alarm, they would have been at their wit's end, running hither and thither, and not knowing what to do. The secret was graciously revealed to Daniel in a night vision; and then his first concern was, not to hasten to the king, and provide for his own security, but to "bless the God of heaven," and acknowledge his infinite wisdom, boundless control, and sovereign goodness. Daniel then proceeded to inform the king, with amazing exactness, the circumstances of his dream, to explain its weighty signification, and to call upon the astonished monarch to acknowledge the omniscience and sovereignty of the God of heaven. The dream was a representation (under the figure of a great image, formed of various substances, and of different degrees of splendour and value) of the four great monarchies of the earth—the Babylonian, then subsisting, and of which Nebuchadnezzar was the head; and those by which it should be succeeded, the Medo-Persian, the Grecian, and the Roman; also of the spiritual kingdom of the Messiah, which should outlive them all.

The king immediately acknowledged that Daniel was a prophet of the only true God, the Sovereign of the universe, and the Revealer of secrets: he, moreover, raised Daniel to high dignity and authority, and gave him rich rewards. Here was a new trial of his piety and constancy. Many would envy Daniel his preferments and his wealth, but his best friends would tremble for him; for, alas! there have been many who, with meek dignity and pious usefulness, trod the vale of obscurity, but who, when suddenly raised to the pinnacle of greatness, have become giddy with their elevation, and have been precipitated into the gulf of pride and ruin. It was, however, not so with Daniel: his piety flowed from a perennial spring; and the grace of God was sufficient for him in prosperous and elevated circumstances, as well as in those of danger and depression. He was true to his principles, and still steadily pursued the path of duty, unmoved by the terrors, and unallured by the fascinations, of earth. One pleasing evidence that prosperity had not injured him, was his kind remembrance of his early friends. We read of no petition that, in the moment of his popularity, he preferred for himself; but he requested of the king, and he sent Shabrach, Meshach, and

Abednego over the affairs of the province of Babylon. There they were exposed to a severe trial of their faith and constancy, in which, however, they were enabled to come off more than conquerors. See SHADRACH, MESHACH, and ABEDNEGO.

In this affair, no mention is made of Daniel, and we are led to conclude that he was absent from the capital on some business of state. His character is too well established, to allow even the momentary suspicion that he might shrink from his duty, or comply with a sinful requisition in order to avoid danger. No: wherever Daniel was, we conclude he was in his duty; and this shews the immense value of a settled character, a character that is above suspicion.

The next account we have of Daniel is in the form of a proclamation from king Nebuchadnezzar. Notwithstanding his repeatedly acknowledged conviction of the majesty and supremacy of the God of heaven, this haughty monarch exalted himself as though he were a divinity. He required idolatrous worship to be paid to a golden image, which he set up; and he boasted himself in his acquisitions and dominions, as though he were altogether independent and irresponsible. It pleased God to admonish him in a dream, which Daniel was called to explain. The dream intimated his expulsion from his throne and from human society, and his degradation to the level of a brute. With singular friendship and fidelity, Daniel delivered the unwelcome message; yet, with equal affection and solicitude, he respectfully besought the king to break off his sins by righteousness, that so awful a judgment might be averted, or at least suspended. The warning counsel, however, was disregarded, and the monarch degraded; until at length he was humbled in spirit, before the God of heaven, and then restored to his former elevation in human society. His life, probably, continued not more than a year after his restoration. Nebuchadnezzar was succeeded on the throne by his son, Evil-Merodach, who reigned not more than a year, and was succeeded by Belshazzar. Both these princes were profligate and wicked, and were the means of hastening the heavy judgments of God on their country. In the first year of the reign of Belshazzar, Daniel had a vision, of similar import to the first which he interpreted for Nebuchadnezzar; only that Nebuchadnezzar saw a variously-composed image, but Daniel saw four beasts, indicating the four great empires of the world; and especially intimating the speedy destruction of the Chaldean empire. In the third year of the reign of Belshazzar, Daniel had another vision, in which, under the figure of a rough goat prevailing against a ram with two horns, were set forth the conquests of Alexander the Great over Darius Codomanus, the last king of Media and Persia; also the division of Alexander's dominions among his four generals after his death. Daniel foresaw also the persecution of the Jews under Antiochus Epiphanes, the vengeance of God upon him, and the victories of the Maccabees. These things greatly affected the tender and patriotic soul of the prophet, and an angel was sent to comfort him, and to explain to him the vision. Daniel was, at this time, still in some important post under government; for he observes, that after this vision he fainted and was sick certain days, but afterwards he rose up, and did the king's business.

The following year, during the siege of Babylon by Cyrus, king Belshazzar was disturbed in the midst of his profane revelry, by an awful and mysterious intimation of his approaching doom; which, at the

suggestion of Nitocris, the queen-mother, Daniel was called in to explain, (see BELSHAZZAR and CYRUS,) which he did with equal integrity and fidelity, as he had formerly done in the case of Nebuchadnezzar. With astonishing boldness and intrepidity, he arraigned the king as a criminal guilty of the most profane contempt of God, and as having aggravated his guilt by neglecting the warning which Providence had afforded for his admonition, in the example of Nebuchadnezzar his grandfather. He also announced the speedy destruction of the king, and the dissolution of the Chaldean empire. On this occasion, Daniel was invested with new dignities and rewards, to which, however, he manifested a noble indifference: but, in the same night, the hand which conferred them was cut off by death; for Cyrus surprised the city, Belshazzar was slain, and Darius the king of Media ascended the throne. This prince, hearing much of the reputation of Daniel for wisdom and fidelity, to which, no doubt, his late interpretation of the mysterious hand-writing and its immediate fulfilment greatly contributed, immediately made him prime-minister of all his dominions. Daniel was now at the head of one hundred and twenty-seven provinces, and had all the superintendence of this vast empire devolving upon him; yet, notwithstanding the multiplicity of his cares and engagements, he found time to be regular and frequent in the exercises of devotion. How often do we hear the vain excuse alleged, "I have no time to be religious: the affairs of my business, or the cares of my family, (perhaps something less allowable,) a constant succession of visits and engagements of pleasure, occupy the whole of my time, and it is out of my power to attend to religion." Without even setting the things of time and of eternity in their true contrast, it may just be asked, in reply to these apologies, How did Daniel find time to pray? Daniel himself would reply, "I had not time to do without prayer. So numerous and important were the engagements pressing upon me, that I should have been in constant perplexity and confusion, if I had not been permitted and enabled to carry all my cares and difficulties to the throne of grace, and there to receive wisdom, grace, and strength for the discharge of my various duties." And we may rest assured, such a line of conduct is as consistent with reason and sound policy, as it is with genuine piety.

But the world was never long at peace with persons of decided and eminent religion. Those who will live godly in Christ Jesus must suffer persecution. It has been the same in every dispensation. Cain hated Abel, because his own works were evil and his brother's were righteous: and the princes and presidents of Babylon envied and hated Daniel both for his piety and his preferment. They longed for an opportunity to hurl him down from his eminence, and, with that view, watched his conduct narrowly, in hopes of detecting some error, or negligence, or mismanagement, or unfaithfulness, in the administration of affairs; but nothing of the kind appeared. At last, they despaired of effecting their purpose that way, and a new thought struck them—"We shall not," said they, "find any occasion against this Daniel, except we find it against him concerning the law of his God." Oh! what an honour would it be to the gospel, if all its professors extorted from their enemies a similar testimony. But, alas! alas! how common is it, when people hate religion, and want to say something against it, for them to find a sufficient ground, (or, at least, what they consider so,) in the impru-

dence, the selfishness, the indolence, the quarrelsome spirit, or the levity, of those who, being its professors, ought to set an example of quite an opposite kind. Having thus resolved on the destruction of Daniel, the courtiers waited on the king, and, artfully flattering him on his splendid conquests and his vast dominions, proposed to him a plan which should exalt his greatness, by making it appear that all his subjects were entirely dependent on him, and him alone. It would at once shew if any lurking disaffection should exist, and give his friends an opportunity of manifesting their cordial and entire submission. It was this—to make a decree, that no person should offer any petition, either to God or man, except to the king, for the space of thirty days; and that any one violating this decree, should be considered a traitor, and be cast into a den of lions.

Absurd and impious proposal! Could the king command the sunshine or the rain of heaven? or could he impart health or preserve life, or confer pardon of sin or peace of mind? Yet, such is the tendency of flattery and self-love to blind and beguile, that Darius unsuspectingly signed the decree. Daniel, we may conclude, was absent at the time, but he soon heard what had passed: and how did he act under this new trial of his faith, and zeal, and constancy? why, he simply went on just as he had done before. Oh, what an invaluable treasure is soundness of principle and integrity of heart! Daniel had never acted as he did, to court the approbation of man; and now he was not to be deterred from it by their frowns and threats. An individual of less fixed and steady principle would have found many excuses at hand—"Perhaps I can evade the danger, without openly discovering my principles. What if I should abstain for thirty days from the outward act of prayer! God can read the heart, and the king cannot: at any rate, I may retreat to some secret spot, where my conduct will escape observation. If by thus complying in this one instance my life is preserved, it will be in my power to render much important service to the cause of God and my country; but if I oppose the king, and incur his wrath, my ruin may involve that of all my countrymen." But Daniel knew nothing of this temporizing prudence; there was for him but one simple straight-forward course—to do what was right, and leave consequences to God. Accordingly, with the king's edict and the threat of a violent death full in view, he went into his house; and his windows being opened in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God as he did aforetime. His enemies, delighted to observe the success of their stratagem, hastened to the king, and gave information of Daniel's disobedience. Too late the king discovered their deep malignant plot against the life of his favourite. The laws of the Medes and Persians, however absurd or unjust, having once obtained the royal sanction, could never be altered or repealed; and Darius was constrained, though most reluctantly, to consent to Daniel being cast alive into a den of ravenous lions: at the same time, the king entertained a vague sort of confidence, that the God whom Daniel worshipped could and would deliver him, even in this hour of extreme peril. The den was closely shut with massy stones, and sealed with the royal signet; and the king then retired to his palace, full of anxiety and self-reproach. He passed the night fasting and sleepless; nor would he permit, as was the custom of eastern monarchs, instruments of music to be brought for his solace.

Very differently, we may suppose, the night was passed by Daniel in the den, for his God was with him there. Perhaps he was not very anxious whether the Divine purpose were to restore him to earth, or remove him to heaven; enough for him, that whether he lived, he should live to the Lord; or whether he died, he should die to the Lord; and so, living or dying, he should be the Lord's. Happy the man who, in communion with God, carries his bliss about him; no circumstances of life or death can separate him from it. Even in the darkness, solitude, and danger of the lion's den, Daniel was safe and happy.

Very early in the morning, the king hastened to inquire the event. When the stone was removed, he cried with a lamentable voice to his persecuted servant, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Sovereign power had restrained the ferocious nature of the beasts; and there sat Daniel in safety and composure, the lions crouching at his feet as harmless as lambs. "O king," said he, "live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, I have done no hurt." So Daniel was taken up out of the den, to the exceeding joy of the king; and no manner of hurt was found upon him, because he believed in God, and "by faith stopped the mouths of lions," Heb. xi. 33. Happy is he that hath the God of Daniel for his help and defence! The king then commanded that the enemies and traducers of Daniel should be consigned to the same destruction as they had prepared for him; and such was the fury of the lions, that they brake all their bones in pieces before ever they reached the bottom of the den. In consequence of this extraordinary preservation of his persecuted servant, Darius issued a proclamation throughout all his dominions, enjoining reverence for the God of Daniel, and ascribing to Him almighty power and everlasting dominion. Thus he who was willing to lose his life, not only saved it, but his fortitude and constancy proved the means of extending the knowledge of the God in whom he trusted, and of shewing forth his glory.

It was pleasing to observe, that Daniel in his early youth was a man of prayer; it is not less so, to trace his perseverance to hoary age. The last four chapters represent him as a pious patriot, praying earnestly for his country, and receiving remarkable answers to his prayers. Understanding, from the written prophecies of Jeremiah, that the seventy years of captivity drew near their period, he prayed, and fasted, and made earnest supplication and confession of his sins, and the sins of his people, and pleaded for their restoration to the land of their nativity, and to the holy mountain of their God. While thus engaged, the angel Gabriel appeared to him, and revealed to him an event of greater importance still, even the death and sacrifice of the Messiah, which was to take place after seventy weeks of years, that is, four hundred and ninety years. It is a pleasing thought, that while a good man prays and makes confession of his sins with supplication to his God, there is time enough for the commandment to go forth in heaven, and for an angel, swift in flight, to reach earth with an answer of mercy.

In the third year of the reign of Cyrus in Persia, which corresponds with the first of Darius at Babylon, Daniel had another remarkable vision, wherein the angel Gabriel discovered to him, in a manner almost historical, what

was to happen in Persia after the death of Cyrus:—the conquests of Alexander the Great; the overthrow of the Persian empire, and the establishment of that of Greece; the continued wars between Syria and Egypt; the persecutions by Antiochus Epiphanes; the destruction of this persecuting prince; and the victory and happiness of the saints.^o In these latter prophecies, there is much of double signification, which can have its full accomplishment only in the establishment of the Messiah's reign, and the triumph of his saints at the resurrection.,

After the death of Darius the Mede, Cyrus succeeded to his dominions, and Daniel continued to hold a place of great power and trust. There is good reason to conclude that he employed his influence with this prince on behalf of the Jewish nation; that he laid before Cyrus the remarkable prophecies which so distinctly point him out as appointed of God for the deliverance of Israel; and that by this means Cyrus was induced to issue the decree for their restoration.

We have no further particulars of the life or death of Daniel; but conjecture has been very busy on the subject, and made several contradictory statements, with which it is needless to trouble the reader. The Jews have a prejudice against Daniel, professedly on account of his not having resided in the Holy Land, but having spent his life among the pomps and honours of a heathen court; but, really, on account of the distinctness of his prophecies, which, both in time and circumstance, apply most minutely to Jesus of Nazareth whom they reject, and never can be correctly applied to any other individual. The esteem, however, in which this great and good man was held was so great, that it became a proverb even in his life-time. Ezekiel, the contemporary of Daniel, though much older, ironically addressing the king of Tyre, who had a high conceit of his own wisdom, says, "Thou art wiser than Daniel." But we have a greater testimony than that of Ezekiel. When God himself spoke of his determined purpose to bring on guilty Israel the threatened judgment, he says, "Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness." We are not to imagine that Daniel was a perfect man, for "there is not a just man upon earth, that doeth good, and sinneth not;" but he is one of the very few concerning whom Scripture relates no imperfection: perhaps there are but two mere men, whose lives and actions are detailed in Scripture at any considerable length, of whom this may be said; viz. Daniel in the Old Testament, and John the Baptist in the New. 2 Kings xxiv. 10.—16. Daniel, throughout; Ezekiel xiv. 14. 20; xxviii. 3.

Two others of the name of Daniel are slightly mentioned, viz. DANIEL, the son of David and Abigail, 1 Chron. iii. 1; and DANIEL of the family of Ithamar, returned from Babylon, Ezra viii. 2.

DARA—DA'-RA.

GENERATION, or, HOUSE OF THE SHEPHERD, or, OF THE COMPANIES. Dara was the son of Zerah, of the tribe of Judah, 1 Chron. ii. 6.

DARDA—DAR'-DA.

A HABITATION OF KNOWLEDGE. An eminent musician, son of Mahol, famous for his wisdom. 1 Kings iv. 31.

DARIUS—DA-RI'-US.

HE THAT INQUIRES AND INFORMS HIMSELF. Two of this name are mentioned in Scripture, and another is distinctly alluded to.

1. **DARIUS** the Mede, (also called Cyaxeres.) He was son of Astyages, king of the Medes, and uncle to Cyrus, and associated with him in the conquest of Babylon. (See **CYRUS**, **BELSHAZZAR**, **DANIEL**.) Darius succeeded Belshazzar, and reigned in Babylon two years. On his accession, he appointed one hundred and twenty of his principal lords to govern the different provinces in his dominions; over these he set three presidents, or superintendents, of whom Daniel was chief. By this Darius, Daniel was exposed in the lions' den. (See **DANIEL**.) Dan. v. 30, 31; vi.

2. **DARIUS** the son of Hystaspes, was one of the seven lords who killed the usurper and impostor Smerdis, (see **ARTAXERXES**,) and was acknowledged as his successor on the throne of Persia. The above usurper had prohibited the rebuilding of the temple at Jerusalem, but his death removed that obstacle. The Jews, however, did not avail themselves of the opportunity thus afforded them of resuming the work, and in consequence their land was visited with barrenness, so that the harvest and the vintage failed. The prophets Haggai and Zechariah were sent to explain to them the cause of this failure, and to excite and encourage them to proceed with the work, which they did accordingly. The Samaritans again interposed to prevent the work, by making a complaint against the Jews to Tatnai, the governor of Syria and Palestine. Tatnai, being a man of prudence and moderation, did not harshly interrupt the work, but demanded of the Jews their authority for doing it. They referred him to the decree of Cyrus in their behalf; and he, being unwilling to proceed without orders from Darius, sent a statement of the case to that prince. Search was then made among the records of the kingdom, and the decree of Cyrus was found at the royal palace of Ecbatane in Media. Darius therefore confirmed this decree, and also made extensive grants for the furtherance of the work. Ezra iv. v. vi.

3. **DARIUS** Codomanus was the last king of Persia. In Daniel's vision, he was prefigured by the ram with two horns, (Media and Persia,) against whom the rough goat (Alexander the Great) thrust and prevailed. Dan. viii.

DARHON—DAR'-HON.

PURCHASE OF GENERATION, or, OF HABITATION. A Jew who returned from Babylon. Neh. vii. 58.

DATHAN—DA'-THAN.

LAWS, or, RIGHTS. Dathan, the son of Eliab, joined with Korah and Abiram in their rebellion against Moses and Aaron, and, with his accomplices, was swallowed up by an earthquake. Num. xvi. 1—35.

DAVID—DA'-VID.

WELL-BELOVED, DEAR. David was the youngest son of Jesse, of the tribe of Judah, and the town of Bethlehem. After the rejection of Saul the first king of Israel, the prophet Samuel was sent to anoint a son of Jesse as the future king. Seven sons in succession passed before him, but neither was pointed out by Divine intimation to the prophet. David was at this time keeping his father's flocks, and was sent for in, to meet the prophet. Samuel immediately recognized him as the appointed king of Israel, and anointed him in the presence of his brethren. He was at this time about fifteen years of age, or, as some suppose, twenty-two, remarkably ruddy and open-countenanced,

as well as intelligent, frank, and amiable in his manners. He appears to have been not at all elated by the distinction conferred on him, but returned quietly to his former occupation. But the Spirit of the Lord came upon him from that day forward—came upon him, to qualify him for the important duties he was destined to fulfil.

It is probable these were the happiest days of David's life, while, free from the toil and turmoil of care, he tended his flocks in the plains of Bethlehem, and indulged his contemplative and poetical soul in devout admiration of the works and ways of God. The composition of the eighth psalm is usually assigned to this period, when the nightly care of his flock gave him frequent opportunities of admiring the heavens, the work of Jehovah's fingers, the moon and the stars which He has ordained, and wondering at the infinite condescension of that infinitely exalted Being in stooping to regard the mean affairs of men below. It was probably then, also, that his own care and tenderness as a shepherd led him sweetly to exclaim, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters." Several other of the psalms, which were probably brought together towards the close of David's life, bear internal marks of correspondence with the circumstances, feelings, and sentiments of his youthful days, such as the nineteenth, sixty-fifth, and hundred-and-fourth.

It is worthy of remark, that when God designs an individual for distinguished eminence and usefulness, he qualifies them for it, not only by the teachings of his word and the influences of his Spirit, but also by the discipline of his providence. This is strikingly seen both in the case of Moses and of David. The first forty years of Moses' life in the splendour of the court of Egypt, and the second forty in the solitary and contemplative life of a shepherd on the plains of Midian, were but preparatory to the last forty, which were to be employed in delivering and conducting the people of Israel from Egypt to Canaan. The humble even tenour of David's youth, and the hardships, persecutions, and dangers of his early manhood, were alike employed gradually to train him for the exalted and arduous duties of his subsequent days.

In this retired situation, David discovered indications of courage and skill, and received intimations of his future victories, in being enabled to slay a lion and a bear which attacked his flock. At a future period, when desirous of encountering a much more formidable adversary than either, he modestly alludes to this transaction, piously ascribes his preservation and success to God, and encourages himself with the expectation of future deliverance and conquest.

In a remarkable manner, the providence of God opened a way for David's introduction at court, where he might acquire some insight into the administration of public affairs. Saul, the reigning king of Israel, was in a very depressed and irritable state of mind, bordering on insanity. His servants, observing the melancholy and despondency with which he was overwhelmed, advised that a skilful musician should be sought, whose harmonious strains might soothe the agitated soul of the monarch. David's musical and poetical talents had already excited notice, and he was recommended to the king as a suitable person. It does not appear how long a time David was thus employed,

but he remained until Saul was refreshed and recovered, and the evil spirit departed from him, and then returned to keeping his father's flocks at Bethlehem.

During his residence in privacy there, the providence of God was working a way for his introduction also to the camp of Israel. War broke out between Israel and Philistia. Saul and his army were encamped in the valley of Elah, and the Philistines pitched between Shocho and Azekah; or, rather, each army occupied a rising ground opposite each other, and the valley of Elah lay between them. For forty successive days, Goliath, a champion of the Philistines, of gigantic height, and arrayed with the most formidable arms and accoutrements, advanced into the valley, and challenged any one of the Israelites to single combat; but not one was hardy enough to meet the challenge: all fled from Goliath in terror, and even Saul himself was dismayed and greatly afraid. He indeed offered a high reward to any who should defeat this formidable foe—great riches, the freedom of his father's house in Israel, and the king's eldest daughter in marriage.

Jesse was now advanced in years, but his three eldest sons were in the army; and he sent young David to inquire after their welfare, and to convey a present to the captain of their host. As David entered the camp, Goliath advanced with his accustomed challenge, and the spirit of David was roused within him. "Who," said he, "is this uncircumcised Philistine, that he should defy the armies of the living God?"

As David made farther inquiries, his eldest brother, Eliab, (whose envy probably had already been excited by the Divine preference manifested towards the stripling David,) severely and unkindly reproved David for his rashness; taunted him on the inglorious life of a shepherd, reproached him with deserting his rural charge, and ascribed his zeal and patriotism to mere pride, ambition, and vain-glory. Those who resolve to follow the Lord fully must be content to have their best actions misrepresented, and ascribed to the worst motives: it is well when, like the stripling of Bethlehem, they can forbear to render railing for railing, and reply with meekness and wisdom, "Is there not a cause?" for "a soft answer turneth away wrath." The sentiments of the cxxx. psalm seem so completely in unison with the feelings of David, and the circumstances of Israel at this time, as to render it highly probable that such was the train of his pious self-examination in secret before God, when rebuked and upbraided by his brother—"Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child. Let Israel hope in the Lord, from henceforth and for evermore."

David had inquired of one and another concerning the champion of Philistia, and the meed offered to him who should vanquish him; and, probably, his pious ardour had given utterance to the sentiment which he afterwards expressed to the giant himself, "In the strength of God I dare meet him;" for a rumour of his zeal and courage reached the ears of the king, who immediately sent for the young shepherd. On being introduced, he boldly said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." Saul was

delighted with his zeal and ardour, yet dissuaded him from so unequal a conflict: "For," said he, "thou art but a youth, and he a skilful and hardy veteran." "True," replied David, "but the Lord delivered me from the paw of the lion and of the bear, when I attacked them to rescue a lamb of my flock, and He will strengthen me, and deliver me out of the hand of this Philistine, seeing he hath defied the armies of the living God." Saul then consented to the enterprise, and equipped him for the combat in his own armour: But, when David tried it on, he found that it encumbered and embarrassed his movements. He therefore declined the armour, and took only his staff, a sling, and five smooth stones from the brook, and, thus equipped, went forth to meet the Philistine. Thus both the strength of his faith, and the gracious interposition of God, were the more clearly manifested. The haughty Philistine met David with mingled contempt and pity: he cursed him by the gods of Philistia, and threatened instantly to destroy him; but David coolly replied, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." He, moreover, expressed his firm and pious confidence, that all this formidable host should be delivered into the hands of Israel, that the God of Israel might be glorified by the result of the battle. Immediately he advanced, and, with heaven-directed aim, hurled a stone from his sling at the head of the giant, which penetrated his skull and sank into his brain, so that he fell flat on the earth. David then ran up, and with the giant's own sword cut off his head. The army of the Philistines, dismayed at the death of their champion, fled in consternation, and were pursued by the Israelites with great slaughter to the very gates of Ekron. David then took the head of Goliath and presented it to Saul, to whom he was introduced by Abner his chief general.

From this time David was retained by Saul, who appointed him an honourable post in the army; and Jonathan, Saul's son, conceived so high an esteem for David, as ripened into the most cordial and intimate friendship, which lasted through many vicissitudes of fortune, and terminated only with the life of Jonathan. David, at this time, stood high in Saul's favour; and it seems to have been intended, after some further trial of David's valour and prudence, to fulfil the original stipulation, and confer on him Merab, the eldest daughter of Saul, as his wife. He bore his exaltation well, for he maintained a singular degree of moderation and prudence in all his deportment, and gained the esteem both of the courtiers and the people. But a circumstance arose, which excited in the mind of the king an incurable envy and jealousy against David: and who can stand before envy? As Saul passed along, accompanied by David, the women came forth with instruments of music, and other expressions of joy, to celebrate the victory; and they sang one to another, "Saul has slain his thousands, and David his tens of thousands." Saul was exceedingly indignant at the superiority ascribed to David, (though, considering the importance of a decisive battle, it was strictly correct.) It brought to his recollection the declaration of the prophet Samuel, that the kingdom should be taken from him, and given to his neighbour that was better than he, and probably excited a suspicion that David was the favoured individual. From that day forward, he regarded him with a jealous and malignant eye, as a hated rival,

rather than as a loyal and faithful subject; and he pursued him with restless and cruel persecution, terminated only by his own life.

As the spirit of melancholy again laid hold on Saul, David often exerted his musical skill to divert and soothe him; and, on two occasions, while thus engaged, Saul threw at him his javelin, and David hardly escaped with his life. These remarkable preservations excited still more the malice of Saul, who perceived that David was evidently under the protection and favour of God, of which he himself was deprived. He, therefore, removed him from court, and placed him in the army: there he conducted himself so wisely and amiably, that, without the slightest intention to undermine the interests of Saul, and without affording him the shadow of a ground for complaint, he secured the favour and esteem of all Israel and Judah.

Saul now attempted to get rid of his rival by an artful stratagem: well knowing his courage and bravery, he felt assured that David would shrink from no danger, and he therefore sent him against the Philistines, with a promise that he should receive Merab if he returned victorious, at the same time fully hoping that he would fall by the sword of the Philistines. But, on his return, he was treated with the grossest contempt and insult, for Merab was already given to another. A second offer of the same insidious kind was made. Saul was apprised that his youngest daughter, Michal, regarded David with a favourable eye, and he immediately resolved to make her a handle for his murderous design. He proposed a trial of David's valour and success, under which he thought he must infallibly perish. Michal was offered to him, and, instead of a dowry, the king required him to kill a hundred of the Philistines. David readily accepted the conditions, slew two hundred of the Philistines, and received Michal as his wife. But Saul was not to be satisfied with any thing short of David's destruction; he therefore practised upon Jonathan his son, and all his servants, endeavouring to persuade them to assassinate him. On this occasion, the strength and sincerity of Jonathan's friendship manifested itself; for he both made David aware of the plots that were laid against his life, and in the most manly and generous way pleaded his cause with Saul his father: "Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good. For he did put his life in his hand, and slew the Philistine; and the Lord wrought a great salvation for all Israel; thou sawest it, and didst rejoice: wherefore, then, wilt thou sin against innocent blood, to slay David without a cause?" Saul appeared to be somewhat convinced and softened by this appeal, and promised that David should not be slain. Jonathan carried this assurance to David, who readily returned to Saul's presence, and was with him as in time past.

Shortly after, war broke out again, and David was again victorious over the Philistines. This fresh success excited again the jealous and malignant spirit of Saul, and he attempted the life of his unoffending servant; but David again escaped to his house. Saul, however, employed men to watch round the house in the morning, to waylay and slay him; but his wife Michal, having intelligence of this, contrived to secure him by a stratagem. On this occasion it was that David composed the fifty-ninth psalm, in which he nobly asserts his innocence, and humbly yet confidently commits himself to the protection of God,

his defence, and the God of his mercy. During the night David escaped, by a window; and Michal put an image in the bed, and feigned to the messengers of Saul, who came to take David, that he was sick. Saul again sent, and insisted that he should be slain in his bed; but when the messengers came in, they found out the deception—for which Saul bitterly reproached Michal. Meanwhile, David fled to Ramah, to the prophet Samuel, and told him of the trying circumstances in which he was placed, doubtless seeking counsel and consolation from his pious converse.

They both retired from the city, and dwelt at Naioth in its vicinity—a village, or rather suburbs, inhabited chiefly by the prophets and sons of the prophets, over whom Samuel presided. Saul soon discovered the place of David's retreat, and sent messengers to take them; but when the men came in, and beheld the prophets in their devout exercises, instead of fulfilling the oppressive and cruel commission, they involuntarily joined the pious assembly in their prophesying; a second, and a third party was sent, each of whom was seized with the same temporary inspiration, and lost both the power and the disposition to injure David. Enraged at these repeated disappointments, Saul followed them himself, but he too was instantaneously disarmed of his rage and fury, and, desisting from his cruel purpose, prophesied with the rest. David took this opportunity of making his escape, and hastened to visit his beloved friend Jonathan. Truly delightful, even in circumstances so painful and perilous, was the interchange of sentiment and affection between these two noble and generous souls. Jonathan, on this occasion, pledged himself to use all his influence with his father on David's behalf, and immediately to apprise him of any evil intention towards him which might come to his knowledge. He also appointed time and place for their next meeting, and agreed upon a token by which he might convey to David, unobserved by those around, intimations of the state of Saul's dispositions towards him.

The day following was a feast at court, at which David was expected, but did not make his appearance: the next day, Saul inquired of Jonathan concerning him, and, bursting out into a furious passion, heaped on Jonathan the bitterest reproach on account of his friendship for David, declaring that David was in the way of his succession to the throne, and commanding Jonathan to fetch in David that he might be put to death. Again Jonathan respectfully yet firmly pleaded David's cause; this only exasperated Saul the more, and he threw his javelin at his own son with intent to take away his life. Jonathan now saw too plainly his determined and inveterate purpose against David, which, by the appointed token, he communicated to him, and, after affectionately embracing, and renewing their vows of fidelity to each other, they parted. Jonathan returned to the city, and David sought safety in the retirement and wanderings of an outlaw. He first went to Nob, a city of the priests, where he called on Ahimelech (sometimes translated Abimelech or Achimelech) the high-priest, who, seeing the king's son-in-law unarmed and unattended, expressed his surprise. David replied that he was sent by the king on affairs of such urgency as precluded the possibility of staying to make proper provision for the journey, he therefore requested of Ahimelech both food and arms. Having no other bread at hand, Ahimelech took the shew-bread belonging to the table of the Lord, which David rea-

dily accepted. This action our Lord vindicated, on the ground of its being dictated by necessity, and a case in which a special precept must give way to moral duty. David also received from Ahimelech the sword which he himself had taken from Goliath; and which had been laid up at Nob, and, thus equipped, he proceeded to seek an asylum among the Philistines. In the above transaction, David cannot be wholly acquitted of dissimulation, for though what he stated was the truth, he sought his safety by intending to give an impression contrary to the truth. If ever an individual was placed in circumstances which could justify or excuse such a conduct, it was David at this time; but his resorting to it is a proof of temporary failure in implicit reliance on "God most high, on God who performed all things for him;" and David was punished for his dissimulation in a way of all others most keenly painful to a generous mind—the fatal consequences of his conduct on the innocent and unsuspecting priests.

On David's arrival in Gath, a chief city of the Philistines, he sought the protection of Achish the king, but was immediately recognised by the servants of Achish, as the individual whose valour had been so loudly celebrated for victories achieved over their country. David then perceived his situation among them to be perilous in the extreme, and sought his safety in counterfeiting madness: a stratagem which had the desired effect; for Achish dismissed him from court. This was the occasion of his composing the fifty-sixth psalm, which is the language of one harassed and persecuted on all hands by man, but whose confidence is fixed on God. Instead of being detained as he had reason to expect, David was hurried out of the dominions of the Philistines, and commemorated his preservation and deliverance in the thirty-fourth psalm; the sentiments and expressions of which have since proved delightfully instructive and consolatory to thousands of saints in the midst of temporal distresses or spiritual anxieties.

David now returned to the territories of Judah, and concealed himself in the cave of Adullam, where many of his relations and others resorted to him, so that he became captain of about four hundred men. Among these were Joab, Abishai, Benaiah, and eleven principal commanders of the tribe of Gad, all of them men of distinguished courage and skill in war. Nor can David be considered blameworthy in accepting the protection of these men, who came to him voluntarily, and without any intrigue on his part; and without whose aid, to all human appearance, his life must have fallen a sacrifice to the malignity of Saul. David's next care was to provide for the safety of his father and mother; whom he committed to the care of the king of Moab, with whom they abode as long as their son was in the hold. We do not know how David's acquaintance began with this sovereign, but the unprovoked cruelty of Saul was enough to excite the pity and compassion of any humane person towards David and all who were involved in his interests; besides, we cannot doubt but the God of David, who sees the oppressor and the oppressed, inclined the king of Moab to favour his cause, and to grant his parents the desired protection. David then, by the advice of the prophet Gad, returned into the land of Judah, and dwelt in the forest of Hareth. In this retreat David composed the sixty-third psalm, which beautifully expresses the ardent longings of a devout mind after communion with God in his ordinances, and a firm confidence in the

faithfulness of God, even in the midst of circumstances the most distressing and perilous. Shortly afterwards, Saul received intelligence of the place of David's retreat, and, hearing of the number of his attendants, affected to believe that a conspiracy was formed against him between Jonathan and David, and bitterly complained that none of those about him were sufficiently attached to him to give him information thereof; on his making this appeal, Doeg the Edomite, apparently with no other motive than that of ingratiating himself into Saul's favour at the expense of others, related, that he had seen David at Nob, where he received food and arms, and that Ahimelech the high-priest had inquired of the Lord for him. Saul immediately summoned Ahimelech and all his father's family into his presence, and reproached him with having joined in a conspiracy, Ahimelech very justly replied that his treatment of David was an evidence of his loyalty rather than of treason; for who, said he, is so faithful among thy servants as David, who is the king's son-in-law, and goeth at thy bidding, and is honourable in thy house? beside, added he, I did not then begin to inquire of the Lord for him, but had long been in the habit of doing so; nor did I at that time know any thing of David's real circumstances, either less or more. But this reasonable defence availed him nothing, for Saul commanded that all the priests of Nob should be put to death; and when those about him hesitated to fulfil this barbarous decree, Saul said to Doeg, "Turn thou, and fall on the priests," and Doeg immediately slew eighty-five persons: one only escaped, Abiathar, who went to David, taking with him the priestly habiliments. David naturally reproached himself bitterly, as having occasioned the shedding of the blood of these persons, and pledged himself, as in honour bound, to protect Abiathar. This was the occasion of the fifty-second psalm, in which the psalmist depicts the character and cruelty of Doeg, and expresses his full confidence that his crimes would be visited by the just vengeance of the righteous Governor of the universe. At this time Amasa and a considerable number of the men of Benjamin and Judah, joined David; at first he was suspicious that they only came to betray him, but, on their asserting their attachment to him, he accepted them, and they increased his followers to the number of about six hundred.

A little time after the slaughter of the priests, David heard that the Philistines had invaded Keilah, a city in the tribe of Judah, and robbed its threshing-floors. He therefore sought Divine direction, and, being encouraged, went to the relief of the place, and quickly dispersed the Philistines, and took possession of the town. On hearing of this, Saul advanced towards Keilah, with an intention to surround the city and take David; but his intentions being mercifully frustrated, David and his men retreated to the wilderness of Ziph. The thirty-first psalm is the expression of David's resignation, confidence, and gratitude for Divine interposition in this season of imminent peril. In the wilderness of Ziph, David had the happiness of a visit from his beloved friend Jonathan, who strengthened his hand in God. How beautiful is disinterested and pious friendship! Who has not experienced moments of depression; when the sincere counsel of a friend has cheered the heart, and imparted new vigour and fortitude? yet such friendships as those of David and Jonathan are very, very rare—for one to encourage a friend with the hope of advantages to be gained at his own expense!

The Ziphites went to Saul in Gibeah, and offered to give up David into his hands; and Saul with all his men immediately came out after him. They pursued him first to the strong holds in the wood on the hill of Hachilah, and then to the wilderness of Maon, whither David had fled; they encompassed the place of his retreat, so that he was in the utmost danger of being taken; but the attention of Saul was seasonably attracted another way, by intelligence of the Philistines having invaded his dominions, and thus a way of escape was providentially furnished to David, who went thence, and dwelt in strong holds at Engedi. The fifty-fourth psalm, occasioned by these circumstances; is strikingly suitable. At Engedi David experienced a preservation yet more remarkable, for Saul, having returned from repelling the Philistines, immediately renewed his pursuit of David with three thousand men, entered a cave to repose himself, where David and his men were concealed, and where, had they been discovered, their destruction seemed inevitable. While concealed in the cave, David gave vent to his plaintive feelings in the hundred and forty-second psalm: the fifty-seventh expresses much of his holy confidence in God, his assurance of deliverance, and his gratitude for the mercies vouchsafed to him. David's officers observing Saul asleep at the entrance of the cave, told their leader of it, and endeavoured to persuade him that the Lord had delivered his enemy into his hand, to take away his life; but David, with a magnanimity and moderation almost unequalled, forbore to injure his cruel persecutor, and only cut off the skirt of his mantle, as an evidence that his life had been in his power. How worthy was this conduct of the man after God's own heart, who, being divinely appointed to reign over Israel, would leave it in the hands of God to work about the manner and the time, and resort to no indirect means for hastening the accomplishment of the promises; and how richly was he rewarded, in peace of conscience, and satisfaction of mind! As Saul quitted the cave, David followed him, and, with every expression of reverence, and every declaration of fidelity, pleaded with the king on the unreasonableness, injustice, and cruelty of his conduct, and shewed him the skirt of his garment, as an evidence of his forbearance, and a pledge of his innocence of any treasonable intention. He closed this manly expostulation, by committing himself and his cause to Him that judgeth righteously. How forcible are right words! how penetrating are gentle words! they work like oil into the bones. Even Saul was overcome by this noble instance of generosity and forbearance, on the part of one whom he had so unrighteously persecuted. He wept; and acknowledged that David was more righteous than he, that he had rewarded good for his evil, and that the Lord would reward him. He expressed his full assurance that David would inherit the kingdom, and besought him to shew kindness to any of his family who might remain. This, David readily promised, and they then separated; Saul returning to court, and David and his men still resorting to strong holds for security, for Saul's temporary concessions were not at all to be relied on.

About this time the prophet Samuel died, greatly lamented by the people in general, and doubtless especially so by David, who had always regarded him with veneration, and had long experienced the value of his counsels and prayers. At this time David dwelt in the wilderness of Paran, in the vicinity of a rich man named Nabal. David was par-

ticularly attentive to the discipline of his men, never suffering them in any way to injure or insult those among whom they abode, but rather to protect them from injury. The time of sheep-shearing in eastern countries, (and indeed in our own, in some degree,) is a season of festivity and hospitality, and as, at the time this was celebrated on Nabal's estate, David was so circumstanced as to stand in need of some trifling accommodations which Nabal might without inconvenience have granted, he respectfully requested them of him; but Nabal returned him a churlish and contemptuous answer, and sent him a direct refusal. David had borne with unruffled meekness the continued injuries of Saul, but this unkindness of Nabal roused his indignation to the highest pitch, and he rashly resolved to revenge the insult by cutting off Nabal and his whole family. This reminds us that we should constantly "watch and pray, that we enter not into temptation." No past conquests afford us any security against new attacks: sometimes those who have sustained great trials well, have fallen under trifles, perhaps because great trials drive us at once to the Strong for strength, while we are too apt to imagine we can sustain smaller attacks by our own power. The prudence and urbanity of Abigail, the wife of Nabal, disarmed David's resentment, averted his sanguinary purpose, and rescued her family from the threatened destruction. David felt it to be a matter of great gratitude, that he had thus been kept back from evil. Shortly afterwards Nabal died by an immediate judgment from God, and David took Abigail to wife; thus falling into the prevailing practice of polygamy, which, however it may blot great names, can never be sanctioned by them. David also married Ahinoam the Jezreelitess; but his first wife Michal was taken from him by Saul, and given to another man.

After this, David again concealed himself in the hill Hachilah, of which the Ziphites being aware, they hastened to communicate it to Saul, who immediately came up with three thousand men, and surrounded the hill; but David had already retreated to the wilderness, and, having ascertained the king's station, took with him Abishai, and came to the camp by night, where they found Saul and Abner and all the army asleep. On discovering them in this defenceless situation, Abishai proposed immediately to slay Saul, and thus terminate the persecutions and injuries which David had so long sustained; but David nobly replied, "Destroy him not, for who can stretch forth his hand against the Lord's anointed, and be blameless?" Again, however, David bore away the tokens of his master's danger, and of his own fidelity and forbearance; for he directed Abishai to bring away the spear and the cruse of water from the king's bolster; and they returned without disturbing Saul or his followers: but when they had reached the other side of the hill, David called to Abner, and with severe railery upbraided him as a careless protector of the king's person, and displayed the trophies which attested the danger to which he had been left exposed.

Saul, hearing David's voice, was again overcome by his magnanimity. He acknowledged his folly, injustice, and cruelty, and promised that he would no longer persecute David. But, alas! how little are the promises and professions of wicked men to be relied on! In a moment of danger, or other special excitement, they seem like new persons; but no sooner has the immediate occasion passed by, than they forget their repentance and their vows, and return, like the sow that was washed, to

her wallowing in the mire. David had too long experienced both the implacability of Saul's temper and the hollowness of his professions, to be induced again to trust them. He, therefore, resolved to consult his own quietness, by taking refuge in the land of Achish king of Gath. That David should distrust Saul, was quite accountable; but there seems in this measure somewhat of distrust of God, and, as is generally the case when we in any degree distrust God, and take the management of affairs in our own hands, it brought him into circumstances of great embarrassment, from which the wisdom of God alone could rescue him. Achish received David very differently, now he came at the head of a troop of valiant and honourable men, from what he did when he sought protection as a solitary exile;—a fair specimen of worldly friendships, which generally take their dimensions and colour from the possessions, the retinue, and the circumstances of their object.

On learning that David was in Gath, Saul ceased to pursue him; and he dwelt there in quiet with his household, as did also his followers. At length he requested Ziklag, which Achish gave him for a permanent residence, and which by this circumstance came into the possession of the kings of Judah. Ziklag had originally belonged to Judah, and afterwards to Simeon; but the Philistines had by some means dispossessed them, and it remained in the hands of the Philistines until thus freely relinquished by Achish. In this removal, David probably wished to keep away from the observation and the temptations of a court life, and to secure more time and opportunity for religious privacy, in which he always greatly delighted, and of which his unsettled state must have frequently deprived him.

From Ziklag, David made several excursions against the Amalekites; thus proceeding with the work which Saul, at the command of God, had begun. He was very successful; he conquered those he attacked, made great slaughter among them, and brought away much spoil. These countries lay to the south of Judah: and when Achish inquired of David, whither he had been, and whence he obtained his spoils, he answered, "From the south of Judah," in such an equivocal way, as led Achish to suppose he had attacked his own countrymen. This deception cannot be justified, and ought not in any case to be imitated. After this, Achish, having full confidence in David's honour and bravery, felt no hesitation in bespeaking his assistance in a war in which he was then engaged against Saul. David's feet were now entangled in his own snares; and he was reduced to the necessity of either disobliging his protector, and avowing his own duplicity, or of fighting against his own king and country. So true it is, "he that walketh uprightly walketh surely, but he that perverteth his ways shall be known." From this difficulty David was extricated by the providence of God influencing the princes of Achish to distrust him, and to remonstrate with Achish that he should be dismissed; to which Achish reluctantly consented, and gave the most honourable testimony to his fidelity and valour. On his return to Ziklag, David found that, during his absence, the Amalekites, in revenge for his late incursions, had pillaged and burnt the city, and carried off the persons and goods. By Divine direction, David and his people pursued after them, attacked and overcame them, and rescued the whole of the property, which was immediately honourably restored to the various proprietors.

Meanwhile, the Philistines had met the people of Israel, and a decisive battle took place on mount Gilboa, in which Saul and his three sons were slain. An Amalekite hastened to bring this intelligence to David, no doubt with the hope of ingratiating himself into his favour, and asserted that he had despatched Saul with his own hand. But so far from triumphing in the death of his enemy, David bitterly lamented the death of his king and relative, and, instead of rewarding the boasting assassin, ordered him to be immediately executed on his own testimony. "And David rent his clothes, and likewise all the men that were with him; and they mourned, and wept, and fasted until even, for Saul and for Jonathan his son, and for the people of the Lord, and for the house of Israel, because they were fallen by the sword." David also lamented over them in strains the most sublime and pathetic. Perhaps there is not an elegy, ancient or modern, which more completely combines the natural bursts of ardent, generous, and plaintive feeling, with the beauty, sublimity, and grace of finished poetry, than that in which David mourned over the untimely death of Saul the monarch of Israel, and of the amiable and beloved Jonathan.

David now, by Divine direction, removed with his family and followers to Hebron, whither the princes of Judah shortly afterwards came, to congratulate him on his return to his native country, and to acknowledge him as their king; but Ishbosheth, the son of Saul, reigned at Mahanaim, beyond Jordan, over the other tribes. Ishbosheth was a feeble prince, and was principally supported by the vigour and interest of Abner, his uncle. There were frequent contests between the respective parties of David and Ishbosheth, though the former took no active measures to obtain the concurrence of the remaining tribes; but the cause of David gradually advanced, and that of Ishbosheth declined. At length, a difference arose between Abner and Ishbosheth, which so exasperated Abner, that he visited David at Hebron, and offered to make him king of the whole realm. But, before his proposal could take effect, Joab (from jealousy of a rival in the favour of David) treacherously slew him at the gate of Hebron. David was exceedingly grieved and displeased at this action; but Joab had so much influence with the soldiers, that he could not avenge it. He, however, publicly protested against it, and made a magnificent funeral for Abner; which measures gave great satisfaction to the people in general. Shortly afterwards, Ishbosheth was assassinated in his bed, much to the grief of David, who punished the murderers, and who was now proclaimed king over all Israel, after having reigned in Hebron, over Judah only, for seven years and a half. He then drove the Jebusites from Jerusalem, and fixed his residence there. This strong-hold had never been taken from the Jebusites since the conquest of Canaan, though they were among the people whom God had commanded the Israelites utterly to extirpate and destroy. Having completed the conquest, David called the city by his own name, *the city of David*, and built a royal palace there, in which he was greatly assisted by Hiram king of Tyre. It was on the completion and dedication of this house, that David composed the thirtieth psalm, in which he takes a retrospect of the various changes through which he had been brought, and piously acknowledges the hand of God in all. The hundred and first psalm, composed about the same time, expresses his wise and pious resolutions for the management of his family, and has ever been considered a model for family government.

The Philistines twice encamped near Jerusalem, but were defeated by David. His throne was now established in quietness and righteousness, and he improved the time of public tranquillity by enlarging, ornamenting, and fortifying Jerusalem, which was now the metropolis of the kingdom. But the principal glory of this city was yet in reserve, namely, that it should become the chosen and acknowledged home of God on earth. Hence, the first concern of the pious monarch of Israel was, to provide a suitable habitation for the ark—the symbol of the Divine presence—which had hitherto been removed from place to place, as convenience or necessity required. At present, it was at Kirjath-jearim, in the house of Abinadab, whither it had been brought by the Philistines many years before; and preparations were made for its removal, under the care of Uzzah and Ahio, the sons of Abinadab. It was placed in a new carriage, drawn by oxen, and preceded by singers and musicians, to express, with their various instruments, the joy and triumph of the king and people, and the high praises of their God. But the joy of this occasion received a damp, in the death of Uzzah, who, having inadvertently and irreverently laid hold of the ark to support it, was struck dead: (see UZZAH.) This awful occurrence filled the mind of David with dismay and dread, and caused him to desist from his undertaking. The ark was then placed in the house of Obed-edom, the Gittite, where it abode three months: and it was observed, that, for the ark's sake, the Lord in a very remarkable manner blessed Obed-edom, and his house, and all that he had. This encouraged the king again to attempt the removal of the ark; which was, this time, conducted with due respect to some particular injunctions of the Divine law, which in the former instance were overlooked, and it was now prosperously effected. To this second removal of the ark, the hundred and thirty-second psalm seems particularly adapted, and in all probability was composed for the occasion; as was also the sixty-eighth, which is a most sublime poetical ode, full of the grandest imagery, and of the most devout and elevated sentiments. Nor can we conceive a grander spectacle than the procession of the ark, attended by a powerful king, and all his nobles and officers; the priests and Levites hymning their sacred strains, and offering sacrifices at frequent intervals; while the thousands and tens of thousands of the people crowded round, to do homage to the God of Israel, and to attend the symbol of His presence to its chosen resting-place.

At this time David divided the Levites into classes, appointing to each their respective offices, and providing for the regular and solemn celebration of Divine worship before the ark, with pomp and splendour suited to the typical dispensation that then existed. On this occasion, David also composed, and delivered to Asaph, the leader of the band, a hymn of thanksgiving and praise to God, recorded 1 Chron. xvi. 8—36; the substance of which is scattered through several psalms, such as xxix., xcvi., cv., cvi. To this sacred spot, the tribes of the Lord henceforth constantly resorted at the great annual festivals, according to the law of Moses. The hundred and twenty-second psalm is expressive of the holy gladness of king and people on these joyful occasions, and their ardent attachment to the house of their God.

But the pious and generous mind of David was not yet satisfied; he desired to do farther honours to the ark of God, and grudged himself the accommodations he possessed as a king, while they exceeded the pro-

vision made for the abode of the King of kings. "Behold," said he to the prophet Nathan, "I dwell in a house of cedar; but the ark of God dwelleth within curtains." The prophet approved the noble largeness of his pious soul, and encouraged him 'to do all that was in his heart. But the next night Nathan was instructed in a vision to say to David, that, though God accepted his purpose, the honour of accomplishing it was reserved for his son, whose reign should be distinguished by peace, as that of David had been by bloody, though successful war. The Lord was pleased also to establish the family of David on the throne of Israel, a promise which remained in effect as long as the Jewish economy lasted, and which had its full accomplishment in the Messiah, the Son of David, the King of Israel. David received this Divine intimation with feelings of the most sacred reverence and lively gratitude. He repaired to the tabernacle, and gave vent to his holy emotions in a prayer, or thanksgiving, which is recorded 2 Sam. vii. 18—29, and 1 Chron. xxviii. 1—8. The second psalm also is generally assigned to the same occasion, and has an especial reference to the exaltation and dominion of the Messiah, of which that of David and his family was typical.

Though internal tranquillity now pervaded David's kingdom, it was not free of interruption from the attacks of the Philistines, Ammonites, Moabites, and other surrounding nations. One of these wars lasted two years, during which time David took from the Philistines the city of Gath; subdued the Moabites with a great slaughter, and destroyed their fortifications; routed the Syrians under Hadadezer; and slew in the valley of Salt eighteen thousand of the Edomites, and made the rest tributary to his government. The detail of bloodshed and the spoils of war, is always sickening to a humane mind; but we must recollect, that David was the instrument, in the hand of God, of chastising rebellious nations, and fulfilling the righteous purposes of Heaven, which were sufficiently signified to him to preclude mistake. Beside, in these wars David and his people were not the aggressors, but defended themselves and their land against the unjust attacks of invading foes. Neither was David actuated by a spirit of ambition or self-aggrandisement: when he returned from his campaign laden with rich spoils, he dedicated it to the cause of the Lord, to be laid up for the future service of the temple.

It is pleasant to observe, that, in the time of his elevation and prosperity, David was not unmindful of the faithful friend of his adversity, the beloved and lamented Jonathan. He solicitously inquired whether any remained of the house of Saul, to whom he might shew kindness for Jonathan's sake. On learning that Jonathan had left a son, named Mephibosheth, who was a cripple, David immediately caused him to be brought to the palace, assigned him a seat at the royal table, and in every respect provided for him as a member of the royal family.

About this time, David was engaged in a war against the Ammonites, originating in the following circumstance:—Nahash, the late king of Ammon, had, it appears, shewn some kindness to David when he was persecuted by Saul. On the death of this king, David, now an opulent and powerful monarch, sent a message of condolence and amity to Hanun, his son and successor. But Hanun, at the suggestion of his nobles, treated the messengers of David in the most contemptuous and abusive manner, professing to consider them as spies. The indignation of David was very justly excited by this ungenerous conduct. He sent

against Ammon, Joab, his commander-in-chief, with a body of chosen troops, who completely routed Hanun, and his allies the Syrians, and laid siege to Rabbah, the capital of his dominions. David afterwards joined the army in person, when most of the cities of Ammon were taken and demolished, many of the inhabitants destroyed, and the rest brought into subjection to the kingdom of Israel.

But during this war, the history of David presents a melancholy instance of the man who had disarmed the lion and the bear—destroyed the giant—vanquished armies—and taken cities, being himself brought into subjection and captivity by the indulgence of sinful lusts. So true is it, that “he that ruleth his own spirit is *better* than he that taketh a city.” We reluctantly enter on the painful narrative; but while we admire, we must imitate the impartiality of the sacred writers, who neither conceal nor palliate the faults and failings of their most favoured characters: and while we trace the grievous falls of the most eminent saints, we are forcibly reminded of our own instability and weakness, and our constant need of the aids of Divine grace. “Let him that thinketh he standeth, take heed lest he fall.”

In the account of the war with the Ammonites, it is observed, that, at the time when kings go forth to battle, David remained at Jerusalem. This seems a piece of indolence and self-indulgence, very unlike the heroic ardour and self-denial for which David had been celebrated: and it ought to be observed, that temptation more frequently enters at a time of leisure, than at any other: when we are out of our duty, we are sure to be in the way of temptation. On the other hand, if we are busily engaged in our duty, and temptation should present itself, we have a good answer at hand, “I cannot parley with thee now.” Had David been at the head of his armies, he would not have been exposed to the temptation which, being yielded to, has infixed an indelible blot on his name. But, instead of that, he had been reclining on his couch during the heat of the day; and rising at eventide, he walked on the roof of his palace, which commanded an extensive view of the surrounding gardens. In one of these, he saw a beautiful woman bathing or washing herself. Ah! he did not now adopt his own prayer, “Turn away mine eyes from beholding vanity.” He appears to have neither striven nor prayed. In all probability, he indulged his lascivious gaze, little imagining, however, into what dreadful snares it was enticing him. The criminal desire had entered his heart; and, instead of resisting, he sought to indulge it, and inquired after the female he had seen; probably intending, if she were unmarried, to take her as his wife or concubine, of whom he already had several. But on being informed that she was Bathsheba, the wife of Uriah, one of his brave generals, who was at that time exposing his life in the king’s service; surely, he should have extinguished, altogether and for ever, the thought of her. But these considerations were insufficient to stem the rising tide of corrupt desire. He sent for Bathsheba to his house, and seduced her from her duty and fidelity to her husband. How necessary is daily prayer to our heavenly Father, to lead us not into temptation; and constant watchfulness, that we run not into it unbidden! However sweet sin may be in the commission, its pleasures are but for a season, and it will surely prove bitterness in the end.

It became necessary to provide against the disgraceful consequences of guilt, and against the resentment of the injured Uriah, and this seems

to have been the utmost of David's concern; for as yet he felt no remorse, or self-loathing, on account of his guilt in the sight of God. So strangely blinding and hardening is sin! How fearfully, too, does one sin lead on to, and pave the way for, another! After trying minor stratagems for concealment, which Providence baffled and rendered unsuccessful, David was at length tempted to add to his former crime the awful aggravation of blood-guiltiness, and to slay the innocent and injured Uriah with the sword of the children of Ammon. He sent by Uriah's own hand a letter to Joab, directing him to set Uriah in the hottest of the battle, and then desert him to the enemy, that he might be slain. Who does not shudder at the perpetration of such a deed? and by David, the eminent saint, the pious king of Israel, the man after God's own heart! Who ought not to tremble at reflecting, that he, too, has a heart deceitful above all things, and desperately wicked, which, if Divine grace prevent not, may one day lead him into criminalities as great, and a fall as disgraceful? "Hold thou me up, and I shall be safe; and I will have respect unto thy statutes continually."

According to David's wretched plot, the next news from the army reported the death of Uriah. Bathsheba mourned for her husband, and doubtless much bitter compunction and self-reproach were mingled with the remains of tenderness for one she had so basely injured: but David's heart was yet hardened. He wrote back to Joab, not to be discouraged at what were but the common events of war, but to prosecute the siege with vigour; and he now fancied himself at liberty to pursue his inclinations without restraint. He, therefore, took Bathsheba to be his wife, and, in course of time, she bare him a son. The siege of Ramah went on prosperously, and, as no immediate indication was given of the Divine displeasure, David seems to have been quite satisfied in his guilty security. "These things thou didst, and I kept silence, (saith the Lord;) thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and will set them (thy sins) in order before thine eyes." At length, Nathan the prophet was sent to reprove the king. He conveyed his reproof in the form of an ingenious parable, stating the case of a poor man who had one little ewe-lamb, which was his all, and to which he was tenderly attached, but of which he was forcibly deprived by the oppression of a rich neighbour; who, though he had flocks and herds in abundance, spared to take of his own for the entertainment of a traveller who visited him, and took the poor man's lamb. The parallel between this supposed case and that of David and Uriah was very striking; yet David entirely overlooked it, and, indignant at such oppression and cruelty, he immediately pronounced sentence of death against the man who had been guilty of it. But Nathan turned the edge of his censures upon himself, saying, "Thou art the man!" He forcibly alluded to the aggravations of the crime—that God had anointed him, and raised him to be king over Israel, and had bestowed upon him all that his heart could desire. How, then, had he despised the commandment of the Lord, in adulterously taking the wife of Uriah, and in killing Uriah with the sword of the children of Ammon? Let it never be forgotten, that those who contrive and command crimes, or even tempt others to commit them, are as guilty of those crimes as if they really executed them; indeed, in one sense, more so, because they involve others in their guilt.

By this pointed reproof, David was at length roused to a sense of his guilt, and humbled before God in deep and genuine contrition, which he expressed in the language of the fifty-first psalm. This psalm is a very model of penitence, and while it beautifully displays the child-like approaches of the humbled soul to a forgiving God, strikingly exemplifies how evil and bitter a thing it is to sin against Him. The thirty-second and the hundred and third psalms are supposed to be the expressions of David's gratitude for the Divine forgiveness, of which the prophet Nathan was commissioned to assure him. The prophet, however, was commanded to predict many evils that should visit David in his family, which should make the displeasure of the Lord against his sin as palpable as the sin which had provoked it. The sword should not depart from his house—his own wives should be dishonoured by another—and the child born of Bathsheba, to which it appears David was exceedingly attached, should immediately die, "because by this deed David had given occasion to the enemies of the Lord to blaspheme." What a proof how offensive sin is in the eyes of a pure and holy God, even, and especially, the sins of his own people!

These awful threatenings were all fulfilled in their time. The infant was immediately seized with sickness and died; and the remainder of David's reign was a series of distressing occurrences in his family. His own son, Absalom, became the guilty instrument of requiting his adultery, by openly abusing his wives; and three of his sons, Amnon, Absalom, and Adonijah, all met a premature death, the bitter fruit of sin.

Under the illness and death of the child, David discovered the spirit of a true penitent, earnestly pleading for mercy, yet humbly submitting to the strokes of Divine chastisement, and cherishing a lively hope of being permitted to meet, in a blessed immortality, the child which, for his sins, had been cut off in time. After this, Bathsheba bore David another son, named Solomon, who was appointed of the Lord to succeed in the government of Israel, and on whom was conferred the still higher honour of building the Holy One of Israel a house for his worship. On Solomon was also conferred the name of Jedidiah, or, *the beloved of the Lord*.

About this time, the war against the Ammonites was successfully terminated, and the gratitude of David and his people to the God of armies expressed in the thirty-third psalm.

Not long after this, David's eldest son, Amnon, plunged the royal family into great distress, by his base conduct towards his sister, (or acknowledged sister—see AMNON,) Tamar. In this melancholy affair David doubtless reproached himself, when he saw his children disregarding his pious precepts, and following, or outrunning, his guilty example. Ah! who knows how far his example may extend its influence, or at how remote a period, and in how near a point, his sins may thus be made to chastise him?

The consequences of Amnon's crime did not soon terminate, for Absalom harboured in his mind a determined purpose of revenge, and, after a lapse of two years, treacherously slew Amnon, to the great grief of his royal parent, who, though he forbore to inflict on Absalom the punishment of a murderer, banished him from his presence; and he abode for three years with Talmi, the king of Geshur. But, at length, the

bowels of the king yearned towards his unworthy son, and he readily yielded to the persuasions of Joab to receive him again to favour. The base return of Absalom to his forgiving parent was that of alienating the affections of his people, and fomenting and heading a rebellion against his government. On receiving tidings of this revolt, David found it necessary to flee for his personal safety, which was threatened by the parricidal violence of a too much indulged son. He left Jerusalem, passing over the brook Kedron, accompanied by Zadok and Abiathar, and the Levites with the ark of God; but there he made a pause, and, with pious resignation and reliance, sent them back with the ark, saying, "If the Lord see good, He will bring me back again to behold this symbol of his presence; and if not, whatever be his holy will, let Him do with me as seemeth him good."

It is evident that affliction had had a salutary and softening influence on the mind of David, and he had reason to say, "It is good for me that I have been afflicted." Entire and childlike submission to the hand that strikes, is at once the happiest frame in which to meet affliction, and the best preparative for safely bearing its removal. The third psalm is assigned to this period, and is expressive of David's confidence in God, though surrounded by dangerous enemies. How affecting the scene, when "David went up by the ascent of Mount Olivet, weeping as he went," for he felt keenly as a man, though humbly resigned as a saint; and all the men went with him weeping, and having their heads covered, as an expression of mourning! His distress was greatly aggravated when he heard that Ahithophel had joined the conspirators, for Ahithophel was not only one of his most able counsellors, but also his most intimate friend, and one with whom he had taken sweet and sacred counsel in the ways of God. He, however, was not deprived of self-possession, or driven to angry invectives, but sought his refuge in God: "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness."

Here we cannot but remark, how very different in time of affliction, is the conduct of worldly men, and of those who are accustomed to regard all persons and circumstances and events as in the hand of God. The worldling sinks into hopeless despondency, or is perplexed by schemes and contrivances, perhaps resorts to unwarranted and guilty measures for avoiding the threatening evil, or shaking off the present burden; but the pious mind is accustomed to commit its way unto the Lord, and calmly to wait the intimations of his will, and the appearances of his providence.

A time of distress and danger calls forth expressions of steady friendship, and tries the fidelity of hollow professors. Hushai the Archite, a trusty friend of David, came to meet him with every expression of sympathy and offer of assistance; and David requested him to return to the city, and professedly to join himself to the party of the revolters, in order that he might give timely notice of their movements, and interpose his advice to prevent any measure that might be dangerous to the king. A little farther on, David was met by Ziba, the servant of Mephibosheth, who treacherously insinuated himself into the king's favour, by a seasonable present and soft words, and perfidiously traduced his master as harbouring a design of attempting the throne. David was too easily induced to listen to his repre-

sentations, and rewarded his treachery by conferring on him the estates of his master. He was, however, afterwards convinced of the innocence of Mephibosheth, and, no doubt, deeply regretted that he had been induced to harbour hard and unjust thoughts of him, as well as made him all the requital in his power.

At Bahurim, Shimei, of the house of Saul, came forth and reviled and cursed David, and cast stones at him. Abishai, one of David's mighty men, desired, to chastise his insolence by taking away his life, but David meekly and piously bade him forbear. He looked above the instruments of his injuries, to the hand that directed them as chastisements, and committed his cause to Him that judgeth righteously. The seventh psalm is supposed to be the expression of his feelings on this occasion. Shimei afterwards came cringing to David for a pardon, which was readily granted, but which he subsequently abused. The forty-second, and forty-third psalms express the ardent desires of David after the privileges of communion with God in his house, of which he was now deprived; the distresses and dangers with which he was surrounded; and his confidence in God to bring him out of his afflictions, and restore him to his holy tabernacle. The fifty-fifth, alludes particularly to the wounds inflicted on his sensitive and pious mind by the treachery of Ahithophel. The fourth, describes a saint casting himself on God, and reposing quietly under the Divine protection, even when surrounded by outward dangers. The fifth, seems to be his morning song of praise for preservation, and his prayer for direction and protection through the day. The sixty-second, speaks a mind weaned from confidence in man, and relying alone on God. The hundred and forty-third, and hundred and forty-fourth, plead for Divine mercy and providential interpositions, both, on his own behalf and that of his people. The seventieth, pleads for deliverance from his enemies; and the seventy-first, is a most affecting plea with the God of his youth, to manifest loving-kindness and faithfulness even to his old age.

But now the crisis approached. Ahithophel's counsel was such as, if followed, would in all human probability have insured the destruction of David and his party; but Hushai interposed, and the Lord inclined the hearts of the conspirators to follow his counsel rather than that of Ahithophel. The armies of David and Absalom met in the wood of Ephraim. The God of battles favoured the righteous cause; victory was given to the arms of David, and the aged monarch was restored to his throne, but his rebellious and unnatural son was brought to an untimely death: (see ABSALOM.) The tender and forgiving parent gave vent to the agonizing feelings of his heart in the most pathetic strains, and it was long ere he could be roused from the melancholy consideration of his son's death, to attend to the affairs of state. "O my son, Absalom! my son, my son Absalom! would God I had died for thee! O Absalom, my son, my son!"

Another insurrection shortly afterwards was headed by Sheba, a Benjamite, but was quickly suppressed, and much bloodshed avoided, through the address and promptitude of a certain woman, who gave up the offender to Joab.

About this time Israel was visited with a famine of three years' duration, on account of the treachery and cruelty of Saul against the Gibeonites. In consequence of this, seven sons of Saul were given

up to be slain, (see RIZPAH,) and thus the judgment was averted. At this time, when Israel had been weakened by two rebellions and three years' famine, the Philistines made a renewed effort to cast off the yoke under which David had laid them; but they were defeated in four engagements, and finally subdued. On this occasion, the eighteenth psalm, which had been composed early in David's life, and commemorated his deliverance from Saul, was remodelled, with variations suited to the circumstances. (Compare Psalm xviii. with 2 Sam. xxii.)

Towards the close of David's life, he was guilty of a great and presumptuous sin—that of numbering the people through pride and vain-glory. He took this measure in opposition to the advice of his friends, and without asking counsel of God. It is very remarkable, what a different phraseology is used in Scripture, in speaking of this subject. In one place it is said, the Lord moved David; in another, that Satan provoked him; and in a third, most decidedly, that it was his own act, for which he was not only accountable, but punished. This shews the vanity and folly of attempting to excuse our sins by pleading the force of temptation, or the necessity of circumstances. If we resist the devil, he will flee from us; and, let no man say, when he is tempted, I am tempted of God, for God cannot be tempted of evil, neither tempteth he any man; but every man, when he is tempted, is drawn away of his own lust, and enticed.

The providence of God so ordered it, that this numbering never was completed, and the rising presumption of David was checked. Beside this, the prophet Gad was sent, to intimate to him the displeasure of God, and the punishment that awaited his offence. In this instance, the choice of three visitations was presented to David; each of which would necessarily involve a diminution of the people whom he had so vain-gloriously attempted to number—either that the land should be visited with a three months' famine; or, that they should flee before their enemies; or, that a pestilence should rage three days. David wisely preferred the latter, choosing to fall into the hands of God, rather than into those of men: choosing also that calamity, against which himself and his family had no more security than the meanest of his subjects. He was deeply humbled on account of his sin, and keenly felt the affliction in which he had involved his people, and earnestly pleaded with God on their behalf. He lifted up his eyes, and, beholding the destroying angel with his sword drawn towards Jerusalem, implored that his strokes might be directed against himself and his family, but averted from his people; and, in answer to his prayer, the prophet Gad was sent, to direct him to build an altar on the threshing-floor of Araunah, or Ornan, the Jebusite, and there the plague was stayed; and thus, though the plague had raged from Dan to Beersheba, the city of Jerusalem was mercifully spared. On this spot the temple was afterwards built. The thirtieth psalm probably belongs to this period.

David was now about seventy years old; he had reigned forty years over the tribe of Judah, and thirty-three over all Israel. As the infirmities of age crept over him, his fourth son Adonijah made a bold attempt to usurp the throne, (see ADONIJAH;) but, through the promptitude of Zadok, Benaiah, and Bathsheba, the schemes of Adonijah were defeated, and David in his life-time established Solomon on the

throne. On this occasion he composed the seventy-second psalm, which is at once beautifully descriptive of the reign of Solomon, and typical of that of the Messiah. One great act yet remained, to cast a parting lustre on David's reign. It was to deliver to Solomon his son the plans and models of the temple, to commit to his trust the immense treasures he had amassed, and dedicated towards the sacred building and its furniture, solemnly to enjoin on his son a faithful adherence to the God of his father, and a diligent discharge of the trust reposed in him; and by his own example, to stimulate others to liberality in the sacred cause. A noble spirit of generosity and devoted zeal prevailed. The treasure amounted to about £48,000,000 of our money. The heart of the venerable monarch was overjoyed at the cheerful liberality of the people, and he burst into humble thanksgivings to Him who had bestowed on them the heart and the means thus to bestow, and had condescendingly accepted their offering. Thus pleasingly is it seen, that those who are enabled to do most for God, are most inclined to renounce themselves, and ascribe all the glory to his name. Shortly after this, David closed his days in peace, in full and happy reliance on that everlasting covenant, ordered in all things and sure, which involved all his salvation and all his desire. He was honourably buried at Jerusalem, and Solomon his son reigned in his stead. We cannot dismiss this article without two remarks: 1. David is expressly and repeatedly in Scripture called "the man after God's own heart," a character which it is not easy to reconcile with his great and grievous falls; indeed, an improper application of this epithet to every particular instance of David's private and moral conduct, has given occasion to infidel writers to reproach and ridicule the Scriptures, as tending to countenance adultery and murder: but, in fact, no more appears to be intended, than that, in all his *public, official conduct*, David acted according to the Divine mind, and fulfilled the will of his Maker, paying the strictest attention to the authority, law, and worship of God, and in no instance or degree attempting to alter the law, or change the Israelitish constitution. 2. David was an eminent type of Christ—in his occupation, that of a shepherd; in early life literally so, and subsequently the shepherd and ruler of Israel: Christ is the Good Shepherd, John x. Isa. xl. 11. 1 Pet. ii. 25. Heb. xiii. 20. Ezek. xxxiv. 23; xxxvii. 24:—as the anointed of the Lord; see Isa. lxi. 1. 1 John i. 41. Acts x. 38:—in his victory over his enemies; compare Sam. xvii. with Matt. iv. 1—11. Col. ii. 15. Rom. xvi. 20:—in the opposition and persecution he endured; see Matt. ii. 3—6. 16. John xi. 47, 48. 53. 57; xii. 1. 9. 37. Acts v. 33. 39:—in his sufferings, and in the infidelity and treachery of his friends; Psalms xxii.; xli. 9; lv. 12—14; lxix.; cix. are more or less expressly applied to the Saviour, see Matt. xxvi:—in his zeal for the house and worship of God; John ii. 17:—in his government, which at length triumphed over all oppositions, and was firmly established; compare Ps. ii.; xvi.; xlv.; cx. with Acts ii.; iv. Heb. i.:—in the covenant which God made with David, extending to his posterity—literally, to the establishment of his race on the throne of Israel; typically, to the spiritual reign of Jesus Christ, He being both David's lineal descendant and his great antitype; see Ps. lxxxix. 19—37; cx. 1—3; cxxii. 11. Matt. xxii. 42—44. Acts xiii. 22, 23. Many other instances of striking coincidence might be pointed out, but these will suffice to stimulate and to encourage the

young reader in further researches. The history of David occupies 1 Sam. xvi.—xxx. 2 Sam. throughout. 1 Chron. xi.—xxix.

DEBOR—DE'IR.

ORACLE, or, DISCOURSE. The king of Eglon slain by Joshua. Josh x. 3.

DEBORAH—DEE'-O-RAH.

A WORD, A BEE. We have two females of this name mentioned in Scripture; the one a faithful servant, greatly respected, deeply lamented, and honourably buried by the family with whom she had dwelt for many years. She was the nurse of Rebecca, who, on her marriage, accompanied her from Padan-aram to Canaan. On the death of Rebecca, Deborah appears to have been transferred to the family of her beloved son Jacob, with whom she remained till her death, which terminated an honourable servitude of not less than half a century. A simple yet an affecting memorial marked the spot of Deborah's grave: the mourning family, she had so faithfully served, buried her beneath an oak in Bethel, and hence called it Allon-bachuth, *the oak of weeping*. Gen. xxvi. 59; xxxv. 8.

2. DEBORAH the wife of Lapidoth, was a more splendid, though not a more truly estimable character; for worth, in the estimation of all competent judges, arises from filling well the circle allotted us, whether that circle be large or small. This Deborah was a prophetess and judge in Israel: she resided, or perhaps only held her court, under a palm-tree between Ramah and Bethel. The people of Israel were no sooner established in the land of promise, than they began to degenerate and become corrupt, through ease and prosperity; they departed from the Lord, and provoked Him to anger, and He sold them into the hand of their enemies. Jabin king of Canaan, with his formidable host, harassed and oppressed them for a period of twenty years; all the energies of hope seemed to be cut off, and the minds of the people were sunk in abject despondency. At length it pleased God, (with whom is the residue of the Spirit, and who can call, and qualify, and render efficient for the mightiest works, even the feeblest instruments,) to stir up the mind of Deborah, who, by Divine instruction, called to her Barak of the tribe of Naphtali, and directed him to take ten thousand men, and go forth to avenge his country's wrongs, and to rescue it from the oppression of the Canaanites. In itself this appeared a rash and hopeless enterprise; it was but like taking a handful of men and throwing away their lives, not to save their bleeding country, but only the more to provoke and inflame their enemies. But it was done at the command God, and with Him it is the same to save by few as by many. Indeed, the small number employed seems especially intended to secure the whole glory of their success to God; and at the same time to teach, that the interpositions of Providence are intended not to supersede, but to crown our own exertions. It was the command of God, that Barak and his ten thousand men should go forth against Sisera and his host; and they must go and exert themselves as though success depended wholly on their exertions, but at the same time rely as implicitly on the mighty power of God as though no exertions had been made on their own parts. At the particular request of Barak, Deborah accompanied him and his forces to the field, and, no doubt, inspired them with zeal and courage by her presence, her counsels, and her prayers; but at the same time, by the spirit of prophecy, she assured Barak that the honour of this enterprise would be

divided with a woman; not, as he in all probability expected, herself, but Jael, the wife of Heber, for whom Providence had reserved the task of putting a last hand to this arduous undertaking.

Having taken possession of Mount Tabor, Deborah and Barak, with their little army, waited the signal of Providence, to take some decided measures. The rashness and impetuosity of Sisera, the captain of Jabin's host, soon presented an opportunity. Enraged at the puny resistance offered to his vast host, he collected them together, surrounded the mountain, and prepared to crush the attempt at one blow. Observing the vain confidence of the enemy, (a sure indication of destruction,) and the almost unmanageable bulk of the army of Canaan, and especially that Heaven was propitious to the people of Israel, Deborah concluded the season to be favourable, and gave the signal; an attack was made on the Canaanites at unawares; the stars in their courses were in alliance with Israel;* the army of Canaan was completely routed, and Sisera, its general, slain. See **JAEI** and **SISERAH**.

Deborah celebrated this victory in a poetical effusion, which has always been admired for its loftiness and piety of sentiment, splendour and boldness of imagery, and correctness and vividness of description. While we admire the splendid and high achievements of Deborah, especially the wisdom and propriety of demeanour by which they were accompanied, and the genuine piety by which they were regulated and directed, we nevertheless rejoice that woman's truest excellence in general consists in the gentler virtues of humility, meekness, patience, self-denial, industry, prudence, and benevolence: a few, a very few, may be qualified, like Deborah, to wield the sceptre of government, to direct the movements of armies, or to string the lyre of poetry, but *all* have the power to adorn and bless the domestic, the social circle; and if all were concerned and contented to fill well their allotted sphere, earth would become the subject of blessings far greater than if all were endowed with the talents of a Deborah, or the spirit of a Jael. Judges iv. ; v.

DEDAN. See **DADAN**.

DELAIAH — **DE-LA-I'-AH**.

THE POOR, *or*, **THE EXHAUSTING OF THE LORD**. Several of this name are mentioned; viz. one of the race of the priests, 1 Chron. xxiv. 18; a son of Elioenai, of the family of David, 1 Chron. iii. 24; one of the counsellors of king Jehoiakim, who opposed his burning the roll of the prophecies of Jeremiah, written by Baruch, Jer. xxxvi. 25.

DELILAH — **DE-LI'-IAH**.

POOR; **SMALL**; *or*, **HEAD OF HAIR**, *or*, **BUCKET**. Delilah was a beautiful but vicious woman, who dwelt in the valley of Sorek, on the borders of the Philistines: whether she herself were a daughter of Israel, or of Philistia, does not appear. Samson, the great champion of Israel against the Philistines, was so captivated by the charms of this woman, as to sacrifice, for her sake, duty, interest, and honour. He was endowed with supernatural strength, for the express purpose of Israel's deliverance, and all attempts to subdue him had been vain. At length, the Philistines, observing his blind passion for this base woman, bribed her to extort

* This probably is a poetical mode of expressing what some historians have asserted to be the fact, that extraordinary storms of rain and hail blinded the eyes of the Canaanites, and drove back their darts on their own heads.

from him the secret cause of his great strength; and then having deprived him of it, to deliver him up into their hands. See SAMSON.

We have no farther account of Delilah, nor do we feel much sympathy in her fate; but would observe that her character stands as a warning to youth of both sexes. The young female is reminded of the vanity of mere personal attractions, when unaccompanied by the graces of the heart; of their very odiousness, when they are associated with impure, malevolent, or artful dispositions. "As a jewel of gold in a swine's snout, so is a fair woman without discretion." Young men, too, are affectingly warned against the fascinations of an indiscreet, a light, or a crafty female: Many strong men have fallen by her; she hunts for the precious life: "her house is the way to hell, going down to the chambers of death." Judges xvi.

DEMÁS—DE'-MAS.

POPULAR, or, CORPULENT. Demas was a native of Thessalonica, or at least a resident there. He was at one time a promising character, very zealous and useful, especially to the apostle Paul, in his first imprisonment at Rome. It is painful to add, and it is a solemn caution to those who begin well in religion, that the apostle afterwards had occasion to say with a sigh, "Demas hath forsaken me, having loved this present world." No man can serve God and mammon—whoso is the friend of the world is the enemy of God—if any man love the world, the love of the Father is not in him—and the professor of religion, in whose heart the love of the world is not mortified and subdued, is too sure, like Demas, to make shipwreck of faith and of a good conscience, to pierce himself through with many sorrows, and to drown himself in perdition. Col. iv. 14. Philemon, 24. 2 Tim. iv. 10.

DEMETRIUS—DE-ME'-TRI-US.

OF CERES. Demetrius was a silversmith at Ephesus, who made a great gain by the sale of small shrines, or models, of the temple of Diana in that city. On observing the spread of Christianity in Ephesus and in all Asia, and that by its means men were turned from these trifling vanities to serve the one true and living God, he became alarmed for his craft, and, assembling together his fellow-artificers, represented to them that, by the spread of these doctrines, their trade would be injured, and the worship of their goddess entirely abandoned. Thus he excited great confusion and uproar in the city, which the town-clerk, a moderate and judicious man, found no small difficulty in appeasing. Acts xix. 23—41.

Another DEMETRIUS was a truly consistent and honourable Christian, of whom an apostle could testify, "he hath good report of all men, and of the truth itself," 3 John, 12.

DEUEL—DE-U'-EL.

KNOWLEDGE or SCIENCE OF GOD. One of the tribe of Gad. Numbers vii. 47.

DIANA—DI-A'-NA.

A celebrated goddess of the heathens; honoured especially at Ephesus, where was a temple dedicated to her, and reckoned one of the seven wonders of the world, Acts xix. She was also worshipped in Palestine as the *queen of heaven*, Jer. vii. 18.

DIBLAIM—DIB'-LA-IM.

HEAPS or FRAILS OF FIGS. The father of Gomer, wife of the prophet Hosea. Hos. i. 3.

DIBRI—DI'-BRI.

MY WORD. The father of Shelomith of the tribe of Dan. Leviticus xxiv. 11—13.

DIDYMUS—DID'-Y-MUS.

A TWIN. The same as Thomas.

DIKLA—DIK'-LA.

DIMINUTION, *or, perhaps*, A PALM-TREE. The seventh son of Joktan. His descendants settled either in Arabia Felix, which abounds in palm-trees, or in Assyria, where is the town of Degla. Gen. x. 27.

DINAH—DI'-NAH.

JUDGMENT, *or, who judges*. The daughter of Jacob and Leah. This young woman stands as an affecting warning to her sex against the love of dissipation and the snares of evil company. On the return of Jacob and his family to Canaan, they abode some time at Shechem; and Dinah, then about fifteen or sixteen years of age, had the curiosity to attend a festival of the Shechemites, and to visit the young women of the city. It is to be regretted that no salutary parental restraint appears to have been interposed in the way of this imprudent scheme, which issued in the ruin of Dinah, and other most disastrous consequences. She attracted the notice of Shechem, son of Hamor, and prince of the city, who desired her in marriage; but her brothers Simeon and Levi, exasperated at the disgrace of their sister, most treacherously slew Hamor, Shechem, and all the males of the city. We have no farther account of Dinah: in all probability, she died unmarried, and lightly esteemed. Gen. xxxiv.

DIONYSIUS—DI-O-NY'-SI-US.

DIVINELY TOUCHED. The arcopagite (or one of the supreme judges so called) at Athens. When the apostle Paul preached in that learned and polite city, on the resurrection of the dead, many of his auditors mocked, as though he spoke of things most absurd and impious. Some, from curiosity, or perhaps from rising conviction, desired to hear him again; and a few, among whom was Dionysius, cordially embraced the truth. Acts xvii. 34.

DIOTREPHES—DI-OT'-RE-PHES.

NOURISHED OF JUPITER, *or, THE FOSTER-SON OF JUPITER*. We know very little of this person, of the place where he resided, or the office he sustained in the Christian church; but what little we know is greatly to his disadvantage, namely, that he was a man of a proud overbearing spirit, one "who loved to have the pre-eminence," one who resisted the appeals of the apostles to his brethren to exercise their hospitality towards the poor persecuted Christians by whom they were visited; or perhaps, being a Jewish convert, obstinately refused to hold communion with Gentile brethren. The apostle John cautioned his friend Gaius against this *proud Christian*, (what a contradiction in terms!) and declared his intention of severely rebuking him. Oh! how unlovely is a spirit of pride, and how unlike the spirit of the meek and lowly Saviour, who said, "He that will be chief among you, let him be least of all, and servant of all." Diotrophes is mentioned, 3 John 9, 10.

DISHAN, FAT; DISHON, ASHES—DI'-SHAN.

Dishan and Dishon were sons of Seir, the Horite. Gen. xxxvi. 21.

DODANIM—DOD'-A-NIM.

SLEEP OF THE UNCLE, *or*, OF HIM THAT DESCENDS, *or*, COMMANDS.
The youngest son of Javan. { Gen. x. 4.

DODAH—DOD'-A-VAH.

HIS FRIENDSHIP, HIS UNCLE, *or*, HER BREAST. Father of the prophet
Eliezer. 2 Chron. xx. 37.

DOEG—DO'-EG.

WHO ACTS WITH UNEASINESS. Doeg the Edomite was Saul's chief
herdsman. He was a man of a malicious and cruel disposition. Having been
at Nob, and seen Ahimelech succour David in his distress, he gave a ma-
lignant report of this transaction to Saul, and procured the death of the
high-priest and his family, to the number of eighty-five: when the
king's guards hesitated to lay violent hands on the priests of the Lord,
Doeg readily complied with the king's command, and slew them all.
1 Sam. xxii. 9—18. (See DAVID and AHIMELECH.)

DORCAS—DOR'-CAS.

A GOAT. This is the Greek; Tabitha expresses the same in Syriac.
Dorcas was one of the early disciples. She dwelt at Joppa, on the
coast of the Mediterranean. This good woman was a peculiar orna-
ment to the gospel she had embraced; her faith worked by love, and
her hope stimulated as well as comforted her; she abounded in good
works and alms-deeds. Her property seemed to have been devoted,
and her time employed, in doing good to others.

How much more dignified and worthy an employment for a Christian
female, to devote her leisure and ingenuity to contriving garments for
warmth and decency for the poor, than in the frivolous and ensnaring
vanities of personal decoration, "the brodering of hair, and pearls,
and costly array," which too often bespeak the empty, vain, and selfish
mind of the wearer. Dorcas, however, fell sick and died—for piety
and usefulness are no security against the inroads of disease and mor-
tality—and now many a deed of secret benevolence was brought to
light. The weeping disciples assembled to pay the last mournful tribute
of respect to so consistent and exemplary a member of their community; the
poor crowded round to lament their benefactress, and to tell of her acts of
kindness and love; and the widows and orphans shewed the garments
which her industry had prepared, and her kindness had bestowed.
At this time the apostle Peter was sojourning at the neighbouring
town of Lydda, and, on the death of Dorcas, the brethren sent to him,
requesting him immediately to visit them, desiring the consolation of
his counsels and his prayers under their bereavement, and perhaps
also indulging a faint hope that the miraculous power committed to
the apostles might be exerted in restoring to the church so valuable a
member. Peter readily complied with the request of the brethren,
and came to Joppa. He entered the room where the body of the saint
reposed, and (having put forth most of the spectators, for the greater
solemnity and privacy of devotion, as well as to avoid the appearance
of vain-glory,) he kneeled down and prayed, and then, taking her by
the hand, he said to her, "Tabitha, arise!" and raised her up, and pre-
sented her alive to her rejoicing friends, to the great confirmation of
their faith, and the conviction of many who knew of the miracle.
Acts ix. 36—43.

DRUSILLA—DRU-SIL'-KA.

WATERED BY THE DEW. Drusilla was the third daughter of Agrippa the Great. She was educated as a Jewess, but *her* profession of religion was of very little value, as it did not even secure outward morality and decency. She was married to Azizus, king of the Emessians, but soon deserted him, to marry Claudius Felix, governor of Judea. She was with her husband Felix, when the apostle Paul, in his memorable discourse, so reasoned of righteousness, temperance, and judgment to come, that Felix trembled, and promised (though, alas, he deferred) attention to these things. Nothing is said of Drusilla even trembling under what she heard, for, beside the common tendency of sin to harden the heart, there is always a peculiar hardness in those who sin against religious light and knowledge; and such appears to have been the awful case of Drusilla. We should beware of resting in a religious education and a knowledge of what is right, and doubly beware of hardening our hearts by sinning against such knowledge. Acts xxiv. 24—27.

DUDIA, or DODAI—DU-DI'-A.

MY BELOVED, or, MY UNCLE. The captain of 24,000 men, who served David and Solomon. 1 Chron. xxxvii. 4.

DUMAH—DU'-MAH.

SILENCE. One of the sons of Ishmael. Gen. xxv. 14. 1 Chron. i. 30. This name is also given to the land of Idumea, which was inhabited by Esau's posterity. Isaiah xxi. 11.

EBAL—E'-BAL.

HEAP, or, COLLECTION OF OLD AGE. Son of Shobal, and grandson of Seir the Horite. Gen. xxxvi. 20, 23.

EBED—E'-BED.

A SERVANT, or, LABOURER. Ebed returned from Babylon with fifty men. Ezra viii. 6.

Another EBED was the father of Gaal. Judges ix. 26.

EBEDMELECH—E-BED'-ME-LECH.

THE KING'S SERVANT. One of this name was chamberlain to king Zedekiah. Having heard that the prophet Jeremiah was cast into a filthy and noisome dungeon by the princes who hated him because of his faithful rebukes, Ebedmelech pleaded his cause with the king, and was the means of his restoration to safety, though not to liberty. For this act of humanity, Ebedmelech was promised Divine protection, and accordingly, when the city was taken by Nebuzar-adan, he was preserved. Those who persecute, and those who protect the servants of God, shall experience the displeasure or the favour of their heavenly Friend, who has said, "Touch not mine anointed, and do my prophets no harm; he that toucheth them toucheth the apple of mine eye." "Why persecutest thou ME?" "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto ME." Ebedmelech is mentioned Jer. xxxviii. xxxix.

EBIASAPH—E-BI'-A-SAPH.

FATHER THAT GATHERS, *or*, **THAT ADDS.** A Levite, the father of Elkanah. 1 Chron. vi. 23.

EDEN—E'-DEN.

PLEASURE, *or*, **DELIGHTS.** The son of Joah. 2 Chron. xxix. 12.

EDER—E'-DER.

FLOCK, *or*, **TO TAKE AWAY.** The son of Mushi. 1 Chron. xxiii. 23.

EDOM—E'-DOM.

RED, EARTHLY, *or*, **OF BLOOD.** A name given to Esau, either on account of the colour of his complexion and hair, or because he sold his birthright to his brother for red pottage. The descendants of Esau are frequently called Edomites, and their land Idumea. (See ESAU.)

EGLON—EG'-LON.

HEIFER, CHARIOT, ROUND. The king of Moab, who oppressed Israel eighteen years. In conjunction with the Ammonites and Amalekites, he advanced as far as Jericho, (or Engedi, or the city of palm tress, for it bore all these names,) and, having taken the city, made it the place of his residence. The Lord raised up Ehud to deliver Israel from this oppressor, who, being sent to convey the annual tributary present to Eglon, desired a private audience with him, and took that opportunity to assassinate him, and retreated unsuspected; for Eglon being a very fat man, his attendants supposed he was reposing himself, and forbore to disturb him. This gave Ehud an opportunity of escaping, who collected the army of Israel, and completely defeated the Moabites. It cannot be too often repeated, that acts of treachery and cruelty, even towards the greatest of enemies or the worst of men, are never sanctioned by the word of God; and when individuals have been in a particular manner raised up and inspired for some particular act, their example is by no means to be drawn into a precedent. At the same time, the fate of Eglon, and other tyrants and oppressors, fulfils the declarations of the psalmist, "Bloody and deceitful men shall not live out half their days," and "Verily there is a God that judgeth in the earth." Eglon's history is found Judges iii.

EHI—E'-HI.

MY, BROTHER. The sixth son of Benjamin. Ehi is the same with Ahiram. Gen. xlv. 21. Numb. xxvi. 38.

EHUD, *or* OHAD—E'-HUD.

HE THAT PRAISES, *or*, **UNIT.** Ehud the third son of Simeon went down into Egypt with Jacob. Gen. xlv. 10.

2. **EHUD** the son of Gera, of the tribe of Benjamin, who was raised up to deliver Israel from the oppression of the Moabites under Eglon. (See EGLON.) Having assassinated that king, he assembled the Israelites on mount Ephraim, and, securing the fords of Jordan, attacked the Moabites, and utterly subdued them. Judges iii.

ELAH—E'-LAH.

AN OATH, A CURSE, PERJURY. Elah was the successor of Aholibamah in the government of Edom. Gen. xxxvi. 41.

Another **ELAH** was the son of Baasha and king of Israel: after a reign of two years, he was assassinated by Zimri. 1 Kings xvi. 6—11.

ELAM—E'-LAM.

A YOUNG MAN; A VIRGIN; SECRET. His children returned from the captivity with Zerubbabel. Ezra viii. 7.

ELDAAH—EL'-DA-AH.

SCIENCE, *or*, KNOWLEDGE OF GOD. Son of Midian and grandson of Abraham and Keturah. 1 Chron. i. 33.

ELDAD—EL'-DAD.

LOVE OF GOD, *or*; FAVOURED OF GOD. Eldad and Medad were among the seventy appointed to assist Moses in the government of Israel. They were not present in the general assembly with their brethren, but the Spirit of the Lord came upon them as upon the rest, and they prophesied or taught in the camp. Joshua observing this, was jealous for the honour of Moses; and would have had him forbid them; but Moses nobly replied, "Enviest thou for my sake? Would to God that all the people were prophets, and that God would pour out his Spirit on them." Nothing can be more unworthy, than to envy others for the gifts and honours which God has been pleased to put upon them, or to despise them because those gifts are not of precisely the same nature as those with which we ourselves are endowed. Numb. xi. 24—29.

ELEAD—E'-LEAD.

ETERNITY, TESTIMONY, *or*, PREY OF GOD. Elead, the grandson of Ephraim, was killed in Gath while the Israelites sojourned in Egypt. 1 Chron. vii. 21.

ELEASAH—E'-LE-A'-SAH.

CREATURE OF GOD. Son of Helez, and father of Sisamai. 1 Chron. ii. 39.

ELEAZAR—E'-A'-ZAR.

HELP OF GOD, *or*, COURT OF GOD. The third son of Aaron, and, in consequence of the death of his brothers Nadab and Abihu, his successor in the high-priesthood. He entered the land of promise with Joshua, and is supposed to have lived there about twenty-five years. He was buried at Gabaath, belonging to his son Phinehas, and situated in the tribe of Ephraim. The high-priesthood remained in the family of Eleazar to the time of Eli, who was of Ithamar's family. It afterwards reverted to the family of Eleazar, and probably continued with them to the captivity. Eleazar is frequently mentioned throughout the book of Numbers, especially xx. 26—28; xxvi. 63; xxvii. 22, 23; xxxiv. 17, also Joshua xvii. 4; xxiv. 33.

2. ELEAZAR was one of the sons of Aminadab, who was set apart to take care of the ark, when it was sent home by the Philistines. It is generally supposed that he was a priest, or at least a Levite. 1 Sam. vii. 1.

3. ELEAZAR the son of Dodo, was one of David's three valiant men who broke through the camp of the Philistines, and fetched water from the well of Bethlehem. 2 Sam. xxiii. 9, 15, 16. He also alone checked the army of the Philistines, with great slaughter, 1 Chron. xi. 12—14.

4. ELEAZAR, one of the priests who assisted at the thanksgiving and dedication of the walls of Jerusalem. Neh. xii. 42.

5. ELEAZAR, son of Mahli, and brother of Kish. 1 Chron. xxiii. 21, 22.

6. ELEAZAR, son of Eliud, father of Matthan, and grandfather of Joseph, the reputed father of Jesus Christ. Matt. i. 15, 16.

ELECTA—E'-LEC'-TA.

As is generally believed, a Christian lady of quality, resident near Ephesus, to whom the apostle John addressed his second epistle, cautioning her and her children against heretics, and exhorting them to Christian purity and love. Some suppose that Electa resided at Babylon,

or at Rome mystically so called, and that she is the individual spoken of by the apostle Peter, 1 Pet. v. 13. Others think that Electa is an appellative for the church, and that the epistle is general, and probably, in those times of persecution, was a kind of passport for members from one church to another, recommending them to Christian hospitality. 2 John.

ELHANAN—EL-HA'-NAN.

GRACE, GIFT, or MERCY OF GOD. Son of Dodo, and probably the same with Elhanan son of Jair. 1 Chron. xi. 26. 2 Sam. xxi. 19.

ELI.—E'-LI.

MY GOD; or, ELEVATION, OFFERING. Eli was a judge and high-priest of Israel: he was of the race of Ithamar. We have no particular account of the transfer of the high-priesthood from the house of Eleazar to that of his younger brother Ithamar. Some have supposed it to have been on account of some blemish or neglect in the individual who would regularly have succeeded to the office; others, that it was conferred on Eli in honour of his office as judge of Israel. But all we can say with certainty is, that it was by a special favour from God, which aggravated the subsequent ingratitude and wickedness of his sons.

The character of Eli is marked by striking excellences and glaring imperfections, and both are recorded as ensamples to us, either for imitation or warning. Eli lived at a time when there was a very general declension of religion in Israel; and it is lamentable to add, though he was an eminently pious and holy man, this declension might, in a great degree, be traced to his fault. Let it never be forgotten, that relative duties are enjoined on the Christian, as well as those that are personal; and that omissions and deficiencies are sins, as well as absolute transgressions and neglects: Eli's faults were chiefly such.

We first meet with him mistakenly censuring a pious woman who came to the tabernacle at Shiloh to spread her grief before the Lord. It is to be feared, that intense devotion was far less common than disgraceful irregularity; for Eli, who sat there to superintend the services, observed the vehemence of her manner, and rashly charged her with intemperance. We ought to be very cautious and candid in forming, and especially very moderate in expressing, a judgment of the motives of others. Certainly, we should never assign a bad motive to an action which may bear a good one. We should be especially cautious never to censure or ridicule any for a religious action, though we may not perceive its propriety: perhaps it is only for want of knowledge or zeal, that we do not imitate their conduct; and whether they are right or wrong, is between them and their God, not between them and us. Eli, however, was soon convinced of his error, and immediately retracted his unfriendly censure, and reversed it in a pious and fatherly benediction. If we have inadvertently injured any, the only just and honourable course is, immediately to confess our fault, and endeavour to compensate the injury by future good-will and friendly offices.

A few years afterwards, this good woman and her husband brought their darling child Samuel, and, according to a solemn vow made before his birth, consecrated him to the service of the Lord. Eli was still the high-priest: he received the child from his pious parents, took him under his own immediate charge and tuition, assigned him a dwelling in the courts of the Lord's house, and, as he became able, employed him in

such services as suited his tender age. It would appear that this docile little creature was a great comfort to the aged priest, who became much attached to him, and fervently implored the Divine blessing on his parents and the rest of their family. The good old man had, alas, little comfort in his own family; and thus the contrast appeared the more striking. The sons of Eli, though priests, were very wicked men, guilty of every species of iniquity and abomination; and through them the ways of religion were despised and abhorred. This was in part their father's calamity, but it was also in part his fault. He had, no doubt, given them a good education, and set before them a holy example, and offered many fervent prayers on their behalf; and though he grieved to see their wickedness, he could not change their hearts, or give them grace. True: but was there no omission on his part, to which the failure of the appointed means might be ascribed? Yes; on the testimony of Jehovah himself we learn, that the sons of Eli made themselves vile, and he restrained them not. By nature as their father, and by office as the judge and high-priest of Israel, he was invested with authority, which, through a false tenderness for the young men, he forbore to exercise: and thus they went from bad to worse; not, indeed, unadmonished or unreprieved, for Eli remonstrated with them in a very forcible manner, and used such solemn appeals and weighty arguments as must have prevailed with any but those whose hearts were hardened through the deceitfulness of sin: but in this instance the disease had been suffered to rise to such an alarming height, that this medicine, however efficient it might have been in ordinary cases, had not power to reach the malady. Restraint and reproof, early, judiciously, and steadily applied, will often avail to avert punishment; and in this respect we cannot but fear Eli's failure began. The young men had been indulged with too much liberty; their rising propensities had not been properly curbed; their first derelictions had not been reproofed, resisted, and punished with proper decision and perseverance; and they had outrun the bounds of these ordinary and gentler means, before even they were resorted to, and thus they were rendered unavailing.

The example of Eli and his sons will ever stand as a warning to parents against over-indulgence and over-forgiveness, which are indeed the most cruel unkindness of which they can be guilty. The same facts serve to impress on the minds of young people the vast importance of wearing the yoke in their youth, of being subject to the discipline and restraints of wise and pious parents. Think them not unkind or severe, when they refuse to grant you liberty to run to your own ruin; nor rebel against those chastisements which they may see it necessary to inflict, in order to reduce you to the path of obedience when you have run astray; but rather pray that your parents may have wisdom, firmness, and grace to train you up in the nurture and admonition of the Lord; and that you may be enabled in all things to obey, and submit yourselves to them, as it is fit in the Lord.

Some time had elapsed since Eli's expostulation with his sons, and no good effects were produced on their conduct. It then became the duty of their too indulgent parent, as the chief magistrate of Israel, to stand up for the honour of God, and to set them aside from an office which they had so awfully profaned, if not to inflict on them the actual punishment which their crimes had incurred; but Eli went on in his gentleness

and supineness, and his sons in their gross wickedness and abominable abuse of holy things. At length, a prophet of the Lord was sent, to expostulate with Eli, and to denounce the Divine judgments against his house. Eli must have felt himself greatly humbled and frowned upon, that this communication should be made through another individual, rather than directly to himself.

Several things in the prophet's reproof are very striking. First, he appealed to Eli as to the special honour that God had put upon him and his father's house, in conferring on them the dignity of the priesthood. When God has done great things for any, he expects great things of them, and will keenly resent any injury or indignity from them. The prophet farther shewed Eli, that the crimes of public characters, and especially of those in the sacred office, are not confined to themselves, but extend the corruption far and wide, and bring a deadly reproach upon religion : by the sins of the priests, men learn to kick at the offerings of the Lord, and despise the sacrifices as if they were common things.

Persons in authority, who connive at the transgressions of those whom they have the power to restrain or to punish, are guilty of dishonouring God ; for surely there cannot be a greater dishonour put upon a Being of infinite power and purity, than to gratify and indulge the propensities of the foolish and the wicked, in defiance of His commands, and in preference to His authority. We cannot wonder at the declaration that is added, those who do such things shall be degraded, impoverished, and cast out of the presence of the Lord ; " for those that honour God, he will honour, but those that despise him shall be lightly esteemed." Accordingly, Eli was assured of the doom of his family to perpetual ignominy ; they should be thrust out of their sacred office, their power should be broken, their lives should be shortened, their comforts embittered ; those who were not cut off by early death, should live to be a burden and a blot to the family, their substance should be wasted, and they reduced to abject poverty, so as to beg the meanest employment under the priests, for the scanty reward of a piece of bread : moreover, that the sign and commencement of these denunciations being fulfilled, should be the premature death of Hophni and Phinehas in one day, and that an enemy should invade the land, and possess the sanctuary of God ; which calamities Eli himself should live to witness. By these awful threatenings and their entire accomplishment, of which we afterwards read, let the solemn exhortation be impressed on our minds, " Let us have grace, whereby we may serve God acceptably, with reverence and godly fear, for our God is a consuming fire ;" and, " If judgment begin at the house of God, what shall the end be of them that obey not the gospel of God ?"

Time rolled on, and perhaps the young men flattered themselves that their crimes were overlooked, and the threatenings forgotten. Eli probably wept in secret over the wickedness of his sons, and trembled at the impending judgments : but we have no account, even now, of his interposing his authority, to restrain or to punish the offenders. At length, another messenger was sent, to confirm the heavy tidings of his predecessor, and to assure Eli that judgment slumbered not. This was no other than the child Samuel. Eli was now very aged and dim-sighted and the docile and affectionate child seems to have been

his cherished companion and faithful minister. Eli had laid himself down for the night, and Samuel also had retired to some adjoining spot, where he reposed. The side* lamps in the golden candlestick were yet burning, when Samuel heard himself called by a voice which at first he took for that of Eli, and accordingly hastened to inquire into the nature of the service required. Eli assured him that he had not called. Again Samuel retired to rest, and again the voice accosted him : again his services were declined by Eli, who now perceived that the Lord had addressed the child ; and he bade him, with meek humility, receive the sacred mandate.

It proved to be, as Eli probably anticipated, a confirmation of the former message of wrath against his house. As soon as morning dawned, Eli summoned Samuel into his presence, and solemnly demanded of him a full disclosure of the communication. With much hesitation, Samuel delivered the awful message which the Lord had spoken to him—"Behold, I will do a thing, at which both the ears of every one that heareth it shall tingle. In that day, I will perform against Eli all which I have spoken concerning his house. When I begin, I will also make an end : for I have told him that I will judge his house for ever, for the iniquity which he knoweth ; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

And now the character of the venerable saint shone forth as from behind the cloud which had long obscured it. He received this awful message with pious resignation and humble acquiescence, saying, "It is the Lord, let him do what seemeth him good,"—the Lord, who has a right to do what he pleases, who will do nothing but what is perfectly just—the Lord, who is justly offended by the great wickedness of my family, and by my guilty conniving at it—the Lord, who amidst wrath will remember mercy, and, while he punishes the incorrigible with everlasting destruction, will pardon the penitent, and sustain under the strokes of his own correcting rod. It is the Lord—whose glory in all this will be exalted, as is most fit and right. I will bear the indignation of the Lord, because I have sinned against him ; let him do what seemeth him good." This was, indeed, the disposition of a genuine saint. Happy they who, under the most complicated and overwhelming calamities, can recognize the hand that inflicts them, and, hearing the voice that says, "Be still, and know that I am God," can submit to his justice, bow to his authority, rely on his mercy, and realize his love !

Not very long afterwards, these awful threatenings received their accomplishment. Israel went forth against the Philistines ; but sin, the accursed thing, was in the camp, and God gave their enemies the advantage over them. Instead of one Israelite chasing a thousand, and two putting ten thousand to flight, as God had promised them, while they clave to his commandments, Israel was smitten before the Philistines, and four thousand men slain in the field.

On this defeat, they held a new council of war, and inquired why it was that the Lord had smitten them before the Philistines ? But though they justly acknowledged the hand of God in their defeat, they

* The main lamp was never suffered to go out.

did not submit themselves under it, or endeavour to seek his favour in penitence and prayer—but rather murmured, as though his providence had smitten them without provocation. Thus the “foolishness of man perverteth his way, and his heart fretteth against the Lord.” The elders of Israel next devised an expedient, by which they flattered themselves they could secure the presence of God among them. They sent to Shiloh, to fetch the ark of the covenant, and bring it into the camp. Thus vainly do sinners flatter themselves with peace and safety, if they can but get the outward symbols and ceremonies of religion performed for them or upon them, while they manifest no concern whatever about repentance and faith, without which all outward forms are vain.

Besides, in this instance, they sinned in the very act which made a shew of religious dependence. The ark was indeed the symbol of the Divine presence, but Jehovah had fixed the place of its abode in Shiloh, and by thus presumptuously removing it from the place which he had chosen, they made it evident that their dependence was on the symbol, not on the presence symbolized; and thus they offered a gross affront to the Lord, and provoked Him to withdraw himself, or to manifest only His displeasure against them. In all probability, the venerable Eli was not consulted about this unwarrantable step, or had not the power to prevent it. His graceless sons, Hophni and Phinehas, accompanied the ark, and, as they entered the camp, the people gave a shout of triumph, as if the victory was now secured; but God, in awful judgment, permitted them again to be discomfited by the Philistines; and the ark in which they had vainly trusted was taken, and the two profane priests, Hophni and Phinehas, were slain. The fatal news presently reached Shiloh, and all the city cried out in terror and dismay: thus were its privileges forfeited, and God forsook the tabernacle at Shiloh and the tribe of Ephraim, because the ark had been removed out of its place. The abode of the ark was afterwards transferred to the tribe of Judah; and in process of time, when guilty Jerusalem knew not the day of her visitation, she was reminded what God had done to Shiloh, and bid to take warning by her example, Jer. vii. 12. Surely we, too, ought to be warned, lest, having slighted and abused our privileges, we should be deprived of them.

Eli, though aged, feeble, and dim-sighted, had taken his place by the way-side, anxious to receive the first intelligence from the camp; “for” it is affectingly said, “his heart trembled for the ark of God.” He was not unconcerned about the interests of Israel, or the fate of his own wicked sons, but his concern for the ark of God engrossed every secular interest. If the ark be preserved and honoured, if the presence of God be among us, then all may be hoped for or resigned; but if that be withdrawn, then the glory is indeed departed, and ruin is at hand.

This absorbing concern for the glory of God and the interests of the church, is another lovely feature in the character of the aged saint. Happy, in the darkest seasons, are those whose hearts are thus set upon the ark of God, who mourn its perils as their greatest griefs, and prefer Jerusalem above their chief joy.

“In answer to our fervent cries,
Give us to see Thy church arise;
Or if that blessing seem too great,
Give us to mourn her low estate.”

Unwilling to overwhelm the poor old man with the melancholy tidings of Israel's defeat, the capture of the ark, and the death of his sons, the messenger passed by Eli, and hastened into the city; but the cry of lamentation and woe soon reached his aged ear: with trembling eagerness he inquired the cause of the tumult, and was informed of the fatal catastrophe. When mention was made of the ark of God, his spirit sunk within him, he fell backward from off his seat, his neck brake, and he expired. Thus affectingly terminated the career of an aged servant of God, who had lived ninety-eight years, and had judged Israel forty. "Thus," observes the excellent Matthew Henry, "his sun set in a cloud; thus the folly and wickedness of those sons of his, whom he had indulged, proved his ruin at last. Thus does God sometimes set marks of his displeasure upon good men in this life, who have miscondacted themselves, that others may hear and fear, and take warning. A man, however, may die miserably, and yet not die eternally; may come to an untimely end, and yet that end be peace." Another melancholy event carried on the desolations of Eli's house on that fatal day. The wife of Phinehas, who drew near the time of her delivery, on hearing the sad tidings that the ark of God was taken, and that her father-in-law and her husband were dead, immediately fell into travail, nor could the birth of her child comfort her; she heeded none of the concerns of earth, but just named her new-born son Ichabod, (for, said she, the glory is departed,) and immediately expired.

Eli was succeeded in the high-priesthood by his third son Ahitub, or, as some say, by Ahiah; and shortly afterwards that office reverted, in the person of Zadok, to the family of Eleazar. It is related by Bishop Patrick, from some of the Jewish writers, that, long after this, there being a family in Jerusalem, none of which commonly lived above eighteen years; upon search, it was found that they descended from the house of Eli, on which this sentence was passed! The history of Eli is found in the first four chapters of the first book of Samuel.

ELIAB—E-LI'-AB.

GOD IS MY FATHER. Several of this name are mentioned in Scripture:—

1. ELIAB, son of Helon, a prince of Zebulun. Numb. i. 9.
2. ELIAB, the eldest son of Jesse, and brother of David. When the prophet Samuel was sent to anoint a king for Israel, he was much struck with the stature and personal beauty of this young man, and thought surely he must be the object of the Divine choice and favour. "But the Lord said unto Samuel, Look not on his countenance, nor on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart," 1 Sam. xvi. 6, 7. Eliab afterwards discovered a very unlovely disposition, when he envied and despised the rising talents of his younger brother, and maliciously ascribed to base and unworthy motives his holy zeal and courage. 1 Sam. xvii. 13. 28. How ought young persons constantly to bear in mind the Divine inspection of their thoughts and motives, as well as their words and actions; and how infinitely less important are external appearances and superficial accomplishments than the cultivation of those dispositions which are acceptable and pleasing in the sight of God!
3. ELIAB, son of Elkanah, and father of Jeroboam, of the tribe of Levi. 1 Chron. vi. 27.

4. **ELIAB**, a brave man in David's army, who joined him at Ziklag. 1 Chron. xii. 9, called elsewhere Eliabha the Shaalbonite. 2 Sam. xxiii. 32.

ELIADAH—E-LI'-A-DAH.

THE KNOWLEDGE OF GOD. One Eliadah was the son of David by a concubine, 2 Sam. v. 16. 1 Chron. iii. 8; another was the father of Rezin, 1 Kings xi. 23; and a third was a general in the army of Jehoshaphat, 2 Chron. xvii. 17.

ELIAH—E-LI'-AH.

THE LORD GOD. There were two of this name, who, after the return from captivity, dismissed the foreign wives that they had married contrary to law. Ezra x. 21. 26.

ELIAKIM—E-LI'-A KIM.

THE RESURRECTION OF GOD, or, GOD OF THE RESURRECTION, or, OF STRENGTH. Four of this name are mentioned:—

1. **ELIAKIM**, one of the race of priests who returned from Babylon with Zerubbabel. Neh. xii. 41.

2. **ELIAKIM**, son of Hilkiah, steward of the household, or treasurer to king Hezekiah. His advancement to this honourable post was appointed and predicted by God. When Sennacherib besieged Jerusalem, Eliakim, with some other chief officers, was sent to solicit conditions of peace. Obtaining from Rabshakes, the general of Sennacherib, nothing but haughty defiance and contemptuous insult against their country, their king, and their God, they returned weeping and mourning. They were afterwards sent to Isaiah the prophet, to solicit his counsels and his prayers, and they lived to prove that prayer is a most powerful weapon, and engages a defence, against which the most formidable adversaries can never prevail. Some critics suppose that Eliakim was the son of Hilkiah the high-priest, who lived in the time of Hezekiah, that he succeeded his father, and was high-priest under Manasseh. He was high-priest during the siege of Bethlehem. He is sometimes called Jehoiakim, and it is not improbable that is the Hilkiah mentioned in the reign of Josiah, and afterwards. 2 Kings xviii.; xix.; Isa. xxii. 20—25. xxxvi.; xxxvii.

3. **ELIAKIM**, king of Judah, surnamed Jehoiakim. He succeeded his brother Jehoahaz, did evil in the sight of the Lord, and both hastened and shared the calamities of the times. 2 Kings xxiii. 34, 35.

4. **ELIAKIM**, son of Abihud, and father of Azor, in the genealogy of our Lord. Matt. i. 13.

ELIAM—E-LI'-AM.

THE PEOPLE OF GOD, or, THE GOD OF THE PEOPLE. One of this name was father of Bathsheba, the wife, first of Uriah and afterwards of David, 2 Sam. xi. 3.

Another **ELIAM** was son of Ahithophel, of the city of Gath, one of David's thirty valiant men, 2 Sam. xxiii. 34.

ELIAS. See ELIJAH.

ELIASAPH—E-LI'-A-SAPH.

GOD THAT ADDS, FINISHES, or COMPLETES. Son of Deuel, prince of Gad. Numb. i. 14.

ELIASHIB—E-LI'-A-SHIB.

THE GOD OF CONVERSION, or, MY GOD WILL BRING BACK. Eliashib was high-priest in the time of Nehemiah. He was also called Joasib and Chasib. Neh. xii. 10.

ELIATHAH—E-LI'-A-THAH.

THOU ART MY GOD, or, MY GOD COMES. The eighth son of Heman: he sung before the ark. 1 Chron. xxv. 27.

ELIDAD—E-LI'-DAD.

FAVoured OF GOD, or, THE LOVE OF MY GOD. Son of Chislon, of the tribe of Benjamin; one of those appointed to divide the land of Canaan. Numb. xxxiv. 21.

ELIEL—E-LI'-EL.

GOD MY GOD, or, MY GOD IS GOD. One of this name was a Levite, of the family of Kohath. 1 Chron. vi. 34. Two of the name were among the brave followers of David, 1 Chron. xi. 46, 47. And a fourth, of the tribe of Manasseh, was a very valiant man under Jotham, king of Judah, and Jeroboam II., king of Israel, 1 Chron. v. 24.

ELIEZER—E-LI-E'-ZER.

HELP, or COURT, OF GOD. The first of this name mentioned in Scripture is Eliezer, a native of Damascus, the servant, or steward, of Abraham. From incidental circumstances we are led to conclude that this man was a truly estimable and trust-worthy character: he was placed in a post of high responsibility; and he discharged its duties so satisfactorily and honourably, that his master, while destitute of offspring of his own, intended to make him his heir. We are not expressly told, but there is good reason to conclude, it was the same individual whom, many years afterwards, the aged patriarch called to him as his "eldest servant," (probably not only in point of age, but his principal servant, and who had been longest in his service,) and entrusted to him a most honourable and important commission, touching the tenderest interests of Isaac, the heir of the family.

As the interesting narrative referred to has been, and must again be noticed, (see ABRAHAM, ISAAC, REBEKAH,) it need only be glanced at here, as far as it illustrates the character of Eliezer. It proves him to have been possessed of some of the most valuable qualities that can be found in the character of a servant. He was disinterested, and had a conscientious and affectionate regard to his master's concerns. Had he been of a selfish disposition, he might have regretted the birth of Isaac, as coming in the way of his own advancement, and might have betrayed or thwarted his interests, in the important affair entrusted to his care; but, on the contrary, he discovered the most generous concern in all that related to the family. He spoke of Abraham and his son, to their relatives in Mesopotamia, in terms the most respectful and honourable; and both in prayer and praise, he implored and received favours for them as benefits conferred on himself. He was cautious in entering into an agreement, which indicated a disposition to be faithful and punctual in performing it; and the result justified such an expectation. He was prompt, diligent, and persevering in the discharge of business, preferring the prosecution of his master's affairs to his own ease and interest; and not yielding to any solicitations, however specious, that would involve the delay or procrastination, for a single hour, of the completion and delivering up his commission. To crown all, he was eminently pious: he not only complied with the orders and observances of a pious family while under its immediate inspection, but, when far removed from his master's observation, he was found holding sacred intercourse with his master's God. He undertook the important charge entrusted to him

with a realizing sense of the Divine inspection; and at every step he sought the Divine direction and blessing. Having successfully accomplished his enterprise, and conducted the beautiful and amiable Rebekah in safety to his young master, Isaac, the faithful and pious servant slides from our notice. We have no farther record of Eliezer; but enough of his character has been exhibited, to warrant us in concluding, that at the close of life he received the gracious plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Gen. xv. 1—3; and chap. xxiv.

2. ELIEZER, the second son of Moses and Zipporah, born in Midian. Some suppose that it was for the neglect of circumcising this child, that the angel of the Lord met Moses in anger, and sought to kill *him*; but it is not clear *which* the angel of the Lord sought to slay, whether the father for the neglect, or the child for the deficiency. Indeed, some learned commentators suppose that the fault in Moses was distrust, in taking his wife and children with him, when God had declared that he should return with the people of Israel, and worship in that mountain. The threatening was averted by the immediate performance of the rite; or, rather, by Moses girding up the loins of his mind with fresh courage and confidence to obey the commands of the Lord. Exod. iv. 24—26; xviii. 4. 1 Chron. xxviii. 15.

3. ELIEZER, a Levite, in the time of David. He sounded the trumpet before the ark, when it was removed to Jerusalem. 1 Chron. xv. 24.

4. ELIEZER, of the tribe of Reuben, commander of twenty-four thousand men of his own tribe, in the reign of Solomon. 1 Chronicles, xxvii. 16.

5. ELIEZER, son of Dodavah, a prophet, who foretold to king Jehoshaphat that, on account of his copartnership with the wicked Ahaziah, king of Israel, the ships they had joined in equipping should be broken in the port of Ezion-geber. 2 Chron. xx. 37.

6. ELIEZER, a Levite, who, after the return from captivity, dismissed his heathen wife, married contrary to law. Ezra x. 23.

7. ELIEZER, the son of Jorim, mentioned in the table of our Lord's ancestry. Luke iii. 29.

ELIHOREPH—E-LI-HO'-REPH.

GOD OF WINTER, or, GOD OF YOUTH. One of king Solomon's counsellors. 1 Kings iv. 3.

ELIHU—E-LI'-HU.

HE IS MY GOD HIMSELF. Elihu, a native of Buz, was one of Job's friends, who came to condole with him in his distress. The other three friends of Job took a very mistaken view of his calamities, and bitterly reproached their unhappy friend, as though he must be conscious of some heinous and concealed wickedness, which had provoked the immediate judgments of God against him. Conscious of his own integrity, Job vehemently repelled these cruel charges, and, irritated by the unkindness of man, suffered himself to utter some rash expressions of self-vindication in the sight of God. The debate among them was long and acrimonious, and the subject was brought no nearer to a conclusion than at its beginning. Elihu, being a much younger man than the rest, patiently listened till all had done speaking, then modestly begged to be heard. In summing up the argument, he discovered far more wisdom and proper feeling than the others, whom he severely reprehended for

their rash and cruel insinuations against Job; at the same time, censuring Job for some rash and pertinacious expressions he had uttered. He then asserted the sovereignty of God, proved that he often afflicts men for the best of purposes, and that, in every instance, it is both our duty and our wisdom to exercise submission, and to wait the Lord's time for deliverance from our trials. He concluded his speech with a grand description of the omnipotence of the Creator.

Elihu is a fine example for young persons of superior abilities, who too often find great difficulty in restraining the expression of their opinions, when the presence of their superiors, and the modesty becoming their years, would urge upon them to be silent, or at least to hear attentively, and wait patiently a suitable opportunity to propose their difficulties, or to venture their suggestions. Nothing is more disgusting than a pert, flippant youth, impertinently obtruding his crude opinions, positive assertions, and rude contradictions. On the other hand, nothing is more lovely than a meek, intelligent youth, listening with respectful deference to the sentiments of his seniors, and, with equal modesty and fidelity, suggesting and pointing out the incorrectness of any sentiment advanced; then, when the force of his reasoning is admitted, quietly retreating again to the shade, without proclaiming his victory or seeking applause.

It is observable, that when Jehovah himself appeared in awful majesty, and wound up this remarkable controversy, though His anger was kindled against Job's other three friends, and they were pardoned only at the intercession of him they had injured and misrepresented, no censure whatever is expressed of Elihu's interference or arguments: hence we are left to conclude, that they were according to truth and righteousness. Job xxxii.—xxxvii.

Others of this name are mentioned in Scripture, as—

2. ELIHU, David's brother, a prince of Judah. 1 Chron. xxvii. 18.
3. ELIHU, one of the porters of the temple. 1 Chron. xxvi. 7.
4. ELIHU, of the tribe of Manasseh; one of David's brave followers. 1 Chron. xii. 20.

ELIJAH—E-LI'-JAH.

GOD THE LORD. Elijah was one of the most celebrated prophets of Israel, a native of Tishbeh, beyond Jordan, in Gilead. We have no particulars of his parentage or early life: he bursts upon us at once, in full strength and commanding majesty; the brightness of his character rendered the more striking by the general darkness and corruption of the times in which he lived. Israel was now in a state of deep degeneracy; all classes of people were grossly idolatrous and wicked: of Ahab, their king, it was emphatically said, "He sold himself to work wickedness;" and of Jezebel, his imperious, idolatrous, and blood-thirsty queen, that to this wickedness she stured him up. Jehovah's altars were trampled down, his prophets slain, and iniquity and idolatry established as by law. The baneful example of the court extended its corrupt influence throughout the land.

At this juncture, the word of the Lord came to Elijah the Tishbite, and commanded him to stand in the presence of Ahab, and announce a dreadful dearth, with which the land should be immediately visited, as a judgment for the wickedness of the inhabitants. Having delivered this awful message, Elijah was directed to retire, and conceal himself from the persecuting rage of Ahab and Jezebel; for though, as the especial

charge of Providence he was secure, yet was it his duty to use lawful and proper means for his own safety. Perhaps the command to Elijah to hide himself, was also an expression of anger to the sinful Israelites. They were thus deprived of the prophet whose instructions and warnings they had slighted, and to whom they could not now apply to pray for the removal of the judgment, though they knew it was to be removed but at his word. But whither was the prophet to retreat, and in what way was he to be provided for? The same word that directed his movements, undertook for his supply: "Go, hide thyself by the brook Cherith, that is before Jordan; and it shall be, that thou shalt drink of the brook, and I have commanded the ravens to feed thee there." Ravens, being birds of prey, were much more likely to take away food from those who possessed it, than to supply the destitute; but He who implanted their natural instincts, could easily suspend them, and make them act in a manner directly contrary to their dictates. When we have an express command of God for our conduct, it is no affair of ours to reason about probabilities and consequences, but simply to believe and obey. Elijah did thus: he arose, and went according to the word of the Lord; and there, day by day, he experienced the fulfilment of the promise; for morning and evening the ravens brought him a fresh supply of bread and meat, and he drank of the stream of the brook. And, oh, how infinitely happier was Elijah, thus maintaining a life of holy communion with God, and of constant and sensible dependence on the immediate supplies of His providential care and bounty, than Ahab in his splendid palace, living in luxury, pride, and forgetfulness of God! What a lesson does this incident afford to all the people of God, against distrusting His power and providence, who has all creatures at his disposal, and whose command to his servants is, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

"And it came to pass, that after a while the brook dried up." It has been justly observed, that the natural supply of water which came by the ordinary dispensation of Providence failed, but the miraculous supply of food which was ensured by promise failed not." Thus, ere long, it must "come to pass," that all our worldly possessions, connexions, and enjoyments, like the brook Cherith, shall fail and dry up; but the rich spiritual supplies secured by the promises of God in the covenant of grace, shall never, never fail: happy those who have an interest in them!

When the brook failed, the prophet was commanded to go to Zarephath, a city of Sidon. This is a changing world, and we may have many changes before us that we little anticipate; for "here we have no continuing city." May it be our happiness to follow where our Father leads, and find that He supports as well as guides our steps! The ravens were not ordered to accompany or follow the prophet to Sidon; but he was sent to another caterer, quite as unlikely—"I have commanded a widow woman to sustain thee." But will a Gentile widow be kind to a prophet of the Lord God of Israel? or, indeed, has she the means of being so, in such time of general scarcity and distress? He who had been so long fed by ravens, was not likely to raise such questions as these. At the entrance of the city, Elijah met the individual to whom he was directed; and surely nothing could be more unpromising to either party than this first interview. The widow was ready to sink with the accumulated weight of distress—she was just gathering a few sticks

to dress the last morsel for herself and her only child, expecting nothing but that they should eat it and die. The prophet, weary and destitute, without a home or a friend in the city—can it be possible that these are the individuals sent by Providence for mutual relief? Yet, so it is; and in such straits the mercy of God has often been strikingly manifest, in sending assistance in the most unlooked-for manner, and by the most unlikely means. The circumstances and manner of the prophet's application were such as would severely try the faith and charity of the poor woman; but they were thereby found to praise, and honour, and glory—"He called to her and said, Fetch me, I pray thee, a little water in a vessel, that I may drink." Water must now have been nearly as scarce as bread, and many a rude churlish spirit would have felt itself justified in refusing the request; but how amiable was the generous and ready courtesy of the widow, under circumstances so distressing as her own, to turn aside to attend to and relieve the need of a stranger!

We are too apt, in affliction, to indulge if not to justify a spirit of selfishness, and to fancy ourselves excused from doing good to others; but the fact is, *no* circumstances can excuse us from the duty of doing to others as we would they should do unto us; indeed, affliction perhaps qualifies us the better to render the tribute of sympathy to our companions in affliction, and certainly nothing tends more to soothe the wounded spirit, than to pour balm into the wounds of others. Here, then, in common with many other passages of the sacred volume, we glean the encouraging assurance, that even a cup of cold water, given by one afflicted sufferer to another, shall be twice blessed, and abundantly rewarded.

But the prophet proceeded in his request, "and bring me, I pray thee, a morsel of bread in thine hand." How must it have wrung the heart of the destitute widow, and recalled her mind to her melancholy employment of gathering a few sticks to dress her last sad meal, to eat and die! and yet this request may be looked upon as the command of God! How mysterious! Surely, however, the issue may encourage us, when we meet with plain commands in the word of God, which we nevertheless find our total inability to fulfil, to look to Him for the strength and grace necessary for the performance of them. HE who commanded the widow to sustain the prophet, knew her destitute state, and took care to multiply the food according to the exigency; and there is not one command, without an answering promise of grace and strength to fulfil it. How trying, in her circumstances, the command to take of her little, and make *first* a cake for the prophet, and rely on the word of the Lord God of Israel, that the remainder of the meal and the oil should be miraculously multiplied, so as to afford a supply until the time when the Lord should send rain upon the earth. Her faith, however, triumphed over difficulties; she was enabled to receive a prophet in the name of a prophet, and she received a prophet's reward—for the barrel of meal, and the cruse of oil, though daily resorted to, knew no decay, and he and she and her son were sustained many days, probably upwards of two years.

But affliction entered the abode of the widow—her son died; and in the agony of her grief, she supposed that this was a judgment for some particular sin of hers, and that it was brought on her through some interference of the prophet. Even Elijah himself seems to have been

in some degree staggered by this afflictive dispensation, and to murmur at the hazard of lying under such a suspicion. Under severe and unexpected trials, it is exceedingly difficult to exercise unshaken confidence, and to maintain unreserved submission. But the Lord bears with our infirmities, and compassionates our sorrows, and we should readily pity and help each other, bearing one another's burdens, according to the command and the example of Christ. The prophet's conduct, on this occasion, was very remarkable, and indicative of strong faith. He took the child in his arms, and laid him on his own bed, and, stretching himself on him, earnestly besought the Lord, "O Lord my God, I pray Thee let this child's soul come into him again." As far as we know, there had never been an instance of a person raised to life, or of a prayer offered to this effect. Elijah's petition was, no doubt, directed by immediate inspiration, and his request was immediately granted; the child revived, and was restored by the prophet to his astonished mother. We are not now to expect miracles, but we have the fullest encouragement in the most desperate cases to carry our griefs and wants to the throne of grace. Is any thing too hard for the Lord?

The time now drew near, when the Lord God would send rain on the earth, and though He had safely concealed his servant for upwards of three years, so that Ahab had in vain sought him all over his own and neighbouring lands, now He commanded Elijah to go and shew himself to Ahab. He who really trusts in the Divine protection, will be just as ready, at the Divine command, to take his life in his hand and go forth to meet his bitterest enemy, as to retire by the same authority, and elude his search. As Elijah went to seek Ahab, he met Obadiah, an officer of the household, whom Ahab had sent in search of provender for the horses and mules, while he himself went on the same pursuit in another direction. Obadiah was an eminently pious man, and a favourer of the persecuted prophets. He started with astonishment at meeting Elijah, well knowing the strict search that had been made for him, and feared to tell the impious monarch that he had seen him, lest he should again be miraculously concealed, and the disappointed king should wreak his vengeance on him in Elijah's stead. Elijah, however, declared his purpose of presenting himself before Ahab, and Obadiah consented to go forward and announce his approach.

When Elijah entered the royal presence, Ahab vehemently charged him with being the troubler of the nation; but the prophet justly and intrepidly replied, Nay, but thy idolatries and wickednesses have brought down these awful judgments. To charge those who mourn over the troubles of a nation, with having occasioned them, is no new or uncommon thing; thus our Lord and his apostles were accused: but the charge is easily refuted. It is evident that those who reject and oppose the laws of God, not those who obey and defend them, are the troublers of the nation. The prophet, moreover, challenged the king to bring forward all the prophets of Baal, while he stood alone of the prophets of Jehovah, and bring it to a public trial in the face of all Israel, whether Jehovah or Baal were indeed God.

Accordingly, the contending parties assembled on mount Carmel, and all Israel was convened, to witness the issue of the conflict. The four hundred and fifty priests or prophets of Baal were supported by the idolatrous king and queen and nobles, and all the thousands of Israel

who had forsaken the true God, and bowed the knee to Baal, or who at least admitted some hesitation in deciding on their respective claims; while none ventured to come forth and stand by Elijah, as the adherents of the true God.

With dauntless intrepidity and composure, Elijah reproached the people with their fickleness and hesitation. "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, follow him." He then proposed that each party should offer a sacrifice to his respective deity, and the issue of the contest should depend on the victim being consumed by fire from heaven. This proposal being acceded to, the prophets of Baal first prepared their altar, sacrificed their bullock, and laid it on the wood; and then with noisy, senseless, cruel rites, called upon their idol from morning to noon; Elijah meanwhile exposing their absurdity with the most cutting railery, "Cry aloud," said he, "for perhaps your god is asleep and must be awakened; or he is on a journey, and cannot hear your invocations." Ah senseless people! for this dumb idol you have forsaken the God of Israel who never slumbers nor sleeps, and who is always a God at hand and not afar off.

As the votaries of Baal seemed abandoned to shame and despair, Elijah called the people to draw near; then taking twelve stones, according to the twelve tribes of Israel, he repaired the altar of Jehovah, and, having placed thereon the wood and the bullock, he thrice poured over a great quantity of water, so that the water, having thoroughly wetted the altar and all upon it, also filled a trench, dug round for its reception. Having thus effectually precluded all suspicion of collusion, the prophet solemnly invoked the Lord his God, earnestly beseeching him to manifest his power and glory, and to bring back the people from their senseless idolatry. Immediately the fire from heaven descended, and consumed the sacrifice, the stones, the wood, the dust, and the water. At this sight, the former votaries of Baal were so confounded, that they fell prostrate on their faces, and acknowledged that the Lord is God alone. Elijah immediately commanded that all the priests of Baal should be put to death, and not one suffered to escape; and so completely were the people awed by the signal interposition they had just witnessed, that they promptly executed the order. Having thus witnessed the manifestation of Divine power and the infliction of Divine justice, they were next permitted to experience the exercise of Divine mercy. The prophet encouraged them to partake freely of the scanty remnants of food they possessed, and of which they had no doubt been very sparing; "for," said he, "there is a sound of abundance of rain." But the blessing though expressly promised, was to be granted in answer to prayer. The prophet therefore retired, and with the utmost solemnity and ardour besought the Lord to appear for his people. He continued long in supplication, at intervals sending his servant to observe whether any indications yet presented themselves of the approaching blessing; again and again he returned without bringing any encouragement, yet Elijah persevered, nor ceased till, on his seventh return, the servant announced that a small cloud was rising out of the west. Thus would Jehovah put an especial honour and encouragement on persevering prayer. Elijah then sent to Ahab, urging his speedy return to Jezreel, lest he should be incommoded by the descending rain: the king accordingly returned

in his chariot, and the prophet girded himself, and ran before into the city.

When Jezebel was informed of the destruction of the false prophets, she immediately conceived and declared a deadly purpose of revenge against Elijah. On receiving this intimation, the prophet, instead of standing undaunted in his confidence in the Divine protection, fled with precipitation and terror. We wonder that he who had ventured into the presence of Ahab, and who had faced alone all the hundreds of Baal's priests and the hundred thousands of his worshippers, should now shrink from the noisy threats of a woman! but these things prove that Elijah was a man of like passions with ourselves, and that, like the rest of his race, he was in himself weak and unstable, but that, in the strength of Divine grace, he could do all things, and suffer all things.

At Beersheba, whither he first fled, the prophet left his servant, and retired alone into the wilderness which had been the scene of Israel's wanderings; there he reclined beneath a juniper-tree, and, with feelings of despondency and peevishness, besought the Lord to take away his commission and his life. It is well for us, that the Lord is long-suffering and gracious, full of compassion and tender mercy, and that He manifests it, not only in granting us the good we need, though we often neglect to ask it, but also in withholding from us the evil we sometimes eagerly solicit. The prophet who had long been fed by the ravens and by the Sareptan widow, was now ministered to by an angel. How pleasing is the thought, that all creatures are under the dominion of God! the meanest can be made subservient to the welfare of his children, and the highest are but ministering spirits expressly sent forth to minister to the heirs of salvation.

The angel having awakened the exhausted prophet, pointed him to a cake and a cruse, and bade him arise and eat. He did so, and again reposed. Again the angel aroused him from his slumbers, and bade him arise and eat, in preparation for a great journey. He did so, and in the strength of that meal travelled forty days, until he reached Horeb, or the mount of God. There he took up his abode in a cave, where the Lord himself accosted him, saying, What dost thou here, Elijah? thus tacitly rebuking him for having fled from the post of duty, where he ought to have been braving danger, and improving the recent displays of the Divine power and mercy, as pleas for enforcing on the people of Israel a hearty and entire return to the Lord their God. The prophet replied in a tone of despondency, not unmingled with self-justification, "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I only am left, and they seek to take away my life." Without immediately replying to this gloomy statement, Jehovah was pleased to exhibit to his servant awful manifestations of his greatness and power. He bade Elijah stand at the entrance of the cave, on the side of the mount: a violent wind then passed by, rending the mountains and breaking in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind, an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire, "a still small voice," which when the prophet heard, he felt the presence of the Lord, and, covering his face in his mantle, stood reverently waiting to receive the

intimations of His will. Jehovah repeated the former interrogation, and the prophet his former answer. Notwithstanding Elijah's fears and discouragements, the Lord commanded him to return to his work, which he was now to prosecute by anointing Hazael king of Syria, Jehu king of Israel, and Elisha as his own assistant and successor in the prophetic office. These individuals were to be instrumental in inflicting Divine vengeance on Ahab's wicked race, and in promoting the cause of reformation in Israel. Elijah moreover received the encouraging assurance, that, notwithstanding the general corruption, there remained in Israel seven thousand faithful souls, who adhered to the worship of Jehovah, and had never bent the knee to Baal. It is encouraging to know, that, in the worst of times, God has had His faithful followers, who, though they may have been hidden from the knowledge of the world, and even of their fellow-saints, have not been excluded from the knowledge and approbation of God. Thus encouraged, Elijah executed the immediate commission with which he had been intrusted, and resumed his former intrepidity in dealing with the wicked king.

Shortly after this, an act of flagrant injustice and oppression called forth against Ahab and his family still stronger expressions of the Divine wrath, than any before communicated. Of this awful message, Elijah was made the bearer. Ahab, having coveted the vineyard of Naboth, which he could not procure by fair means, his unprincipled wife, Jezebel, contrived the death of Naboth, and transferred the desired vineyard to the king. (See NABOTH, AHAB, JEZEBEL.) Ahab, little concerned about the guilty means that had been adopted to obtain it, went down to take possession, and solace himself with the enjoyment of his ill-gotten estate; but at the moment of his triumph, Elijah obtruded himself, sternly denounced the vengeance of Heaven against him for his aggravated crimes, and predicted the violent and ignominious death that awaited him and his whole family.

These threatenings had been in part fulfilled in the death of Ahab; and his son Ahaziah, who succeeded him, being dangerously ill, impiously sent his servants to inquire of Baalzebub, god of Ekron, the issue of his disease. Elijah was commanded to go and meet the messengers, and reprove their foolish and wicked embassy, and at the same time to announce the approaching death of their master. On receiving this unwelcome intimation, the king was greatly enraged, and sent a captain with fifty men to take the prophet: but Elijah, by immediate inspiration, not at the instigation of personal resentment, called down fire from heaven, by which the captain and his men were consumed, and another solemn attestation given to that unbelieving people, that the Lord is God alone. The hardened monarch sent another captain and his fifty, who shared the same fate: and a third; but he, less hardy than his impious master, pleaded for his life, and the life of his men. Elijah was then directed to go with them, and testify, in the presence of the king, the same awful sentence of his approaching dissolution, which took place accordingly. (See AHAZIAH.)

The public career of Elijah was now nearly terminated; and it pleased God, whom he had so signally honoured on earth, signally to honour him in the manner of his removal to heaven. By immediate revelation, Elijah was made to understand, that he should shortly be taken to heaven in a whirlwind. He, however, abated nothing of his accustomed

zeal and diligence; and though his mind, doubtless, was occupied in holy meditation on his approaching change, he was concerned to spend his last days on earth in pious usefulness. He went his regular circuit from Gilgal, to visit the schools of the prophets at Bethel and Jericho. Elijah, it should appear, supposed the approaching event to have been communicated to himself alone; for, unwilling to distress his faithful attendant Elisha by a sudden separation, he repeatedly endeavoured to persuade him to tarry behind while he went forward. But Elisha was already apprised of the approaching change, as were also the prophets whom they visited; and, in answer to all Elijah's entreaties, he expressed his solemn and unalterable determination not to be separated from him. They, therefore, advanced together towards Jordan; fifty of the prophets also following at a distance, in expectation of the event. As they reached the brink of Jordan, Elijah took his prophetic mantle, wrapped it together, and smote the waters, and they divided hither and thither, so that they two went through on dry ground. Having reached the opposite bank, as they still passed on, Elijah, aware that the moment of his departure was now at hand, engaged his faithful attendant to present a parting request. Elisha desired a double or complete portion of the Spirit by which his master had been actuated. "It is a great request," replied the departing prophet; "nevertheless, if thou seest me when I am taken from thee, let that be a pledge of its fulfilment, but not otherwise." As they still passed on engaged in holy converse, there appeared a chariot and horses of fire, which separated them. Elijah was thus borne in triumph to the world of glory; while Elisha, gazing on the wondrous scene, exclaimed, "My father, my father! the chariots (or defence) of Israel, and the horsemen (or conductors) thereof!" He beheld his master no more; but the descent of his mantle was a farther confirmation that his request was granted, and that he was heir to the spirit of Elijah. Having gathered up the mantle, he returned towards Jordan, and there, in full view of the prophets, stood and called upon the Lord God of Elijah, and the waters separated as before. Thus was Elisha fully confirmed before them as the successor of their departed father and prophet.

It is astonishing after such unequivocal pre-intimations of Elijah's rapture as they had received, and such ocular demonstration of the fact, that the sons of the prophets should engage in so fruitless an enterprise as that of searching on the mountains for the departed saint. They, however, did so; and, as on many other occasions, the scepticism of eye-witnesses affords a strong confirmation to the faith of those who have not seen, and yet have believed.

Some years after the prophet Elijah had ascended to glory, Jehoram, the wicked king of Judah, received a letter of his, prophetically describing the career of his wickedness, and the miserable death by which it should be closed. It is generally supposed that this letter had been written by Elijah, and left in charge with the sons of the prophets, to be delivered to the king when some of the events predicted had actually taken place; and that it was designed as a warning, to deter him from pursuing his wicked course. It, however, failed of this effect, and all its awful predictions were realised. 2 Chron. xxi. 12—15.

The history of Elijah occupies the seventeenth, eighteenth, and nineteenth chapters of the first book of Kings and the first and second

chapters of the second book. It remains to notice the allusions to his history and character, which are found in other parts of the Sacred Volume. The canon of the Old Testament closes with a prediction, that the advent of the expected Messiah should be preceded by that of Elijah, Mal. iv. 5, 6; which our Lord expressly and repeatedly applies to John the Baptist, who came "in the spirit and power of Elias;"* a man of retired and austere life, a stern and faithful reprove of sin even in the greatest offenders, of eminent zeal for the honour of the law of God, and the purity and spirituality required in acceptable obedience. (See JOHN THE BAPTIST.) Our Lord thus explains Malachi's prophecy, see Matt. xi. 14; xvii. 13. Mark ix. 11.

To the interesting narrative of Elijah and the widow of Zarephath, (or Sarepta,) our Lord refers as an instance, among others, illustrating the fact, that He, who is a debtor to no man, dispenses his benefits when and how he will; but this without at all controverting the freest offers of pardon and mercy to all who seek in the appointed way. Luke iv. 25, 26.

In the days of his flesh, our Lord once, in a peculiar manner, manifested forth his glory to his attendant disciples: it was on mount Tabor, the scene of his transfiguration; his face shone, his raiment became white as snow, and there appeared Moses and Elias talking with him of his decease, which he should accomplish at Jerusalem, Matt. xvii. It has been justly observed, there are some striking points of resemblance in the lives of Moses, Elijah, and Christ: each fasted forty days in the wilderness, probably the same wilderness; Moses was the law giver, Elijah the law restorer, and Christ the law fulfiller, and *all* met gloriously on mount Tabor. It has also been observed, that, under each dispensation, one instance has been given of an individual received into heaven, body and spirit: Enoch in the patriarchal dispensation, Elijah in the Mosaic, and the Divine Founder of Christianity Himself; a signal confirmation of our faith in the final resurrection.

At a later period of our Lord's history, when indeed he was proceeding on his last journey to Jerusalem, passing through a village of the Samaritans, he was denied the common rites of hospitality. The apostles James and John so far resented this indignity to their Lord, that they pleaded the example of Elijah, and begged permission to call down fire from heaven to consume them. But Jesus rebuked his disciples, saying, "Ye know not what manner of spirit ye are of: the Son of man came not to destroy men's lives, but to save them." Luke ix. 54. Hence we learn, that though the moral virtues of inspired men are recorded for our example, those instances in which they were instruments of imprecating or inflicting the judgments of God, are no precedents for our imitation.

Finally. The apostle James mentions Elijah, as an instance of distinguished honour being put upon fervent and persevering prayer; at the same time reminding us, that he whose prayers were thus powerful, was a man of like passions, infirmities, and imperfections with ourselves. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months; and he prayed again, and the heavens gave rain, and the earth brought forth her fruit." Jas. v. 17, 18

* * For so Elijah is rendered in the New Testament.

ELIKA—EL'-I-KA.

PELICAN OF GOD. One of David's thirty brave officers. 2 Sam. xxiii. 25.
ELIMELECH—E-LIM'-E-LECH.

MY GOD IS KING. A citizen of Bethlehem, who, in the time of the judges, was driven by famine into the land of Moab, where he died; also his two sons, Mahlon and Chilion. His widow, Naomi, afterwards returned to Bethlehem, accompanied by her daughter-in-law Ruth. Ruth i.

ELIOENAI—E-LI-Ō'-NA-I.

TOWARDS HIM ARE MY EYES. Several of this name are slightly mentioned in Scripture:—

1. ELIOENAI, son of Neariah. 1 Chron. iii. 23.
2. ELIOENAI, son of Asiel, of the tribe of Simcon, 1 Chron. iv. 36.
3. ELIOENAI, son of Becher, of the tribe of Benjamin, 1 Chron. vii. 8.
4. ELIOENAI, son of Asaph, a porter of the temple, 1 Chron. xxvi. 3.
5. ELIOENAI, son of Zerariah, who, after the return from captivity, separated from his foreign wife, Ezra viii. 4; x. 22.

ELIPHAL—EL'-I-PHAL

MIRACLE, or, JUDGMENT OF GOD. An officer in David's army. 1 Chron. xi. 35.

ELIPHALEH—E-LIPH'-A-LEH.

MY GOD IS ADMIRABLE, or, JUDGMENT OF GOD. A Levite, who assisted at the removal of the ark. 1 Chron. xv. 18. 21.

ELIPHALET—E-LIPH'-A-LET.

GOD OF DELIVERANCE, or, WHO PUTS TO FLIGHT. A son of David, (probably two had the same name.) 2 Sam. v. 16. 1 Chron. xiv. 5. 7.

Another ELIPHALET, son of Eshek, is mentioned. 1 Chron. viii. 39.

ELIPHAZ—EL'-I-PHAZ.

THE ENDEAVOUR OF GOD. The son of Esau and Adah. Genesis, xxxvi. 10.

Another ELIPHAZ, called the Temanite, was one of Job's three friends, who came together to visit him in his affliction; supposed by some to be a descendant of the former, who had a son named Teman; others, however, assign an earlier period to the history of Job, a point on which it is not easy to decide. Job ii. 11.

ELISABETH—E-LIS'-A-BETH.

THE OATH OF GOD, or, GOD OF THE OATH. Elisabeth was the wife of Zachary, cousin to the holy Virgin, and mother to John the Baptist, the forerunner of our Lord. She was of the daughters of Aaron, that is, of the family of priests; and of her and her husband, Zachary, (or Zacharias,) it is honourably recorded, that they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. The blessing of children was long withheld from them; but at length, the angel Gabriel was sent to reveal to Zacharias, that they should become the parents of the illustrious forerunner of the Messiah, who was to come in the spirit and power of Elias. For a considerable time after this extraordinary honour was conferred upon her, Elisabeth secluded herself from society, and appears not to have made known her expectations: but, in the sixth month, the angel Gabriel was sent to announce to the virgin Mary the still higher honour designed for her, of being the mother of the expected Saviour. As a pledge and confirmation of her faith, he revealed to her the situation of

her cousin Elisabeth, who had long given over all expectation of becoming a mother. Mary immediately visited her cousin at Hebron, and much delightful intercourse took place between these holy women, confirmatory to the faith of both.

In process of time, the expected child was born; and at the time of his circumcision, when the assembled friends and relations would fain have named him after his father, Elisabeth insisted that he should be called John, as was predicted by the angel. Zacharias, who, for his incredulity, had ever since been exercised with dumbness, now wrote, "His name is John;" and immediately his tongue was loosed, and he praised God. We have no further account of this holy pair; but we doubt not they lived and died in faith on Him whom their son came to announce as the "Lamb of God that taketh away the sin of the world." Luke i.

ELISHA—E-LI'-SHA.

SALVATION OF GOD, or, GOD THAT SAVES. The prophet Elisha, assistant and successor to Elijah, was the son of Shaphat, and of the city of Abel-meholah. Elijah, having received Divine instructions to anoint Elisha, Hazael, and Jehu, first called Elisha, for by his instrumentality the other two were to be called. Elisha, though a man of substance, was found looking diligently to his affairs, and busily engaged in husbandry. It is no disgrace to the highest to be conversant with those affairs from which their wealth arises, and by which their comforts are promoted; and it is no disparagement or hinderance to the proficiency or the usefulness of ministers in their sacred work, that they have been called to it from lawful secular employments. Elijah threw his mantle over Elisha, probably to signify his taking him under his protection, and also his admission to partake of Elijah's spirit. Little or nothing was said, but the action found its way to his heart. He heard and understood the heavenly call, and was not disobedient to its import. He immediately took leave of his family and secular affairs, and became the companion of the prophet; and, as an evidence of the cordiality of his compliance, he slew a yoke of oxen, boiled their flesh over a fire made of the instruments of labour, and made a farewell feast for the people that were with him.

It is pleasing to observe the cordial affection which long subsisted between these two eminent men. Elijah discovered no hesitation or jealousy at the appointment of a successor during his life-time, and Elisha was very far from wishing for the day when he should enjoy the undivided office and honour. Elisha's fidelity and attachment, in a subordinate capacity, were acknowledged and rewarded, by his being honoured with a previous intimation of his master's approaching exaltation, and being permitted to be an eye-witness of the amazing scene. Having set out on his last circuit to visit the sons of the prophets, and being aware of his approaching change, Elijah, whether from humility or tenderness, repeatedly strove to shake off his faithful attendant. But Elisha resolutely refused to leave him, because he desired to be edified with his pious converse to the last, and to be satisfied concerning his departure to heaven. There is nothing that tends more to establish the faith of young Christians, to confirm and elevate their hopes, and to enlarge their acquaintance with an invisible world, than converse with aged saints who are, as it were, just stepping into it.

At Bethel and at Jericho, the sons of the prophets, having received some intimation of Elijah's departure, either immediately from the Spirit of prophecy, or from some peculiar solemnity in his manner towards them, mentioned it to Elisha, "Knowest thou that the Lord will take thy master from thy head to-day?" He replied, "Yea, I know it; hold ye your peace." Elisha knew it well, and sorrow filled his heart; but he desired silently to wait the event in calm submission and solemn expectation. Before they were finally separated, the ascending master desired his faithful servant to propose some parting request, and Elisha, being truly wise, and coveting earnestly the best gifts, desired that he might receive a double portion of Elijah's spirit. Two or three things ought to be noticed here: Elijah did not say, "Ask of me after I am gone," but "ask before I go." We ought to improve the converse and the prayers of pious friends while they are with us on earth, for we have no reason to think that they can do any thing for us in heaven. Christ is our only intercessor there. Neither Elisha nor Elijah imagined that it was in the power of creatures to bestow the Spirit, for the Holy Spirit's influence to qualify and enable him to serve God and his generation in the manner that Elijah had done, was the object of Elisha's prayer: both of them well knew that this was the gift of God, and they mutually sought it in answer to personal and intercessory prayer. Elisha's desire for a double portion of Elijah's spirit, is not to be understood literally, as though he desired twice as much as Elijah himself possessed, but that he might be richly, fully, completely, endowed with the same spirit of wisdom and power, of love, and of a sound mind. Perhaps there is an allusion to the inheritance of the first-born, who, among the Israelites had a double portion, to that of any other children; and, considering his high privileges in having enjoyed constant intercourse with Elijah, Elisha might consider, that more exalted piety, and more close imitation, would justly be expected from him than from the other prophets who had more scantily shared his advantages, and he desired that Divine grace might enable him to answer these expectations.

The answer of Elijah—"Thou hast asked a hard thing; nevertheless, if thou shalt see me when I am taken from thee, it shall be so"—seems not the proposal of a mere arbitrary sign, but a trial of Elisha's faith, constancy, and value of spiritual blessings. What he sought is not too great for God to bestow, but too great for any one to receive who does not duly appreciate it. Indeed, it was not merely a token, but one very means of obtaining the blessing desired. A diligent attendance on the instruction of pious friends, a careful observance of their example, and a firm reliance on the Fountain of their fullness, is the very way to imbibing their spirit.

We may suppose Elisha earnestly praying that God would shew him this token for good: and his desire was granted in its fullest extent. He saw his ascending master, he received his falling mantle, and he imbibed his pious and energetic spirit. Nevertheless, Elisha could not forbear lamenting his own and the public loss. He could not doubt the happiness of his master, and he had great encouragement to hope for similar usefulness himself, yet he rent his clothes and exclaimed, "My father, my father! the chariots of Israel, and the horsemen thereof." Without the instructions, examples, and prayers of good

men, a nation would be left, as it were, without the means of direction, defence, and preservation.

After the departure of Elijah, Elisha returned homewards, doubtless with mingled feelings of devout admiration at the great things he had witnessed — of grief for the loss of his master, and of solicitude for the discharge of the important duties now devolving upon himself. As he approached the verge of Jordan, whose waters had recently parted to give a dry-shod passage to the ascending saint, Elisha took the mantle of Elijah, and, smiting the waters, exclaimed, "Where is the Lord God of Elijah?" It is an unspeakable consolation, when our dearest and best friends are removed from us, to know that their God still lives, and is still accessible by prayer; and happy if the loss of creature comforts proves the means of leading us to seek comfort in God.

The Lord God of Elijah was pleased to answer Elisha's appeal, and caused the waters again to separate, so that Elisha returned as he had before passed through the river, on dry ground, in view of the sons of the prophets, who admitted this as a convincing evidence that the spirit of Elijah rested upon him, and accordingly acknowledged him as his successor. They, however, somewhat inconsistently, proposed to send persons in search of Elijah, intimating, that perhaps the Spirit of the Lord had conveyed him away for the purpose of making some special communication to him, and had then "cast him upon some mountain, or into some valley." Elisha dissuaded them from the search, which he knew would be fruitless; but at last, overcome by their importunity, he consented: "After three days' useless toil, they returned, just convinced of the truth of what Elisha had told them before they set out. It is not very uncommon for young persons thus to embark in schemes, which their more judicious and experienced friends assure them will prove unsuccessful. It is well if their own trouble and inconvenience prove all the damage sustained in the experiment; and well, indeed, if practical wisdom result from disappointment.

While Elisha tarried at Jericho, the inhabitants of that city represented to him a grievance which counterbalanced many advantages with which they were favoured. The situation of their city was pleasant, but the waters were unwholesome, and the ground in consequence was barren. Water is among our common mercies, for which we are not half as thankful as we ought to be! a few days' experience of the want of wholesome water would perhaps give us a more just and habitual sense of its value, and a more habitual sense of gratitude to Him on whom we are dependent for our supplies.

The city of Jericho, it should be observed, had been rebuilt in disobedience of a command, in defiance of a curse, and had cost the lives of all the builders' children. It was not, however, unlawful to dwell there when it was built; indeed, one of the schools of the prophets was formed there, which we may presume was not done without inquiring the will of God. But it is probable this fault in the water was left as a remaining effect of the ancient curse, and as a badge of disgrace and displeasure. Elisha was permitted miraculously to remove this curse. He commanded them to bring him a new cruse, with salt in it, which he cast into the spring, and said, "Thus saith

the Lord, I have healed these waters : there shall not be from thence any more death or barren land." So the waters were effectually and permanently healed, according to the saying of Elisha.

It will not be supposed that the salt possessed intrinsic virtue to heal the spring, or that so small a quantity could have had any effect at all : but this measure was employed as the Divine command, and as a trial of faith and obedience. What we do at the command of God, and in expectation of his promised blessing, becomes a channel through which all that blessing descends to our souls. Elisha was careful to ascribe all the praise of the miracle to God himself. The prophet wished to be regarded only as the organ or instrument of a work, in which Jehovah was the sole agent.

It has often been observed, that human nature, with all its powers and embellishments, resembles the corrupt unwholesome waters of Jericho ; nor can it be purified until the heart, whence are the issues of life, is renewed by Divine grace ; and when God thus heals a soul, what was useless and offensive becomes grateful and serviceable.

From Jericho, Elisha proceeded to Bethel, where he was met by some rude children of the place, who, most likely instructed by their impious and idolatrous parents, came forth and mocked him, saying, (probably in allusion to the recent ascension of Elijah,) " Go up, thou bald head ; go up, thou bald head." To mock the messengers of the Lord, and to misuse his prophets, was one of the crying sins of Israel, which drew on that people the Divine vengeance, 2 Chron. xxxvi. 16 ; and on this occasion, Elisha, inspired with holy zeal for God, not with resentment for personal insult, " turned back and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them." On reading this awful narrative, well may we say with the psalmist, " My flesh trembleth for fear of Thee, and I am afraid of thy judgments." It affords an awful warning to parents, against saying or doing any thing which children ought not to imitate, especially instructing and encouraging them to do evil. It reminds children that their conduct is noticed by God, and must be accounted for to Him ; and it manifests His holy displeasure against the sin of mocking or ridiculing the aged, the afflicted, or the deformed ; and especially against deriding or reviling the servants of God on account of their religion. The Lord is the avenger of all such.

We next find Elisha attending a council of war, and announcing a miraculous deliverance which God would work for Israel. Moab, which had been tributary to Israel, had, in the time of king Ahaziah, revolted. Jehoram, the present king of Israel, engaged the assistance of the kings of Judah and Ammon, to reduce Moab to its former allegiance. The vast army collected was distressed for water for themselves and their cattle, and the heart of Jehoram failed within him, from an apprehension that they should all be delivered into the hand of Moab. But Jehoshaphat recommended that they should ask counsel of a prophet of the Lord, in this exigence, and Elisha in consequence was summoned. He faithfully rebuked the king of Israel for his wickedness and insincerity ; then, having called for a minstrel to play before him,* he declared that the Lord would appear for the deliverance of Israel. He directed that

* The influence of sacred music in calming the agitated mind, and disposing it to holy contemplation, seems to have been particularly acknowledged among the Jews.

the valley should be dug full of trenches, which, without any appearance of wind or rain, should be filled full of water for their supply; moreover, that the Moabites should be delivered into their hands. Accordingly, in the morning, at the time when the meat-offering was presented to God in the temple at Jerusalem, a time universally known in Israel, and on the observance of which, the Lord would thus put an especial honour, the trenches flowed with water, for the relief of the armies and their cattle, which were ready to perish; and not only so, but by an illusion on their senses, this water appeared as blood to the Moabites, who concluded that the confederate armies had fallen out among themselves, and had slain one another, and that all the spoil remained for them to gather. They therefore fearlessly ran into the camp of Israel, when the armies fell upon them with the greatest fury, and pursued them to their own country, where in many ways they injured and harassed them, and returned loaded with spoil.

Elisha was next applied to, for relief in a case of private distress. The widow of one of the sons of the prophets was left in circumstances of destitution and debt; and not having the means to pay his demand, the creditor proceeded to take her sons, and sell them as bondmen. The poor woman affectingly pleaded the acknowledged character of her departed husband for piety and integrity. The prophet admitted her plea, and considered her case; for in all the miracles recorded in scripture, we may observe, that a holy frugality is observed. Miraculous power is not exerted, except when natural means fail, and even then it is more frequently manifested in rendering scanty and feeble means sufficient, than in the total absence of them. Elisha inquired what she had in the house: she replied, "nothing, save a pot of oil," indicating at once her poverty and her principle, that she retained nothing for pride or self-gratification, but had parted with what she had towards satisfying the merciless creditor. The prophet then directed to go and borrow of her neighbours many empty vessels, and, having shut the door upon herself and her sons, to pour the oil till all these vessels were filled. She did so, and thus was provision furnished for her immediate exigency, and for the future comfort of herself and her children. Without a miracle, He who has all hearts in His hand, and all means under His blessing, can as effectually provide for those who, in the way of well-doing, put their trust in Him: and if He is thus bountiful in the blessings of His providence, let us not fear his willingness to bestow abundantly of the riches of His grace, on every needy seeking soul.

On Elisha's frequent journeys, he had been hospitably received by a pious Shunamite woman, who, with her husband's concurrence, prepared a little chamber expressly for his reception, and furnished it according to his moderate and simple habits. There he probably often retired both for rest and devotion; the pious family delighting to receive, in the prophet's prayers and instructions, a sacred reward for their hospitality. Elisha, however, meditated a farther reward, and inquired whether there was any way in which he could promote the interests of the family; for though a plain man, his miraculous endowments had procured him influence both in the court and camp. In the true spirit of wise and pious contentment, the good woman replied, "I dwell among my own people; my present situation yields every reasonable comfort, and I have no desire to climb." Happy they who are thus contented with the

allotments of Providence. The most lowly station can yield satisfaction to a humble and contented mind, but those who are dissatisfied, restless, and ambitious, would not find themselves a whit the nearer happiness, if raised to the highest. Though this good woman made no complaint, her happiness was not incapable of increase. The prophet's servant intimated that this pious pair, who were now advancing in years, had no heir for their plentiful estate, and would doubtless regard the gift of a child as a most welcome boon. Accordingly, Elisha predicted to her, that her wish, though unexpressed, should be fulfilled, and that God would certainly bestow on her the blessing of a son; which accordingly came to pass.

Some years had elapsed, and this darling child was grown to an age that he could accompany his father to the field, and entertain him with his innocent prattle. While the father was engaged with the reapers, the child became suddenly ill, and said to his father, My head, my head ! The father, little suspecting any danger, sent him home to his mother ; but in the course of a few hours, he died : " As for man, his days are as grass ; as a flower of the field, so he flourisheth : for the wind passeth over it, and it is gone." What a heavy calamity on the pious mother, who had received this child as a special gift from the Lord, and who might have been tempted to wish, rather than part with such a child, that she had never borne or given suck. But her piety and prudence under this trying visitation were eminent : she uttered no rash or complaining word, but hastened to inquire of the Lord by his prophet. It is probable she expected that the child would be raised to life, for, instead of calling her husband and friends to mourn with her, or making any preparations for the burial of the child, she carried it up, and laid it on the prophet's bed. She had doubtless heard of the raising of the widow's son by Elijah ; whose spirit she knew rested on Elisha ; and such was her confidence in the goodness of God, that she believed He could and would restore what he had both given and taken away. She was one of those holy women referred to by the apostle, " who, through faith, received their dead raised to life again."

Without communicating to her husband the cause of her errand, she desired of him an ass for her riding, and a servant to attend her to the man of God. He kindly complied with her request, and she hastened thither. The prophet saw her coming, and sent his servant to meet her, and inquire after her welfare, and that of her family. She replied in general, " It is well ;" for she would not open her mind until she came to the prophet himself. On her pious answer, Mr. Henry justly observes, " When God calls away our dearest relations by death, it becomes us quietly to say, • It is well ; for all is well that God does : all is well with those who are gone, if they are gone to heaven ; and all is well with us who stay behind, if, by the affliction, we are furthered in our way thither."

On reaching the prophet, the good woman threw herself at his feet in an agony of feeling, the more vehement for having been suppressed. Gehazi, the servant of Elisha, would have thrust her away ; but Elisha bade him let her alone, and relate the cause of her grief, which the Lord had not seen fit to communicate to him. She humbly reasoned the case in a manner which seemed to intimate her believing expectation that she should not in the issue be disappointed. Elisha tenderly sympa-

thized with her distress, and immediately sent forward his servant to lay his staff on the face of the child. It is not easy to explain this proceeding; some have supposed that it savoured, in some degree, either of self-importance or human conceit. However that may be, certain it is that no success attended it. The bereaved mother seems to have had little expectation from it, for she would not on any account return without the prophet himself. Accordingly he accompanied her, and, having prayed fervently for the child's restoration, he stretched himself on the corpse, which by degrees waxed warm. The return of life was decidedly evinced by his sneezing seven times; and the prophet restored him alive, to the great joy and gratitude of all concerned.

We next meet the prophet in the midst of the sons of the prophets at Gilgal. It was a time of dearth in the land, when every substitute for bread and meat became necessary; and he directed his servant to gather herbs, and prepare pottage for the refreshment of his guests. Surely, this sets us a lesson of temperance, and contentment with moderate and plain food, who have perhaps scarcely ever been reduced to such homely fare as sufficed for this eminent servant of God and his friends. By some mistake, a wild and poisonous plant had been gathered, and shred into the pottage. One of the company detected its deadly qualities, when the prophet having shred a handful of meal into the pot, the injurious properties were miraculously corrected, and the food became wholesome.

While the dearth continued, a man from Baal-shalisha brought the prophet a present of twenty loaves (or rather small cakes) of barley, and some sheaves of fresh corn in the husk. It is pleasing to see such a disposition to acknowledge God in his servants, and thus to honour Him with their substance, and with the first-fruits of their increase; and it cannot be doubted that, according to the faithful promise of God, thus a blessing was on the whole produce. A like generous disposition was discovered by the prophet—having freely received, he freely gave. He directed his servant to set this food before the men, that is, the sons of the prophets. The servant objected, that it was useless, and but mocking their appetite, to set twenty small loaves before two hundred hungry men; but Elisha replied, in the spirit of faith as well as of prophecy, "They shall all eat sufficiently, and leave thereof." Accordingly, the food was miraculously multiplied in the dispensing and using. Let this encourage us, if we have but little, still to endeavour to do some good with it; to be willing to distribute, ready to communicate, and rely on the never-failing providence of God, whose blessing can make a little go a great way.

The next remarkable facts in Elisha's history are, the miraculous cure of Naaman from his inveterate leprosy, and the awful punishment of Gehazi for his covetousness and falsehood, in the infliction of an incurable leprosy on him. For the particulars of these incidents, the reader is referred to the articles GEHAZI and NAAMAN.

After a while, the sons of the prophets who dwelt with Elisha, (probably at Gilgal, for that appears to have been his stated residence,) applied to him, saying, that the place where they dwelt was too small for them, and begging his permission to go to Jordan, and cut every man a beam, wherewith to enlarge their dwelling. This gives us a pleasing idea of the simplicity of the times, and of the disinterestedness, humility, and

industry of these pious young men. Elisha had steadfastly refused the costly gifts of the grateful Naaman, (see NAAMAN;) but the present circumstance proves it was not that he was otherwise abundantly provided. Had he been like-minded with Gehazi, it had been easy like him to have pleaded the wants of "the sons of the prophets;" but he conscientiously preferred, both for himself and them, a simple frugal mode of living, and habitual dependence on the providence of God. It is also pleasing to observe the respectful attachment of the young men to their venerable superior. They would not engage in their enterprise without his counsel and concurrence; and they greatly desired to be favoured with his company and conversation. Those who thus love to walk with wise men shall be wise; they both evidence and increase their wisdom. It is well for young persons to distrust their own judgment, and avail themselves of that of their seniors. As they were felling wood near the river, the axe-head of one accidentally fell into the water. The young man was greatly distressed, not only on account of the present inconvenience thus occasioned, but chiefly by an honest concern to restore the article uninjured to one of whom he had borrowed it. It argues a great want of honest principle to be less careful of what is borrowed than of our own property, or to be unconcerned about returning it in due time.* "Alas! master," said the young prophet, "for it was borrowed:" and Elisha, (who is here and elsewhere emphatically called the man of God—the acknowledged servant of God—he by whose instrumentality the power of God was often displayed,) cut a stick and cast it into the water, and immediately the iron rose to the surface, and was safely restored. Thus, in many instances, the prophet was made a blessing to his immediate connexions, even in their minutest temporal affairs.

We now again find him miraculously enabled to render patriotic service to his king and country. Benhadad, king of Syria, being at war against Israel, all his military stratagems were miraculously revealed to Elisha; who made the king of Israel aware of them, and thus they were repeatedly defeated. Benhadad accused his servants of treachery; but, on being assured by them that it was Elisha who communicated to the king of Israel his most secret designs, sent a strong detachment of soldiers to seize him in Dothan, on the frontiers of Samaria. Early in the morning, Elisha's servant, perceiving that the city was surrounded by the hosts of Syria, ran to his master in consternation, saying, "Alas! my master, what shall we do?" A worldling in danger may well be at his wit's ends; but surely a prophet's servant ought to have learned, that those who have God for their defence, need not fear though an host should encamp against them. But the prophet silenced his fears, and earnestly prayed that his eyes might be enlightened to perceive the host of God, infinitely more numerous and powerful than that of Syria, encamped for their defence. Accordingly, his eyes were opened, and he saw that the mountain was full of horses and chariots of fire round about Elisha.

There is no means so effectual for silencing our anxious unbelieving fears, concerning earthly dangers and calamities, as a clear view of

* Perhaps it is not too far descending from the dignity of a scripture narrative, to draw from it a censure of the too common disregard of common honesty in respect to borrowed books, of which most possessors of a considerable library have reason to complain.

the Divine power and faithfulness engaged for our protection. If God be for us, who shall be against us?

At the prayer of Elisha, the Syrians were then smitten with blindness, or rather dimness, of which they appear to have been unconscious: perhaps a general confusion bewildered all their faculties, and they suffered themselves to be led by the prophet into Samaria, the capital of Israel, and there surrendered to the king. The king proposed to smite them when they were in his power, but Elisha magnanimously said, "No: rather set food before them, and return them honourably to their master, and thus overcome evil with good." The noblest and most successful revenge is that which converts an enemy into a friend. Such success attended Elisha's retaliation, or, at least, opposition was disarmed by his kindness. The bands of Syria came no more to the land of Israel to seize Elisha, for they were convinced that the attempt was to no purpose; and beside, their bands were unwilling to make an assault upon so great and good a man.

But in process of time, the king of Syria forgot the generosity with which he had been treated by the king of Israel; and, as far as appears, without any provocation, he came against Samaria, and besieged it with a mighty army. All supplies being cut off, the city was reduced to the greatest extremity of famine, so that an ass's head, which has but little flesh on it, and that little unsavoury, unwholesome, and ceremonially unclean, was sold for about five pounds; and a small measure of fitches, lentils, or some such coarse corn, then called doves' dung, about equal in quantity to six eggs, for twelve or fifteen shillings.

Times of general distress shew the real and relative value of property of different kinds. In time of famine, how meanly are precious metals regarded, in comparison of wholesome food, and yet how greatly are they desired by men in general, as if their possessor *must* be happy. A wise man will not set his affections on any thing short of that which will be available to him under every state and circumstance of his own existence.

A still more horrible proof of the wretchedness to which the city was reduced, is found in the fact, that while multitudes perished for want, others actually sustained themselves on the flesh of their own offspring. When matters were at this dreadful extremity, and the king confessed his inability to help his wretched subjects, he perversely and wickedly ascribed the calamity to Elisha, who perhaps had predicted it, or who, at least, he thought might avert it by his prayers, and with a dreadful imprecation he vowed to take away his life, and for that purpose sent messengers to his dwelling, and afterwards followed himself. There he burst forth, in an agony of impatience and despair, saying, "This evil is of the Lord; wherefore should I wait for the Lord any longer?" (see JEHOAM;) but the prophet was calm in the midst of all this confusion, and predicted that the very next day provisions should be sold in Samaria at their usual price; signifying that the siege should be raised, the gates opened, and the markets as usual held there.

Thus, when the king came down, threatening the life of the man of God, he received from him the assurance that God would afford the means of sparing his life, and that of his people. One of the lords, present, openly declared his disbelief, and even derided the predic-

tion, pronouncing such an event an utter impossibility, unless indeed, God were to open windows in heaven, and rain down the promised abundance. As a just punishment for his infidelity, this nobleman was assured that he should see the plenty to his conviction, but not partake of it to his comfort. Thus those who hear and reject the offers of salvation, shall another day see Abraham, and Isaac, and Jacob, and all the faithful followers of God, in the kingdom of heaven, and be themselves shut out.

In the evening, the siege of Samaria was raised in a most extraordinary manner—not by might nor by power, but by the Spirit of the Lord of hosts. For the Syrians had been caused to hear a sound as of horses and chariots an exceedingly great army; on which they concluded that Israel had procured foreign assistance, and fled in the utmost precipitation, leaving behind them all their property in the tents, and even the horses and asses, which would have assisted them in their flight; so completely were they fascinated with the panic.

The flight of the Syrian army was so silent as not to be perceived even by the watchmen on the walls, but was discovered by five leprous men who sat without the gate of the city, on account of their ceremonial uncleanness, and, being ready to perish with hunger, resolved to throw themselves on the mercy of the enemy, and accordingly proceeded to the camp, which they found deserted. Having satisfied their hunger, they were proceeding to enrich themselves with the spoil, but corrected themselves, and hastened first to carry the welcome intelligence to the city. On hearing of it, the king at first suspected a stratagem, but was soon convinced that the tidings were as true as they were good. From the Syrian camp abundance of provisions was brought into the city, and sold at the very price mentioned by the man of God. Nor did the sentence against the unbelieving nobleman fail of its accomplishment. He was appointed by the king to have the charge of the gate; and such was the pressure of the starving multitude in their eagerness to obtain supplies, that he was trodden on and crushed to death in the gate.

Some time after this, the land of Israel was visited with a grievous famine, of seven years' duration, for the iniquities of its inhabitants. This famine was predicted by Elisha; and at his suggestion, his friend, the pious Shunamite, and her household, sought sustenance in the land of the Philistines. On the expiration of the years of famine, she returned to her own land, and, through the interference of Gehazi with the king, had her possessions restored to her: (see GEHAZI.)

We next find Elisha at Damascus, the capital of Syria: on what account he went thither, we are not informed. While there, his fame reached the ears of Benhadad the king, who was at that time sick. He sent Hazael, one of his chief officers, with a respectful message and a sumptuous present to the man of God, desiring to know of him the issue of his present sickness. Elisha replied to Hazael, that as to the disease itself, it was quite possible for the king to recover from that; nevertheless, the Lord had intimated that he should certainly die. The prophet then steadfastly fixed his eyes on Hazael, and wept, from a foreknowledge of the enormities and cruelties of which he would be guilty when elevated to the throne of Syria; an elevation which speedily awaited him: (see HAZAEL.) Elisha then sent one of the sons of

the prophets to Ramoth-Gilead, there to anoint Jehu as king over the people of Israel: by the hands of these two men, Hazael and Jehu, the vengeance on the house of Ahab was to be executed, (see **JEHU**.)

After this, Elisha appears to have spent several years in retirement, for we hear no more of him until he was visited on his death-bed by the king of Israel, Jehoash, or Joash, the grandson of Jehu. This young king discovered a very affectionate attachment for the dying prophet, and addressed him in the same words he had himself used to the ascending Elijah—"My father! my father! the chariots of Israel and the horsemen thereof." The prophet encouraged him with the assurance that, though he should be removed, God had mercy in store for Israel, and gave him a significant token of success against the Syrians, the great enemies and oppressors of Israel. Elisha died in a good old age, having prophesied in Israel about sixty years.

After Elisha's death, the Moabites, who had probably been much checked by the fame of his power against the enemies of Israel, rallied, and made several predatory incursions. This gave occasion to the following signal miracle. As a funeral procession passed towards the place of sepulture, they spied a band of Moabites, and, eager to make their escape from these invaders, they hastily deposited the corpse in the nearest convenient place, which happened to be the grave of the prophet Elisha. No sooner did the dead man touch the bones of the prophet, than he suddenly revived, and stood up on his feet. Thus Elisha was honoured after his departure, as Elijah had been at his departure:—thus a confirmation was given to his precepts, predictions, and warnings: thus it was intimated that Elisha still lived, though in a separate state, and perhaps a reference was also had to the final resurrection of believers through Christ. Elisha's history is found 1 Kings xix. 16—21. 2 Kings i.; ix.; xiii. 14—21.

Our Lord refers to the cure of Naaman the leper by the instrumentality of Elisha, (or Eliseus, as he is called in the New Testament,) as an instance of the Divine sovereignty in the bestowal of special favours. Luke iv. 27.

ELISHAH—E-LI'-SHAH.

The son of Javan. Gen. x. 4.

ELISHAMA—E-LISH'-A-MA.

GOD HEARING. Six of this name are mentioned in Scripture:—

1. **ELISHAMA**, a prince of Ephraim, who presented costly offerings to the tabernacle, in the name of his tribe. Numb. vii. 48.

2. **ELISHAMA**, son of Jekaniah. 1 Chron. ii. 41.

3 and 4. David had two sons of this name. 1 Chron. iii. 6. 8.

5. **ELISHAMA**, one of the priests sent by Jehoshaphat king of Judah, to persuade the Israelites to renounce idolatry. 2 Chron. xvii. 8.

6. **ELISHAMA**, father of Nathaniel, and grandfather of Ishmael. He killed Gedaliah the governor, left by Nebuchadnezzar after the destruction of Jerusalem. 2 Kings xxv. 25.

ELISHAPHAT—E-LISH'-A-PHAT.

GOD THAT JUDGES. The son of Zichri, who assisted Jehoiada the high-priest to enthrone the young king Joash. 2 Chron. xxiii. 1—11.

ELISHEBA—E-LISH'-E-BA.

SAME AS ELIZABETH. Daughter of Amminadab, wife of Aaron, and mother of Nadab, Abihu, Eleazar, and Ithamar. Exod. vi. 23.

ELISHUA—E-LI-SHU'-A.

GOD IS MY SALVATION. A son of David, born at Jerusalem. 2 Sam. v. 15.

ELIUD—E-LI'-UD.

GOD IS MY PRAISE. Son of Achim and father of Eleazar, in the genealogy of Jesus Christ. Matt. i. 14, 15.

ELIZAPHAN, or ELZAPHAN—E-LIZ'-A-PHAN.

GOD OF THE NORTH. Son of Uzziel, uncle to Aaron, and head of the family of Kohath. He was employed by Moses to carry forth the corpses of Nadab and Abihu out of the camp. Lev. x. 4.

Another of this name, of the tribe Zebulon, was one of the commissioners appointed to divide the land of Canaan. Numb. xxxiv. 25.

ELIZUR—E-LI'-ZUR.

GOD IS MY STRENGTH, ROCK, or, STONE. Son of Shedeur, of the tribe of Reuben. Numb. vii. 30.

ELKANAH—EL'-KA-NAH.

GOD THE ZEALOUS. A pious Levite of Ramathaim-Zophim in mount Ephraim. He was the husband of Hannah, and father of Samuel. (See HANNAH, SAMUEL.) 1 Sam. i.; ii.

ELMODAM—EL'-MO-DAM.

THE GOD OF MEASURE, or, THE GOD OF THE GARMENT. One of the ancestors of our Saviour. Luke iii. 28.

ELNAAN—EL'-NA-AN.

BEAUTY OF GOD, or, GOD THAT MOVES THEM. Father of some of David's valiant men. 1 Chron. xi. 46.

ELNATHAN—EL'-NA-THAN.

GOD HAS GIVEN. Son of Achbor, and father of Nehushta, the mother of Jehoiakim king of Judah. 2 Kings xxiv. 8. He was one of those sent to Egypt to bring back the prophet Urijah from Egypt, whom Jehoiakim put to death for prophesying against the wickedness of Jerusalem, Jer. xxvi. 22. On another occasion, we find him pleading with the same wicked king, and endeavouring to dissuade him from burning Jeremiah's prophecy. Jer. xxxvi. 12. 25.

ELON—E'-LON.

OAK, or, GROVE. Elon the Hittite was the father of Bashemath, one of Esau's wives. Gen. xxvi. 34.

Another ELON, of the tribe of Zebulon, was the chief of a family. Numb. xxvi. 26.

Another ELON, of the same tribe, was one of the judges or martial leaders of Israel. He followed Ibzan, judged Israel ten years, and was succeeded by Abdon. Judges xii. 11.

ELPAAL—EL'-PA-AL.

WORK OF GOD. The son of Hushim. 1 Chron. viii. 11.

ELUZAI—E-LU'-ZA-I.

GOD IS MY STRENGTH. A remarkably brave officer in David's army. 1 Chron. xii. 5.

ELYMAS—EL'-Y-MAS.

A MAGICIAN. See BARJESUS.

ELZABAD—EL'-ZA-BAD.

A PRESENT RECEIVED FROM GOD. One of the porters in the temple, 1 Chron. xxvi. 7.

Another ELZABAD was one of David's thirty gallant officers, or some suppose it may be the same individual. 1 Chron. xii. 12.

EMIM, or AMIM—E'-MIM.

FORMIDABLE. Ancient inhabitants of Canaan, defeated by Chedor-laomer. Gen. xiv. 5.

EMMANUEL, or IMMANUEL—EM-MAN'-U-EL.

GOD WITH US. Under this name our blessed Lord was prophetically spoken of by Isaiah vii. 14; viii. 8; and the prediction is applied to Him by St. Matthew, i. 23.

ENAN—E'-NAN.

CLOUDS, TRICKS, AUGURIES. Father of Ahira of Naphtali, and head of his tribe in the time of Moses. Num. i. 15.

ENEAS, or ÆNEAS—E-NE'-AS.

LAUDABLE. A man at Lydda, who had kept his bed with the palsy eight years. He was miraculously healed by the apostle Peter, in the name of Jesus Christ. This miracle was the means of convincing many in Lydda and Saron, who in consequence embraced the gospel. Acts ix. 32—35.

ENOC—E'-NOC.

DEDICATED, DISCIPLINED, WELL-REGULATED. The first of this name was the son of Cain, and the first city we read of in Scripture was built by Cain, and called after the name of his son. Gen. iv. 17.

But the most celebrated of the name, was Enoch the son of Jared, and father of Methuselah. Little is said about him in Scripture, but that little is full of importance. It consists in two particulars: his character on earth, and his removal to heaven. "He walked with God," "he pleased God:" faith was the principle of his piety. He was reconciled to God by faith in the anticipated Sacrifice—for two cannot walk together except they are agreed; and man having sinned against God, and offended Him, is also at variance with Him, and cannot be reconciled until he embraces the atonement. Enoch walked with God, that is, he maintained a life of holy communion with God in his instituted ordinances; prayer and praise were his delight. His conversation was habitually in heaven, and hence he derived strength for the discharge of his duties on earth. He walked with God, as the pious head of a family; for though his religion was contemplative, it was practical too. He displayed his sanctity, not by monkish austerities and solitude, but by walking within his house in a perfect way, by commanding his children and his household after him that they should keep the ways of the Lord. Enoch walked with God, by endeavouring to teach His laws and judgments to those around him. He warned sinners of their wicked ways; and prophesied to them of the future solemnities of judgment, saying, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against Him." Thus, like Abraham, he saw Christ's day afar off—not only the day of his first advent in humility and weakness, but also of his second coming, in power and great glory.

Enoch's piety was persevering: religion with him was not a transient feeling, but an habitual and abiding principle. He walked with God three hundred years after the birth of Methuselah, and perhaps long before that event. Thus, his was an eminently holy and happy life; and though much shorter than those of the other patriarchs, equal, if not

superior, to any of them in life's real purpose and enjoyment. The other particular recorded of Enoch is his removal to heaven: "He walked with God; and he was not, for God took him:" that is, as the apostle to the Hebrews explains it, "he was translated, that he should not see death:" on him was conferred the singular favour of exemption from the common lot of man, that when his spirit returns to God who gave it, his flesh should return to the earth whence it was taken. We have no particulars of the manner of his translation, and it does not become us to inquire after any; enough for us to know, that he who walks *with* God shall walk *to* God, and find his home with God for ever. The translation of Enoch, like the rapture of Elijah and the resurrection and ascension of Jesus Christ, appears designed to afford a sensible proof of a blessed immortality, and an intimation that even the bodies of the saints are not consigned to final destruction. "It is possible, too, that the translation of this holy man might be conferred, in order to shew what would have been common to all, had man continued in his obedience—a translation from the earthly to the heavenly paradise."

The pious Doddridge, whose happiness it was to possess much of the spirit of Enoch, has thus beautifully paraphrased the idea of walking with God —

"Eternal God, our wond'ring souls
Admire thy matchless grace,
That Thou wilt walk, that Thou wilt dwell,
With Adam's worthless race.

"Oh! lead me to that happy path,
Where I my God may meet;
Though hosts of foes begird it round,
Though briars wound my feet.

"Cheer'd with Thy converse, I can trace
The desert with delight:
Through all the gloom, one smile of Thine
Can dissipate the night.

"Nor shall I through eternal days,
A restless pilgrim roam;
Thy hand that now directs my course,
Shall soon convey me home.

"I ask not Enoch's rapturous flight
To realms of endless day;
Nor seek Elijah's fiery steeds,
To bear this flesh away.

"Joyful my spirit will consent
To drop its mortal load,
And hail the sharpest pangs of death,
That break its way to God."

The references of Scripture to Enoch are, Gen. v. 21—24. Heb. xi. 5, 6. and Jude, 14, 15.

A third ENOCH was the son of Midian, and grandson of Abraham and Keturah, Gen. xxv. 4: and a fourth was the eldest son of Reuben, and founder of a family in Israel, Gen. xlv. 9.

ENOS—E-NOS.

MORTAL MAN, SICK, DESPAIRED OF, FORGOTTEN. Enos was the son of Seth, and father of Canaan; consequently he stands third in the catalogue of antediluvian patriarchs. Gen. v. 6—11. 1 Chron. i. 1. Luke iii. 38.

EPAPHRAS—EP'-A-PHRAS.

COVERED WITH FOAM. Epaphras is generally supposed to have been the first pastor of the church at Colosse. He was very highly esteemed by the apostle Paul, who calls him a "dear fellow-servant and faithful minister of Jesus Christ;" and assures the church at Colosse that he had a great zeal for them, that is, an affectionate desire for their spiritual prosperity and growth in grace. Having visited the apostle during his imprisonment at Rome, he was himself imprisoned for the cause of Christ. Epaphras is joined with the apostle in affectionate salutations to the church at Colosse, and also to Philemon, who was a member of that church. Coloss. i. 7, 8; iv. 12, 13. Philemon, 23.

EPAPHRODITUS—E-PAPH-RO-DI'-TUS.

AGREEABLE, HANDSOME. Epaphroditus was a member, probably a pastor, of the church at Philippi; and, during the imprisonment of the apostle Paul at Rome, he was deputed by that church to visit him, and convey their contributions for his support and comfort.

This present was peculiarly acceptable to the apostle, not only on account of his necessities, but chiefly as an instance of Christian liberality in his beloved friends. When he wrote to thank them for their kind care and sympathy, he informed them, or rather confirmed a report they had already received, of the dangerous illness of Epaphroditus, brought on, it appeared, by his exertions in ministering to the wants of the imprisoned apostle, and in preaching the gospel in the city. It pleased God, however, to spare his valuable life, and restore him to health, so that he was himself the bearer of the apostle's affectionate letter. Afflictions are often the means of calling into exercise the kindly feelings of pious sympathy. It was strikingly so in this instance. The church at Philippi was overwhelmed with distress and anxiety, when they heard of the illness of their beloved friend and pastor. Epaphroditus himself was in heaviness, not so much on account of his own sufferings and danger, as for the distress inflicted on his friends; and the apostle, by affectionate sympathy, makes both the affliction and the mercy his own. Had Epaphroditus died, "I should have had sorrow upon sorrow;" but "God had mercy on him; and not on him only, but on me also." Phil. ii. 25—30; iv. 18.

EPENETUS—E-PEN'-E-TUS.

LAUDABLE, WORTHY OF PRAISE. A disciple of St. Paul, probably the first of his converts in Asia. He appears to have resided at Rome, as in his epistle to that church the apostle writes, "Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ." Rom. xvi. 5.

EPHAH—E'-PHAH.

WEARY, TIRED; TO FLY AS A BIRD. There are three of this name:—

1. EPHAH, the eldest son of Midian, who dwelt in Arabia Petrea, Gen. xxv. 4. Is. lx. 6.

2. EPHAH, Caleb's concubine, 1 Chron. ii. 46.

3. EPHAH, son of Jahdai, 1 Chron. ii. 47.

EPHAI—E'-PHAI.

WHO IS WEARY. Mentioned, Jeremiah xl. 8.

EPHLAI—EPH'-LAL.

TO JUDGE, TO PRAY. Son of Zabad. 1 Chron. ii. 37.

EPHRAIM—E'-PIIRA-IM.

THAT BRINGS FORTH FRUIT; or, THAT GROWS. The second son of the patriarch Joseph, by Asenath, daughter of the priest of On. When Joseph visited his dying father Jacob, he presented to him his two sons, Manasseh and Ephraim, desiring his dying benediction on them. Jacob crossed his hands contrary to Joseph's intention, placing his right hand on the head of Ephraim, and his left on the head of Manasseh, declaring that God had thus transposed the precedence, and that though Manasseh should be greatly multiplied, Ephraim should be still more so, which was accordingly fulfilled. Ephraim and Manasseh were formed into distinct tribes; and, during their sojourn in Egypt, Ephraim had multiplied to the number of forty thousand five hundred men capable of bearing arms. In the land of promise, this tribe also was both numerous and famous.

In dividing the land, Joshua, who was himself of this tribe, allotted to it a tract of country nearly central; having the Mediterranean on the west, the river Jordan on the east, the half-tribe of Manasseh to the north, and the tribes of Dan and Benjamin to the southward. The city of Shiloh, in which the ark of the covenant and the tabernacle were for a long time stationed, belonged to Ephraim; and, after the revolt of the ten tribes, the seat of government in the kingdom of Israel was always in the tribe of Ephraim. This tribe was carried into captivity beyond the Euphrates, together with the other tribes of Israel, by Salmaneser, king of Assyria.

The sons of Ephraim having made an inroad on Palestine, the inhabitants of Gath killed them; Ephraim their father mourned many days for them, and his brethren came to comfort him. Afterwards he had a son named Beriah, and a daughter named Sherah. He had other sons also, Rephah, Reshiph, Telah, and Tahan. Gen. xli. 52; xlviii. Numb. i. 33. 1 Chron. vii. 20—27.

EPHRATAH, or EPHRATH—EPH'-RA-TAH.

ABUNDANCE, BEARING FRUIT. Ephratah was Caleb's second wife, and mother of Hur. From her it is believed that the city of Ephratah, otherwise Bethlehem, was named. 1 Chron. ii. 19.

EPHRON—E'-PHRON.

DUST. Ephron was a Hittite, of whom Abraham bought the cave of Machpelah, as a burial-place for Sarah. Gen. xxiii. 3—16.

ER.

WATCH, WEARY. Judah's eldest son, who married Tamar, but, being wicked, the Lord cut him off. Gen. xxxviii. 7.

ERAN—E'-RAN.

THEIR WATCH, or, THEIR ENEMY. Son of Suthelah of Ephraim, and head of the Eranites. Numb. xxvi. 36.

ERASTUS—E-RAS'-TUS.

LOVELY, or, AMIABLE. A Corinthian, and chamberlain of that city. He was converted to Christianity under the ministry of the apostle Paul. It appears that he resigned his office, as he, shortly after his conversion, followed the apostle to Ephesus, and ministered to him there. Thence St. Paul sent him with Timothy into Macedonia, probably to gather the contributions alluded to 2 Cor. viii.

When the apostle wrote his epistle to the Romans, both Erastus and

Timothy were with him there, and joined in the salutations. It is probable that Erastus continued in the apostle's company until his last voyage to Rome, and that on the way he was left at Corinth. These particulars of his history are gathered from Acts xviii. 22. Rom xvi. 23. 2 Tim. iv. 20.

ERI—E'-RI.

HE THAT WATCHES, *or*, IS SPOILED. Son of Gad and head of a family. Gen. xlv. 16. Numb. xvi. 16.

ESAU—E'-SAU.

HE THAT DOES, *or*, ACTS, *or*, FURNISHES. (Also called EDM, RED.) The first-born of the twin sons of Isaac and Rebekah. Before the birth of these children, it was predicted to Rebekah, that each should be the head of a great and powerful nation, but that the younger should obtain the superiority. This prediction especially had respect to the descent of the great promises made to the family of Abraham, namely, the grant of the land of Canaan, and the parentage of the Messiah. These were generally understood to accompany the circumstance of primogeniture. It, however, seemed good to the Sovereign Disposer of events, in several instances to transfer the succession. Neither Jacob, nor Judah, nor David, through each of whom the blessing descended, was the first-born of their respective families. It appears that Rebekah understood the transfer from Esau to Jacob in this light, but that Isaac overlooked or misunderstood the intimation of the oracle, and, in consequence, regarded Esau as the heir to the great blessing. Very probably, this was a subject of frequent conversation between the parents, and thus the children might be early accustomed to regard it as a matter of competition between them. On Esau's side were the circumstances of his birth, and his father's partiality; while Jacob had the heavenly oracle, and his mother's interest, on his behalf. Knowing the force of early impressions on children, it is easy to conceive the two lads taking and maintaining their respective grounds as hostile combatants, even before they were capable of understanding the nature of the privilege about which they were contending. As they advanced in knowledge and understanding, each affixed his own ideas to the subject; and while both contended for the birthright, each contended for that in it which was most congenial to his own dispositions and desires. A very different disposition and turn of mind early discovered itself in the brothers. Esau was a remarkably expert and skilful huntsman. He delighted in the bold sports of the field, and thus indicated a disposition to acquire by conquest. Jacob was of a more quiet, contemplative turn. He preferred the gentle acts of husbandry. He sought his wealth from his skill and diligence in rearing and tending cattle, and his pleasures in domestic intercourse and sacred meditation.*

We may conclude, then, that in contempting the birthright, Esau had in view the wealth, honour, dignity, and power which it involved; especially a double portion of the family estate:—and that Jacob thought more of the honour and duty of being priest in the family in case of the

* There is nothing that leads us to conclude that Jacob was a possessor of genuine piety, until he left his father's house; but much that argues to the contrary. Still, it appears that his natural disposition was such as would lead him to take an interest in the records of Divine dealings and Divine intentions towards their family. Such pursuits, it would appear, were totally tasteless to Esau.

father's absence, with other spiritual advantages, especially the honour of being in the line whence H^e should spring, in whom all the families of the earth should be blessed. As the lads advanced towards maturity, a circumstance occurred which was productive of very serious results. Jacob was one day quietly preparing himself a meal of bread and pottage of lentiles, when Esau came in from hunting, weary, faint, and hungry. Always eager in his pursuits, and intent on present gratification, he vehemently desired his brother's pottage, and implored it as if it had been a gift of immense value! "Feed me, I pray thee, with that same red pottage, for I am faint." We may form an idea of the intense desire of a person overcome with hunger, for the first food he beholds: and we might be led to conclude that such was the case with Esau; and that Jacob, in brotherly kindness, ought willingly and unconditionally to have granted his request, and supplied his necessity. It is not necessary to justify the conduct of Jacob; but we learn, from unquestionable authority, that that of Esau was grossly sensual and profane: and, doubtless, the vehemency of his manner indicated to Jacob a determination to obtain the object of his fancy at any expense. Jacob, too, had an object upon which his heart was set; and he took this opportunity of compassing his point: "Sell me this day thy birthright." Probably there had been some communication on this matter before, and the surprise of such a proposal was not so great to Esau as it seems to us: Jacob, probably, was encouraged to make the proposal by the levity with which Esau habitually treated the birthright and its advantages. We cannot, at any rate, consider Esau's hunger as the cause of his subsequent conduct, but merely as the occasion of bringing forth what was already in his heart. Mark his reply, it is indicative of the most profane and unbelieving contempt: "Behold, I am at the point to die; and what profit shall this birthright do to me?" And suppose he were at the point to die, would no other food keep him alive but *that same red pottage*? He was now at home, and might easily have obtained some other supply for his hunger; but nothing else would so exactly gratify his sensual appetite. So intent was he on gaining his present object, that he did not even try to make a better bargain; but seemed to regard substantial things as baubles, and moments as ages, while his mess of pottage was at stake. In fact, he regarded the birthright as chiefly consisting in something distant and spiritual, in which he had no faith, and for which he had no taste. The spirit of his language has been thus justly expressed: "I cannot live upon promises; give me something for present enjoyment. Let me eat and drink, for to-morrow I die." Having obtained his consent, Jacob bound Esau to his bargain, received the transfer of the birthright, and consigned to him the mess of pottage; and Esau did eat and drink, and rose up and went his way, little concerned about what had passed. Thus "Esau despised his birthright." Alas! how is his conduct every day imitated by those who despise future and heavenly things; and, preferring the momentary gratifications of time and sense, lay the reins upon their sensual lusts; and hazard the ruin of their precious souls!

It has been justly observed, Esau was unaccountably fond of the colour of this pottage, which perhaps had nothing to do with its flavour or untritive properties; had he turned away his eyes from its colour, any other food might have pleased him as well. How wise

then is the exhortation—"Look not thou upon the wine (or the pottage) when it is red"—when it gives that colour in the cup (or the dish) which is most inviting! and how suitable the prayer, "Lord, turn away mine eyes from beholding vapity." If we accustom ourselves to deny ourselves, we break the force of most temptations.

From the circumstance of the red pottage, Esau derived the name of Edom, or *red*, which also indicates his sanguine disposition, and which descended to his posterity, who seem to have inherited from him a cruel and malignant antipathy against Israel. When Esau was forty years of age, he married two Canaanitish women, Judith and Bashemath: this was a great grief of mind to his tender parents, whose advice in this important affair, he had either never sought, or had acted in opposition to it; otherwise he had never married into families who had no religion among them, and who probably were also vexatious in their conduct towards Isaac and Rebekah. Those young persons have little reason to expect the blessing of God, who neglect the advice of their good parents, and do that which grieves their hearts.

Many years had passed away, since the transfer of the birthright. Esau had probably thought very little about the matter. Isaac was most likely unacquainted with that transaction, and as yet unconvinced of the Divine intentions on the subject. As the infirmities of age were now gathering upon him, and he apprehended his end to be approaching, he intimated his intention of conferring on Esau the patriarchal and prophetic benediction. He therefore desired Esau to go forth and obtain venison, of which to prepare him a savoury meal; that, having refreshed nature, he might bless him with the more liveliness and tender affection. Esau went forth to obey his father's command, setting a higher value on the birthright and the blessing, now that they seemed to promise temporal good near at hand. But Rebekah having overheard the conversation, more speedily prepared a kid in exact resemblance of the savoury food of which Isaac was so fond, prevailed upon Jacob to personate Esau, and thus fraudulently to obtain the blessing: (see JACOB and REBEKAH.) The blindness of Isaac favoured the success of this stratagem; and, after some hesitation, the aged patriarch pronounced on his younger son the blessing which he designed for the elder.

Scarcely had Jacob gone forth from the presence of his father, when Esau returned from the chase, and brought in the food according to Isaac's directions. On discovering the imposition that had been practised by Jacob, Isaac was deeply affected; and Esau burst into an exceeding bitter cry at his brother's treachery, and his own disappointment; "and he said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtlety, and hath taken away thy blessing. And Esau said, Is he not rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing."

Esau's complaint was not wholly without reason: Jacob had acted ungenerously in one instance, and deceitfully in the other; yet he had not, in the former, as Esau insinuated, taken away the birthright against his will, but merely seized upon an advantageous bargain for a commodity which the seller undervalued; and, in fact, Jacob's mis-

conduct rather stood so in the sight of God, than in his dealings with his brother. Esau had despised and sold the birthright which involved the blessing, and now he had no reason to complain on being deprived of it.

It is evident, also, that what Esau sought earnestly and with tears, was not the spiritual part of the blessing, but wealth and power, the fatness of the earth, and dominion over his brethren; and could he, in this respect, have prevailed on his father to reverse the blessing, he would have been little concerned about the maintenance of the church in his family, or the descent of the Messiah from it. But, in respect to his worldly ambitious desires, Esau "found no place of repentance." Isaac was now convinced, that what he had done inadvertently was in accordance with the designs of God, and therefore he could not attempt to reverse it. He, however, predicted to Esau such worldly advantages as should not interfere with the precedence already conferred on his brother. "And Isaac his father said unto him, Behold, thy dwelling shall be the fatness of the earth, and the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother. And it shall come to pass, that when thou shalt have the dominion, that thou shalt break off his yoke from thee." The whole of this was exactly fulfilled in the posterity of the two brothers.*

In passing from this part of Esau's history, the young reader should be reminded of the great sin and danger of despising religious privileges, and forsaking the footsteps of their pious ancestors. Religion has many advantages connected with it, for this life as well as for that which is to come; but those who reject its authority must not expect to share its privileges; and those who slight its eternal advantages have no right to expect its temporal benefits. Those who prefer worldly to eternal advantages will see their folly when it is too late; many who did not strive to enter it at the strait gate on earth, will seek to enter in at the gate of heaven, and not be able. At the same time, it should be borne in mind, that Esau's repentance, and desire after the blessing, (spoken of by the apostle, Heb. xii. 17,) were not repentance of sin, and humble desire after spiritual blessings. No individual of the human race, who exercised these, was ever rejected by the Father of mercies. Esau's was merely the repentance and sorrow of a worldly man, who by his own folly has squandered away valuable possessions for the sake of mere baubles, and now, having received and expended the worthless price, wishes the bargain undone, and the property his own again.

Esau now conceived the most deadly hatred against Jacob, and purposed to destroy him; but deferred it till after the death of their father—fearful, perhaps, that such a measure would draw down his malediction. Rebekah, however, being aware of his designs, prevailed on Isaac to send Jacob to her brother Laban, in Mesopotamia, and take a wife there, to prevent his forming a connexion among the Canaanites, since those of Esau had been productive of so much uneasiness. Accordingly, Jacob was immediately sent off, without the knowledge of Esau, and remained in Haran more than twenty years. On being informed that Jacob was sent to seek a wife from among the kindred of his mother, Esau made an awkward attempt to atone for his former marriages with two women of Heth, by taking a third, who bore relationship to

the family of Isaac, viz. Mahalath,* the daughter of Ishmael. Whether this measure was more pleasing to his parents than the former, we cannot say: however, he settled on mount Seir, and became very powerful.

Meanwhile, Jacob also had built up a family, and gained great possessions in the strange land where he sojourned; and when he obtained of the Lord permission to return to the land of his fathers, one chief concern was to propitiate his offended brother Esau. With that view, he sent him a munificent present, and addressed him by such titles of honour as indicated to Esau, that temporal dominion was not the object he sought in coveting the birthright: "Say to my *lord* Esau, thy *servant* Jacob," &c.

Esau, being already apprised of Jacob's approach, came forth from mount Seir to meet him, at the head of four hundred men, in hostile array; but, at the earnest supplication of Jacob, God was pleased so to soften and change the heart of Esau, that, on meeting his brother, instead of attempting revenge, or even uttering reproach, he fell on his neck, and embraced him in the most affectionate manner, and a cordial and entire reconciliation took place between them. After this, Esau returned to Seir, and Jacob proceeded to Succoth, and in course of time rejoined his father Isaac at Maure. From this period, we may suppose that friendly intercourse was maintained between the brothers; but we have no particular account of their meeting again, until they blended their tears at the funeral of their venerable father Isaac, which took place twenty years afterwards. At this time they were greatly enriched, and there appears to have been no disposition to contend about the inheritance of their father's possessions. Jacob remained in Canaan, which Esau quitted altogether, and took possession of mount Seir, (called from him Edom,) where he established his posterity as dukes, or princes, of the land.

As this was according to the word of God, many years afterwards, when the descendants of Jacob passed from Egypt on their way to take possession of Canaan, they were especially charged not to molest the Edomites on mount Seir; for, said Jehovah, "I have given mount Seir to Esau for a possession." Nevertheless, the Edomites were among the bitterest enemies of Israel, often permitted to chastise them when they transgressed against God, and often subdued by an Almighty arm when Israel sought mercy and forgiveness. The personal history of Esau is found, Gen. xxv.; xxvi. 34, 35; xxvii.; xxviii. 6-9; xxxiii.; xxxv. 27-29; and xxxvi.

Allusions to it, in other parts of Scripture, are, (1.) To the Divine sovereignty, in the choice of Jacob and the rejection of Esau, from the possession of Canaan and progenitorship of the Messiah, Mal. i. 2, 3; Rom. ix. 13. (2.) To Isaac's blessing Jacob and Esau, which is said to be in faith, or according to the will of God, Heb. xi. 20. (3.) Warning against following Esau's profane example, in despising spiritual blessings, and having the heart set upon sensuality, Heb. xii. 16, 17. The unkindness of the Edomites to Israel is recorded, Numb. xx.

* There is a difficulty in the names of Esau's wives, from a comparison of Gen. xxvi. 34, 35; xxviii. 8, 9; xxxvi. 2, 3. It has been supposed that Judith was the same with Adah; Bashemath (mentioned xxvi. 34) with Abolibamah; and Mahalath with Bashe-math, mentioned xxxvi. 3: but it is not easily ascertained.

14—21. To the subsequent hostilities between Edom and Israel, there are frequent references, both historical and prophetic. The prophecy of Obadiah is almost wholly directed against Edom, for its cruelty to Israel.

ESAIAS. See ISAIAH.

ESDRAS. See EZRA.

ESHBAL. See ISHBOSHETH.

ESHBAN—ESH'-BAN.

THE FIRE OF THE SUN. Son of Dishon, and grandson of Esau. Gen. xxxvi. 26.

ESHCOL—ESH'-COL.

BUNCH OF GRAPES. One of Abraham's friends and allies, who accompanied him in pursuit of Chedorlaomer. Gen. xiv. 24.

ESHEK—E'-SHEK.

VIOLENCE, CALUMNY. Eshek was the son of Moza. 1 Chron. viii. 39.

ESHTEMOA—ESH-TEM'-O-A.

WHICH IS HEARD. Two of this name are mentioned; one the son of Ishbah, the other the son of Hodiah. 1 Chron. iv. 17. 19.

ESHTON—ESH'-TON.

WOMAN; GIFT OF FIRE. Son of Mehir, and father of Beth-rapha. 1 Chron. iv. 11, 12.

ESLI—ES'-LI.

NEAR, *or*, HE THAT SEPARATES. Son of Nagge, and one of the ancestors of Jesus Christ. Luke iii. 23.

ESROM—ES'-ROM.

THE DART OF JOY; DIVISION OF THE SONG. Son of Phares, and father of Aran. Ruth iv. 18. Matt. i. 3. Luke iii. 33.

ESTHER, *or* HADASSAH—ES'-THER.

SECRET, *or*, HIDDEN. The daughter of Abihail, of the tribe of Benjamin, born during the captivity of the Jews in Babylon. Esther was an orphan; over such the especial care of Heaven is often seen: when father and mother forsake, the Lord takes up the helpless offspring, and more than supplies the want of earthly parents. It pleased Providence to raise up for Esther a kind friend and protector in Mordecai, her uncle, or cousin, who maintained and educated her, instilling into her young mind such principles of virtue and piety, as qualified her to fill an eminent station in after-life with signal propriety and usefulness: and God is not unrighteous, to forget such labours of love. The orphan is sometimes raised up abundantly to requite the kindness received, by providing for the safety and comfort of the benefactor, or his family: it proved so in the present instance.

Esther was distinguished for personal beauty. Had this been her chief attraction and excellence, we should, in all probability, never have heard of her; but her wisdom, magnanimity, and piety ennobled and endeared her while living, and, on account of these, her name is handed down in honourable remembrance to the present day. "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

Ahasuerus, the same with Artaxerxes Longimanus, was at this time king of Persia: having been exceedingly displeased with his queen Vashti, he hastily divorced her, (see AHASUERUS and VASHTI.) When the king's anger was over, he thought of Vashti with regret; and, as her

restoration was impracticable, his courtiers proposed a plan for obtaining a successor, extravagant enough in itself, but quite conformed to the customs of the age and nation. Kings are seldom without those at hand, who are ready to minister to their passions, their follies, and even their vices. Such men surrounded Ahasuerus, and they made no scruple of proposing to collect all the beautiful young women in the realm, for the king to make his choice from among them.

We can easily conceive that many a young Persian female entered the palace, delighted with the distinction conferred upon her, anxiously adopting every artificial mode of heightening her personal attractions, vainly elating herself with the hope that she should prove the chosen favourite, and even willing, in case of failure, to pass her days in the splendid degradation of a royal seraglio. But we must also hope that (even in a heathen and an eastern nation, where females are kept in a state of miserable degradation, being regarded only as the playthings or the slaves of men) there were some of higher souls and nobler virtue, who spurned the disgrace of becoming polluted slaves even to a monarch's pleasures; who sincerely regretted even the personal attractions which had brought them within the compass of the edict, and wept in inconsolable anguish the dissolution of some long-cherished tie of tenderness. But resistance was hopeless; it was not an invitation, but a command: the damsels were *brought* or *taken*, as much, perhaps in many instances, without their own concurrence, as, among us, persons are *taken* to serve in the militia. However, in all this we must trace the hand of Providence overruling the passions and pursuits of men, to bring about His own designs of mercy to the church. Deliverance was to arise to the poor persecuted Jews; Mordecai and Esther were to be the instruments of bringing it about; and, in order to this, Vashti must be degraded, and Esther become queen, and Mordecai prime-minister.

When Esther was admitted to the palace, by the advice of her kinsman she suppressed all mention of her family and country; simply because, at that time, no good could arise from making them known. Had she mentioned these particulars, they would not have exempted her from becoming the king's concubine, but would probably have prevented her advancement to the rank of queen, as the Jews were generally despised. We must not, on any account, or at any time, be ashamed of our religion; but we may exercise godly wisdom (not worldly) as to the propriety, under particular circumstances, of professing it. Religion does not consist in profession and display; and those who have been most ostentatiously forward and noisy in profession, have commonly, in the time of temptation and persecution, been the first to fall away: while those who went on steadily and quietly cultivating the power of religion on the heart, and exemplifying its sacred influence on the life, when a suitable occasion arose, have generally not been found deficient in courage, fidelity, and zeal, nor backward to avow their religion in the face of danger and death: such was the case with Esther.

No sooner had this amiable young woman entered on her probation, than her preferment began. Her discretion and modesty recommended her to the notice of the king's chamberlain, to whom the charge of the women was committed. This person treated her with distinguished respect, and probably introduced her to the particular notice of his sovereign. Thus, while Esther was backward in seeking notice and dis-

inction, she found, that honour, like the shadow, flies the pursuer, and follows those who flee from it. On Esther's introduction to the king, whatever she asked would have been granted to her; but she asked nothing. She had a mind superior to the petty vanities of her sex; she needed no artificial ornaments to eke out her attractions; she had both the good sense and the good taste to appear in modest simplicity, and her unadorned and unaspiring beauty gained the prize, in pursuit of which many an anxious hour, many a tedious process, many a costly decoration, had been bestowed in vain. She became the queen of the greatest empire then in existence. Young women are never more mistaken, than when they think to recommend themselves to notice by studied finery. To those who possess real beauty, such ornaments are unnecessary, and most unbecoming to those who do not.

It was to the honour of Esther, that in her elevation she neither forgot nor despised the guardian of her youth. She still "did the commandment of Mordecai, like as when she was brought up with him." It is a singular proof of wisdom and piety, when unexpected prosperity and favour leave persons humble and teachable, attentive to every relative duty, grateful to former benefactors, and disposed to listen to pious and prudent counsellors.

The wisdom of Esther was also seen, in not pressing for the elevation of her family in the state. A premature attempt of that kind would have rendered them the objects of contempt and envy, without adding to their happiness; and would, very probably, have interfered with the important and extensive usefulness for which Providence designed to raise them at the proper juncture. Mordecai still sat in the king's gate, contented with a very humble office; yet there he had the opportunity of rendering a very important service. A conspiracy against the king's life came to his knowledge, which he communicated to Esther, by which means the plot was frustrated, and its perpetrators brought to condign punishment. This signal service, however, was scarcely remembered, until, by a remarkable coincidence of minute circumstances, it was recalled just at a critical juncture, when it proved subservient to the designs of Providence, in the deliverance of the whole nation of the Jews. Haman was at this time the king's prime-minister and favourite, and received from all the subjects unbounded homage. Mordecai alone, from conscientious principles, not from feelings of personal hostility, forbore to yield that homage, which, either in its degree or in its object, he considered as repugnant to the command of God: (see **HAMAN AND MORDECAI**.) Haman was violently incensed at his refusal, and, in bitter revenge, resolved on the destruction of the whole Jewish nation; and, by misrepresentations and false pretences, too easily prevailed on his royal master to issue a decree for that purpose.

On hearing of the dreadful calamity impending over them, the pious Jews fasted, wept, and prayed before God; they also communicated the case to Esther, urging her to use her influence with the king to reverse the bloody edict; and Mordecai, who had formerly charged her to suppress all mention of her people, now urged her boldly to come forward and plead in their behalf. True wisdom teaches us when to speak, as well as when to be silent.

Esther was now called to a most important service, yet surrounded with difficulties that seemed almost insurmountable. A tyrannical law

forbade the approach of any individual into the royal presence uncalled : the king had of late treated Esther with such coolness, if not indifference, as left no particular room to expect that her company might be sought, and no encouragement, to hope that an uninvited visit would be acceptable. Haman's influence had probably been secretly exerted to alienate the king's affections from Esther. If her nation was known to him, he must look upon her as an obstacle in the way of his malicious project, and must be anxious to weaken and counteract her influence with the king. However that might be, she could not enter with the petition of her people, but at the hazard of being put to death as a malefactor. She stated her trying case to Mordecai, who replied, that whatever hazards she might run, she must not shrink from the imperative call of duty. He boldly urged it upon her, to consider that the danger of her people was her danger ; she, as a Jewess, was involved in the decree : moreover, that the cause of God and his people would certainly prevail, and therefore she might safely venture herself in it ; that should she, through unbelief and cowardice, desert the cause, though it should not fail for want of her instrumentality, she would in all probability perish as a traitor to it. Let it never be forgotten, that he who by sinful expedients will save his life, his honour, and his interest, and cannot find in his heart to trust God with them in the way of duty, shall lose them in the way of sin. Finally, Mordecai urged, that in all probability Divine Providence had an eye to the present circumstances of his church, in raising Esther to her elevated station, and that therefore she was bound in gratitude and duty to answer that end, and fulfil that design ; and she was also encouraged to rely upon God, for strength to bear her through it, and give her success in it.

We do not know that Esther had hesitated in the way of duty ; but if she had, Mordecai's arguments carried conviction to her bosom, and she was enabled to gird up the loins of her mind, and run with patience the race set before her. She fixed her eyes on God, in whose hand are the hearts of kings, beseeching Him to incline the king's heart towards her ; and having also engaged the prayers of her people on her behalf, she addressed herself to her perilous enterprise, committing herself into the faithful and gracious hands of her heavenly Father, and waiting his will in the issue, whatever it might be. " I will go in unto the king ; and if I perish, I perish." While we admire Esther's magnanimity in thus advancing in the way of duty, even at the peril of her life, let us also be encouraged by her example to venture boldly to a throne of grace ; where our kind reception rests not upon a mere peradventure, but on the express invitations, commands, and promises of a God of unbounded love and faithfulness.

On the expiration of three days, spent in solemn fasting and prayer, Esther arrayed herself in her royal apparel, and ventured into the presence of the king. It pleased the God whom she had sought, to give her favour in the eyes of the king, who immediately held out the golden sceptre, in token of his affectionate regard to her, and of his readiness to grant any favour she might request. Thus relieved and encouraged, she, however, presumed not too far on present favour, but managed the delicate business in hand in such a manner, as proved her largely endowed with that wisdom of the prudent which is profitable to direct. She proceeded no further than to entreat the king, attended by Haman his

favourite, would honour her with his company at a banquet which she had prepared : thus at once manifesting the most marked respect for the king, and at the same time securing to Esther an opportunity of ingratiating herself still further in his affections, exciting his curiosity, and ascertaining the disposition of his mind, before she ventured to present her important petition. At the feast, the king again urged Esther to speak the full extent of her wishes, assuring her that they should be granted, even to the half of his kingdom : but she only solicited a repetition of the visit on the following day. Why she thus deferred, does not appear : perhaps, when about to petition, her heart failed her, and she deferred it a day longer, for further prayers and supplication. Perhaps she knew not why she thus delayed ; but the providence of God put in her heart to do so, that what was to happen before the next day, might advance her design, and make way for her success.

Haman's pride and desire of revenge were aggravated by the honours recently conferred on him. When he had enjoyed the honour of dining with the king and queen one day, and was invited again for the next, it seemed to him intolerable that the uncompromising Mordecai should still stand in his way, as the one dead fly to mar his pot of precious ointment. He, therefore, resolved on his immediate destruction, and, at the suggestion of his wife, caused a gallows to be erected, on which to execute the innocent object of his hatred, as soon as he could obtain the king's authority, which there was little reason to suppose would be withheld. Having thus arranged his plans, he was at the palace betimes in the morning, to obtain the warrant. Nor was he more early than welcome ; for, during the night, the monarch having been restless, ordered the chronicles of the kingdom to be read aloud to him ; and thus was recalled to his memory the preservation of his life by means of Mordecai the Jew. The king immediately inquired, whether he had been liberally rewarded for this service ? and on being informed that nothing had been done for him, he eagerly called for some of his courtiers, with whom he might confer on the subject. Haman had opportunely just arrived : he was welcomed into the royal presence, and ordered to devise some means of honouring the king's great favourite ; then, having mentioned what his little mind suggested, to his unspeakable mortification he was commanded to heap them on the very man whose destruction he was intent on procuring.

At the banquet, the king again urged Esther to bring forward her request ; when, to his utter astonishment, she asked not costly trifles for her own gratification, nor wealth and honour for her family, nor preferment for her favourites ; but the life of herself, and her unoffending people : " For," said she, " we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue ; although the enemy could not countervail the king's damage." Well might the king ask with surprise, " Who is he, and where is he, that durst presume in his heart to do this ?" Though, in fact, he had himself been drawn in to take part in the wickedness, by inadvertently signing the decree ; and without his concurrence, it never could have taken effect. How careful ought we to be, never to begin anything, of which we have not well considered the end ! With what amazement and chagrin must the king have seen his favourite pointed out as the guilty cause of Esther's apprehensions ?

"The adversary and enemy is the wicked Haman." Haman's disgrace and downfall were as speedy and complete as his previous exaltation had been distinguished. He was executed, the same day, on the very gallows he had so malignantly prepared for Mordecai; and Mordecai was immediately elevated to the very dignity from which he had been precipitated. But the destruction of Haman's person did not necessarily involve the defeat of his plot: we find Esther again suing, with greater tenderness and earnestness than before, and received with equal kindness and acceptance. We read of no tears when she pleaded for her own life; but she besought with many tears for the life of her people. How tender and affecting is her plea—"For how can I endure to see the destruction of my kindred?" It has often been urged before a higher throne than that of king Ahasuerus, by pious parents, on behalf of their beloved children and relatives; and there is good reason to believe it has been urged with success. Our God delights not in the death of a sinner; but He delights in the prayers of his people: "The effectual fervent prayer of a righteous man availeth much."

The unalterable laws of Persia forbade that the king's decree, however unjust or foolish, should be recalled; or much shedding of blood might have been spared. But a counter-decree was issued, empowering the Jews to resist the execution of the first decree; to fall upon their enemies, revenge themselves, and seize the spoil. There is something in this decree, and its execution, very repugnant to the feelings of humanity; but we may observe in it, (1.) That God is just in the vengeance he executes on the enemies of his church and people, and in the execution of those judgments he has a right to select what instruments he pleases; and, (2.) That by this decree against decree, the subjects of king Ahasuerus might easily understand, that they were left at liberty either to rise against the Jews, or to leave them alone, or to favour them, as they pleased: consequently, none perished by the hands of the Jews, but such as were the implacable enemies of God and his people; and they perished in, and in consequence of, an act of open hostility. This deliverance of the Jews was celebrated and commemorated by a religious festival, and by a record written by Mordecai, which is probably the book that bears the name of Esther, whence all the above particulars are derived.

Esther is, most probably, referred in the early part of Nehemiah's history, where he observes, that when he presented his petition to the king Artaxerxes Longimanus, to whom he was cupbearer, "the queen also was sitting beside him." She would, doubtless, again use her influence with the king on behalf of her people; and in these minute, and apparently incidental circumstances, Nehemiah saw and acknowledged the good hand of his God upon him. There is an apocryphal book of Esther, containing prayers, purporting to be those of Mordecai and Esther, which are worth perusal; but, as has been already frequently observed, very little reliance is to be placed on apocryphal statements.

ETHAN—E'-THAN.

STRONG SPADE, THE GIFT OF THE ISLE. Ethan, the Ezrahite, was the son of Kishi, or Kushaiah, of the tribe of Levi, and family of Merari. He was also called Jeduthun, and is the author of several psalms; among the rest, the eighty-ninth, which is universally admired for sublimity of sentiment and elegance of diction: some others, that bear his name, were probably composed by David, or others, and given over to him

as chief musician, for the use of public worship. He was one of the principal masters of the temple music; and was so renowned for wisdom in the age in which he lived, as to be reckoned second only to Solomon, the man divinely endued with wisdom above all his race. 1 Chron. vi. 44; xv. 17. Psal. lxxxix.; xxxix.; lxii.; lxxvii. 1 Kings iv. 31.

Another **ETHAN** was the son of Zerah, and grandson of Judah, 1 Chron. ii. 6.

ETHBAAL—ETH'-BA-AE.

TOWARDS THE IDOL. Ethbaal was king of the Zidonians, and father of Jezebel, the wife of Ahab. 1 Kings xvi. 31.

ETHNAI, or ATHENAI—ETH'-NA-I.

STRONG. A Levite, and musician under David. 1 Chron. vi. 41.

EUBULUS—EU-BU'-LUS.

PRUDENT, A GOOD COUNSELLOR. A friend of the apostle Paul: his companion, if not fellow-prisoner, during his second imprisonment, who joins in the Christian salutations in his second epistle to Timothy. 2 Tim. iv. 21.

EVE.

LIVING, or, ENLIVENING. The name given to the first woman, as the mother of the whole human race. When the benign Creator had brought into existence the earth, and all the various forms and orders of beings that inhabit it, and had placed in its most favoured spot man, as the delegated governor of all, He was pleased to say of this last and most noble produce of creating skill, "It is not good that he should be alone, I will make an help meet for him." This partner and companion for Adam was not, like the other creatures, formed immediately from the dust of the earth, but was taken from Adam himself. "For the Lord God caused a deep sleep to fall upon Adam, and, during its influence, He took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made he woman, (or female man,) and brought her unto man."

Our great poet Milton has beautifully expressed the joy and transport of Adam, on beholding and receiving this inestimable gift at the hands of his beneficent Creator. He very happily supposes him, during the sleep of which he had been the subject, to have had some glimpse of a lovely creature of his own aspect and complexion, and fitted to be his companion; and that then he was awakened to somewhat like a sense of deficiency, in that all other creatures were formed in pairs, while he alone was solitary; but, almost before the consciousness of desire could be felt, the want was supplied. The lovely image of his dream was presented to him in waking reality, by the great Father of the universe, who Himself solemnized their marriage union, and pronounced upon it His holy benediction. Adam at once understood that this was the lovely companion of his future existence, the partaker of his nature and his flesh; and that the love and union now commencing between them, were to be indissoluble. He said, "This is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

Of the bliss of our first parents in their state of innocence, we can form but very imperfect conceptions. We know that even in the present imperfect state, the pleasures arising from domestic affection and inter-

course, are the most refined and exquisite of earthly enjoyments : but to suppose such union and intercourse perfectly free from all the present interruptions and imperfections ; no obstacles or difficulties in the way of union, where choice and affection were fixed ; no differences of views, tastes, and dispositions ; no imperfections of temper, to ruffle the harmony, or disturb the enjoyment, of the domestic scene ; no scantiness of the means of support and gratification ; no sickness, to awaken sympathy ; no dread of separation :—but we cannot imagine it ; let us be thankful that, even in our very imperfect state, we are capable of receiving and imparting so much happiness ; and that our very sufferings, trials, and forebodings, are employed to call into exercise the best feelings and dispositions of our nature, and remotely to prove a source of real enjoyment.

How long our first parents continued in a state of innocence and bliss, Scripture does not inform us ; but there is considerable reason to conclude, that that state was not of long duration. Seduced by the wily artifices of Satan, the great enemy of God and man, Adam and Eve transgressed against God by eating of the fruit of a particular tree in the garden, from which they were expressly interdicted, as a test of obedience to their Divine Creator. In this transgression, Eve was first : led away by a vain and rash curiosity, she proceeded to scepticism as to the Divine veracity, and then presumed on disobedience to the Divine command : she hearkened to the father of lies, and, flattering herself that evil was good and good evil, “ she took and did eat.” Finding that no immediate ill effects ensued, the transgressor became a tempter. She next took of the fruit and gave to her husband, and he did eat. Thus was accomplished the fatal act, that “ brought death into our world, and all our woe.”

In dealing with the transgressors, the sovereign and righteous Judge had especial regard to the particular modes of transgression. Eve had been first in the offence ; and a peculiar punishment was inflicted on her in consequence, which should more or less mar the seasons of the most exquisite domestic felicity. In pain, sorrow, and apprehension she should bring forth her offspring ; and thus, in the consummation of her fondest wishes, be painfully and humbly reminded of her sin and disgrace. She had abused her influence over her husband, and henceforth she should be brought into subjection unto him. The influence of the gospel has moderated the curse, by equalizing the condition of the sexes, and softening down the ferocious passions of man, which, where they reign in their native violence, render authority oppressive, and subjection galling. The sorrows of child-bearing are also soothed and consecrated by the consideration, that, as they were occasioned by sin, they became also subservient in introducing to mankind salvation from sin ; even the “ Seed of the woman,” who should “ bruise the head of the serpent,” and raise mankind from the ruins of the fall.

After their expulsion from paradise, Adam and Eve became the parents of a numerous progeny. Only three, viz. Cain, Abel, and Seth, are particularly mentioned, with an intimation of daughters, who became their wives. The remarks of Eve, in giving names to these children, manifest a spirit of faith in the Divine promise, and resignation to the Divine dispensations. In the fulness of her joy, on the birth of her first-born, she exclaimed, “ *A possession !* I have gotten a man from the

Lord ;" which, however mistaken in her expectations with respect to that child, indicates that her eye was fixed on the fulfilment of the promise of mercy. Abel she called *vanity*, perhaps from a growing conviction of the vanity and frailty to which all sublunary enjoyments were reduced by sin ; and on receiving Seth, she devoutly acknowledged the good hand of God upon her, saying, " God hath appointed me another seed instead of Abel, whom Cain slew." After this, we are informed in general, that Adam and Eve had more sons and daughters ; but no further particulars are furnished, either of their lives or their death. Gen. i.—iv. ; v. 1—5. 1 Tim. ii. 13—15.

EVI—E' VI.

ALAS. A prince of Midian, killed in war with Israel. Numb. xxxi. 8.

EVIL MERODACH—E'-VII. MER'-O-DACH.

THE FOOL OF MERODACH, OR, DESPISING THE BITTERNESS OF THE FOOL. The son and successor of Nebuchadnezzar, king of Babylon. His proper name was Merodach ; but, as he proved a profligate and vicious prince, he was hence called *foolish* Merodach. Nicknames generally reflect far more disgrace on those who fix or repeat them, than on those who bear them : but such a name, deservedly inflicted, proves a real and lasting disgrace to the individual himself. This prince is supposed to have first governed the kingdom during his father's seven years' alienation of reason. On Nebuchadnezzar's recovery, and restoration to the throne, it is probable that Merodach made some opposition, and was, in consequence, cast into prison ; where he became acquainted with Jehoiakim, king of Judah, whom his father had brought away captive, and imprisoned at Babylon. Certain it is, that in the first year of the reign of Evil Merodach he delivered the king of Judah from prison, and placed him above all the other kings who were captives at Babylon. The reign of Merodach was short, not exceeding two years, or, as some suppose, only one. He was slain in a conspiracy headed by Neriglissar, his sister's husband, who succeeded him : but the only particular recorded in Scripture concerning this king, is his kindness to Jehoiakim. 2 Kings xxv. 27—30. Jer. lii. 31—34.

EUNICE—EU-NI'-CE.

A GOOD VICTORY. This pious woman is only once mentioned by name in Scripture, and on two other occasions alluded to ; but, in these scanty mentions, enough is said, by assertion and by inference, to hand down her memory to the latest posterity, as a real benefactress to mankind. She was by birth, a Jewess, but married to a Greek. Both herself and her mother, Lois, appear to have been among those Jews who waited for the consolation of Israel, and searched the Scriptures with enlightened and believing regards to the promised Messiah ; and Timothy, the son of Eunice, was by them early initiated in this delightful study. It is probable, though not certain, that they were among the converts of the apostles Paul and Barnabas, when they first visited Derbe and Lystra, (as recorded, Acts xiv. ;) for, on St. Paul's second visit there, he found them established and acknowledged believers ; and from that time he took Timothy as his companion and assistant in the sacred ministry. Timothy was young in years ; but such was the maturity of his piety, and the prudence and exemplariness of his general deportment, that the apostle exercised the most affectionate confidence in him, and placed him in situations of great trust and responsibility.

By some incidental expressions in the epistles to this young evangelist, we are led to trace back his early and eminent piety to the excellent instructions and holy examples which had been imprinted on his infant mind. The apostle thus congratulates and exhorts his beloved son in the faith: "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded, that in thee also: wherefore I put thee in remembrance."—"But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." Wherever, then, Timothy's excellence as a Christian, and usefulness as a minister, are remembered, there also must the names of his pious mother and grandmother be had in honourable remembrance. Have the young readers of these lines been blessed with a mother like Eunice? May they rise up to requite her maternal solicitude and care, by proving children like Timothy! Acts xiv. ; xvi. 1—3. 2 Tim. i. 1—6; iii. 14, 15.

EUODIAS—EU-O'-DI-AS.

SWEET SCENT. Euodias is mentioned by the apostle Paul, in his salutations to the church at Philippi. The name is connected with that of Syntyche; and the apostle affectionately beseeches them to be of the same mind in the Lord. There has been much unprofitable controversy about who these people were, in what relation they stood to each other, and what office they sustained in the church. It appears that they were fellow-christians, who had unhappily differed; and the apostle, who loved and respected both, and earnestly desired their spiritual welfare, their pious consistency, and holy usefulness, affectionately besought them, for the honour of their Christian profession, to lay aside their little differences, and love one another. Phil. iv. 2.

EUTYCHUS—EU'-TY-CHUS.

HAPPY, FORTUNATE. This young man was one of St. Paul's hearers at Troas. As the apostle was long preaching, he was overcome with sleep, and, falling down from a great height, was taken up dead; but the apostle was permitted miraculously to restore him to life. On this incident, Dr. Doddridge justly remarks, "that the death of Eutychus would, no doubt, have been peculiarly grievous to his pious friends, not only as sudden and accidental, but as the sad effect of having slept under the word of God, under the preaching of an apostle." He goes on to reprove the too common practice of indulging sloth in Christian assemblies, an indecency never to be seen in a Mahometan mosque, and seldom in a pagan; and closes by the solemn remark, that "many who have allowed themselves to trifle under sermons, and set themselves to sleep, have perished for ever, with the neglected sound of the gospel in their ears, have slept the sleep of eternal death, and are fallen to rise no more." Acts xx. 9—12.

EZBAI—EZ'-BA-I.

MY HYSSOP. Father of Naarai, one of David's officers. 1 Chronicles xi. 37.

EZBON—EZ' BON.

WHO IS EAGER TO HEAR. Son of Bela, and grandson of Benjamin. 1 Chron. vii. 7.

EZEKIEL—E-ZE'-KI-EL.

THE STRENGTH OF GOD, or, SUPPORTED BY GOD. Ezekiel was the son of Buzi, of the family of Aaron, and consequently of the race of priests. He was among the captives carried away by Nebuchadnezzar to Babylon, with Jehoiakim, king of Judah. In that strange land, it pleased God to visit him with the spirit of prophecy. The scene of most of his predictions was at some place on the borders of the river Chebar, which flows into the Euphrates about two hundred miles north of Babylon. There the prophet ordinarily resided, though he was occasionally conveyed in vision to Jerusalem. He began to prophesy in the fifth year of that captivity, and exercised his office about twenty-one years: the first years of his ministry coincide with the last eight of Jeremiah. The chief design of Ezekiel's prophecies appears to have been that of comforting his brethren in captivity, who were discouraged from various circumstances. The prophet Jeremiah had exhorted them speedily to submit to the Chaldeans, on account of the approaching destruction of Jerusalem; but, as they saw no immediate appearance of the fulfilment of these predictions, they reproached themselves with having too readily followed the prophet's advice, and their minds were discouraged. It pleased God to raise up Ezekiel, to confirm them in their faith, and to support, by new prophecies, those which Jeremiah had long before published, and which he still continued to announce in Judea.

It has been supposed, that the predictions of these prophets were interchanged for the consolation and encouragement of the captives: to convince them that their brethren, who remained in Judea, were not in happier circumstances than themselves. Ezekiel described the terrible judgments that were hanging over that country on account of the heinous sins of its inhabitants, and particularly predicted the entire ruin of Jerusalem, both city and temple. He foretold the judgments that awaited many other nations, the enemies of Israel, and who exulted over them in their distress, particularly the Ammonites, Edomites, and Philistines. He also foretold the destruction of Tyre, the future restoration of Israel and Judah from their several dispersions, and their ultimately happy state under the government of the Messiah.

Ezekiel is very particular in dating his prophecies; there is, therefore, little or no difficulty in arranging them. The book has been very properly divided into four parts:—

I. Chap. i., ii., iii. 1—21, is introductory, and contains Ezekiel's call to the prophetic office; and his commission, with instructions and encouragements for executing it.

II. Including chap. iii. 22—27, iv.—xxiv., consists of denunciations against the Jewish people for their idolatry, impiety, and profligacy; especially also against the false prophets and prophetesses, who deluded and hardened them in their rebellion against God.

III. Comprehends chap. xxv.—xxxii.: it comprises prophecies against various neighbouring nations, enemies of the Jews.

IV. Occupies from chap. xxxiii. to the end of the book: it contains exhortations, and consolatory promises to the Jews, of future deliverance

under Cyrus; and especially of their conversion and final restoration under the kingdom of the Messiah.

In Ezekiel's prophecies, we find much that is figurative, and which, as it principally relates to Jewish facts and observances, was probably much better understood by the Jews than by us: but there is also much in which the dealings of God towards Israel are made figurative of His dealings with his new-covenant people; and this part, favoured as we are with the writings of the evangelists and apostles, is much more intelligible to us than it was to them. The book closes with a very extraordinary prophecy, or vision, (commencing with chap. xl.) It contains a representation, partly literal and partly mystical, of Solomon's temple, of the city of Jerusalem, and of the division of the holy land. The temple was at this time lying in ruins, and the Jews needed consolation: for this end the restoration of the temple was promised; this was both an assurance to them that they should return to their own land, and an encouragement to them to desire it. It seems there was no model of Solomon's temple, preserved; Ezekiel's exact description, therefore, appears designed to direct them in rebuilding it on their return. Whatever was grand or illustrious in the prophetic figures, and not literally fulfilled in or near their own times, the Jews justly considered as belonging to those of the Messiah. Finding, therefore, that the second temple fell far short of Ezekiel's model, they supposed the prophecy to refer, at least in part, to that more glorious period; and doubtless, the temple and its services were figures of Christ's church, which is frequently in the New Testament spoken of as a temple, in allusion to the beauty, symmetry, and firmness of that erected by Solomon; to its orderly worship, and to the manifestations of the Divine presence there vouchsafed. Jerusalem, also, is often spoken of as alike figurative of the Christian church. Indeed, these figures are often applied to the church of Christ, both on earth and in heaven. See 1 Cor. iii. 16. 2 Cor. vi. 16. Ephes. ii. 20—22. Heb. xii. 22, 23. Rev. iv.; xi. 1, 2, 19; xv.; xxi.; xxii.

We have no account of the time or manner of Ezekiel's death; nor indeed any particulars concerning him, but what are found in the book which bears his name, which in our Bible stands third of the prophetic writings.

Another EZEKIEL, the father of Shechaniah, is mentioned Ezra viii. 5.

EZER—E'-ZER.

TREASURE, A CELLAR, or, THAT PERPLEXES. Three of this name are mentioned: one, the second son of Seir the Horite, Gen. xxxvi. 21—27; another, the father of Husha, of Judah, 1 Chron. iv. 4; and a third, a priest who returned from Babylon, Neh. xii. 42:

EZRA—EZ'-RA.

HELP, or, COURT. Ezra was the son, or, as some suppose, the grandson, or still more remote descendant, of Seraiah, the high-priest of the Jews, who was slain when Nebuchadnezzar destroyed Jerusalem, (2 Kings xxv. 18—21, Ezra vii. 1.) Ezra was himself a priest and scribe, very skilful in the law, and very zealous for the service of God; and he had doubtless a great share in the transactions of his times. He was born during the captivity of the Jews in Babylon, and is supposed to have accompanied Zerubbabel on their first return under the proclamation of Cyrus, with which event he commences his history in the book bearing his name, and of which he was, no doubt, the author: (see HAGGAI, JOSHUA, and

ZERUBBABEL.) At what time, or for what purpose, Ezra returned to Babylon, does not appear: perhaps he was sent to plead the cause of the Jews against the many enemies they had to contend with, who misrepresented them to the Persian government, and so hindered his work.

Nearly sixty years had now elapsed since the building of the second temple. In all probability Zerubbabel, Joshua, Haggai, and Zechariah were all dead; and things appear to have been in a very unsettled state with the Jews, both in their civil and sacred affairs. But God is never unmindful of his people, or at a loss for instruments to carry on his designs towards his church: when he removes some useful men, he raises up others to fill their places. It appears, that those Jews who did not take the benefit of the proclamation by Cyrus, and return to their own land, were afterwards restrained; and thus a vast number still remained captives in Babylon. Ezra's time in Babylon was most likely employed in instructing the Jews, while he waited an opportunity of rendering them some important service. At this time, Artaxerxes Longimanus (the same with Ahasuerus, the husband of Esther) was king of Persia; and his favour towards the Jews was obtained through the influence of the queen. Ezra being a man of learning and reputation, was noticed by the king. This notice he improved, not to advance any ambitious or covetous views of his own, but for the honour of God, and the welfare of his people. How does true religion exalt and ennoble the mind, fix it upon objects worthy of its pursuit, and ensure it the noblest success! for those plans cannot be defeated which are in unison with the plans of God.

Ezra requested and obtained of the king a commission to go up to Jerusalem, that he might regulate all things that related to the worship of the God of heaven. Extraordinary liberality was manifested on this occasion; the king ordering Ezra to be furnished from the public treasures with whatever was needful to carry on his design. Well might the pious scribe take occasion to bless the Lord God of his fathers, for putting such a thing into the king's heart. Hence let us take occasion, when great men liberally contribute towards the support of religious and charitable institutions, first to bless God, who has thus put into their heart to become nursing fathers and mothers to his church; and then earnestly to pray that they may be genuine possessors of the religion which they are instrumental in promoting. Let it never be forgotten, that the effectual fervent prayer of a righteous man availeth much; and that a poor but pious man, has the opportunity of thus most effectually and most inoffensively requiting the kindness of his noble benefactor.

Ezra collected a large company to go with him to Jerusalem. It was a distance of several hundred miles, chiefly through the desert; and as they were encumbered with families and possessions, they could make but a slow progress, and feeble defence, in case of assault; and the treasures they carried with them would invite the attacks of the lawless Arabs. In ordinary calls, it would have been very proper to request of the king a band of soldiers and horsemen for their defence; and such a request would, no doubt, have been readily granted: but Ezra forbore, for, having confidently declared to the king, that the hand of God was upon his people for good, and therefore says he, "I was ashamed to require a guard." Being afraid lest the king should not understand the

distinction between using means and confiding in them, and lest he should be led to question the power, faithfulness, and goodness of Israel's God, and the sincerity of Israel's dependence upon Him, Ezra resolved to travel with an Almighty guard alone, whose aid and protection he and his people especially sought by solemn prayer and fasting. In all our undertakings and pursuits, let us remember that it is God alone who can preserve and bless us. "Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." Whatever means we use, and we should use all that are lawful and reasonable, let us not rest in them; but constantly in well-doing commit our souls and our ways unto God as unto a faithful Creator. After this, Ezra and his company (consisting of one thousand seven hundred and seventy-five men, with their families) proceeded on their journey, and all arrived happily in Judea.

Ezra being informed that both priests and Levites, magistrates and common people, had married wives who were strangers and idolaters, he rent his clothes, and having taken his seat in the temple, continued in great grief and silence till the evening sacrifice: then he offered prayers to God for the sins of the people. A great multitude having flocked together, Ezra engaged the principal of the people by oath, to renew the covenant with the Lord, to dismiss their strange wives with their children, and directed all the people to assemble within three days at the temple for the said purpose, and with the same effect. What grief and sorrow must have been hereby occasioned! but they were the consequence of their own sin. Such marriages were expressly forbidden by the law of God: by disregard of this law, Israel had repeatedly been led into idolatry, and consequent punishment; and to the measure adopted by Ezra, however harsh in itself, and however distressing in its immediate effects, we may, in a great measure, ascribe the subsequent freedom of Israel from idolatry. Surely these things ought to be a solemn warning to Christians to regard the apostolic precept, and "marry whom they will, *only in the Lord*." Yet let it be observed, that under the New Testament dispensation, however sinful and productive of bad consequences the marriages of believers with ungodly persons, they must not be dissolved. The only remedy that remains to the Christian under such circumstances is, to bear patiently the smart of his own folly; to discharge with double diligence every relative duty; to walk in wisdom towards those that are without; and to endeavour, and pray, that even the unwise and sinful step may be overruled.

For twelve years, Ezra had the principal authority in Jerusalem; after this, he cordially and affectionately co-operated with Nehemiah for the general good. In the second year of Nehemiah's government, the people being assembled at the temple during the feast of tabernacles, Ezra was desired to read the law; accordingly, he read it from morning till noon, accompanied by the Levites, who stood beside him, and kept silence, while he expounded it to the people, and gave them to understand the sense. The next day, they derived information from Ezra how to celebrate the feast of tabernacles. This he explained to them, and continued eight days reading the law in the temple. This was followed by a solemn renewal of the covenant.

It is probable that Ezra wrote, or rather compiled, the two books of Chronicles; and that, with the assistance of Nehemiah, he collected and

corrected the other sacred writings, and left them in the state in which they now stand. Ezra is supposed to have lived to the age of one hundred and twenty. Josephus, the Jewish historian, relates, that he was buried at Jerusalem; but the Jews in general believe that he died in Persia, on a second journey to Artaxerxes: his tomb is still shewn in the city of Zamuza.

All the authentic particulars of Ezra's history are gathered from his own narrative, and from the book of Nehemiah, chap. viii. and onwards.

FELIX—FE'-LIX.

PROSPEROUS, HAPPY. Claudius Felix, was the Roman governor of Judea, in the time of the apostles. His wife, Drusilla, was educated a Jewess; but she was a woman of vile principles and conduct, who had deserted her lawful husband, to marry Felix: (see DRUSILLA.) They resided at the city of Cæsarea, where the apostle Paul was sent by Claudius Lysias, for safety from the murderous designs of the chief priests and their hired assassins. Lysias sent a letter to Felix, declaring his belief of Paul's innocence, and stating his desire that he should be examined by Felix face to face with his accusers. Five days afterwards, the high priest and elders followed Paul to Cæsarea, attended by an orator named Tertullus, whom they had employed to flatter Felix and traduce the apostle. Paul, with great firmness and perspicuity, cleared himself of the charges brought against him, and challenged his bitterest enemies to prove aught against him, save his belief in Jesus Christ, and his expectation of a resurrection of the dead. Felix then promised, when Lysias came down, that the whole matter should be thoroughly investigated. Meanwhile, he directed that Paul should be treated with courtesy, and that his friends should be at liberty to visit him. After some days, he sent for Paul, probably to gratify the curiosity of his wife Drusilla, and desired to hear him concerning the faith in Christ. He probably expected some curious and amusing speculations and disputes; but instead of this, Paul, with great solemnity and fidelity, reasoned on righteousness, temperance, and judgment to come; matters which concern all, whatever be their religious opinions and professions, and whatever their station and rank in society. Such reasoning disturbed the sinner in his sins, and brought to his conscience many transgressions of those plain laws, which must be accounted for on the approaching day of judgment. Such was the effect produced by this address of the prisoner, that the judge trembled on the bench; and, eager to dismiss such unwelcome reflections and forebodings, bade Paul retire till some more convenient season should occur, when he would again send for him. Unhappy man! thus to turn away from the voice of truth, of conscience, and of God, and retire to forge the fetters by which thy soul should be more and more firmly bound to vice and destruction! Two years Paul was detained a prisoner there, and was frequently summoned before the mercenary governor, who hoped that his friends would have offered a bribe for his release. But we know not that he was ever again called upon to preach the faith of Christ; or that the religious convictions of Felix ever returned. "Be wise to-day! 'tis madness to defer."—After two years, Felix was displaced, and the government passed into the

hands of Festus, and when Felix, willing to gratify the malignant Jews, left Paul bound, though he knew him to be innocent. Acts xxiii., xxiv.

FESTUS—FES'-TUS.

FESTIVAL, JOYFUL. Portius Festus succeeded Felix in the government of Judea. On his first coming up to Jerusalem, the restless priests applied to him, endeavouring to prejudice him against Paul; desiring either that he would gratify them by condemning Paul at all events, or that he would send for him from Cæsarea to be examined at Jerusalem, they laying wait to kill him by the way. Festus declined condemning him unheard, but promised to hear their accusations against him at Cæsarea. Accordingly, Paul's accusers came down: Festus then proposed to him to go to Jerusalem and be judged, which he declined, and appealed to Cæsar; thus securing to himself the privilege of a Roman citizen, of being tried before Cæsar at Rome. While Paul waited at Cæsarea for an opportunity of conveyance to Rome, Festus was visited by Agrippa and Bernice, and Paul was then examined, or rather heard, before them; for, after his appeal to Cæsar, no further official examination could take place. His speech was a most noble and powerful argument and appeal on behalf of Christianity; and Agrippa declared himself almost persuaded to be a Christian, (see AGRIPPA;) but Festus ascribed the eloquence and fervour of the apostle to mere madness or enthusiasm, brought on by excess of study. Paul justly replied, "I am not mad, most noble Festus, but speak forth the words of truth and soberness:" and surely, if Christianity be true, those only are sober and rational who are in earnest about it; and coldness and indifference argue the grossest insanity. We have no further account of Festus in Scripture; but ancient historians inform us, he died in Judea, about two years afterwards. Acts xxv., xxvi.

FORTUNATUS—FOR-TU-NA'-TUS.

HAPPY, PROSPEROUS. Fortunatus was a Christian, resident at Corinth, who came with several others to visit the apostle Paul. They were the bearers of his first epistle to the Corinthians, and were spoken of by him with much esteem, and recommended to the respectful regard of the Corinthians. 1 Cor. xvi. 15—18.

GAAL—GA'-AL.

CONTEMPT, ABOMINATION. Gaal, the son of Ebed, having entered Shechem, to assist the people against the usurpation of Abimelech, the son of Gideon, in the midst of their rejoicings they cursed Abimelech. He, hearing this, came against Shechem. • Gaal advanced to meet him, but was defeated. (See ABIMELECH.) Judges ix. 26—41.

GABRIEL—GA'-BRI-EL.

GOD IS MY STRENGTH, or, MAN OF GOD. One of the principal angels. On three occasions, he is expressly mentioned by name as the messenger of God to man: viz. to the prophet Daniel, to explain his vision, Dan. viii., ix., x.; to Zachary, to announce the future birth of John the Baptist, Luke i. 11—20; and to the virgin Mary, to announce that of Jesus Christ, Luke i. 26—38.

• GAD.

HAPPY, ARMED, or, PREPARED. The seventh son of the patriarch Jacob: his mother was Zilpah, the handmaid of Leah, Gen. xxx. 9—11. Gad was the father of seven sons, mentioned Gen. xlv. 16. In the prophetic blessing of dying Jacob, he said, "Gad, a troop shall overcome him, but he shall overcome at the last," Gen. xlix. 19: and Moses, in blessing the tribe, compares it to "a lion, which teareth the arm with the crown of the head," Deut. xxxiii. 20. The tribe of Gad, on quitting Egypt, numbered forty-five thousand six hundred and fifty. After the defeat of the king of Bashan, and of the Amorites, the tribes of Reuben and Gad, and the half-tribe of Manasseh, desired to have their portion in those countries, on account of the great number of their cattle. To this, Moses consented, on condition that they should go over Jordan, and assist their brethren in the conquest of Canaan. The inheritance of Gad lay between Reuben on the south, and Manasseh on the north, with the mountains of Gilead east, and Jordan west. To the settlement of this tribe, in his own time, and by his own authority, Moses alludes, when he says, "he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people: he executed the justice of the Lord, and his judgments with Israel," Deut. xxxiii. 21; see also Numb. xxxii.

Another GAD was a prophet, or seer, a devoted and constant friend of David. He followed the anointed king when persecuted by Saul, and sometimes intimated to him the movements he ought to make. At a subsequent period of David's history, when he had sinned against God by presumptuously attempting to number the people, the prophet Gad was sent to intimate to him the Divine displeasure, and to offer him his choice of three scourges—famine, pestilence, or flight before the enemy. When the pestilence (David's melancholy alternative) had raged three days, the prophet advised the king to erect an altar in the threshing-floor of Ornan, or Araunah, the Jebusite, and there the plague was stayed. Gad wrote a history of David's life. 2 Sam. xxii. 5; xxiv. 11. 2 Sam. xxiv. 1 Chron. xxix. 29, 30.

GAD is also the name of a heathen idol, signifying *good fortune*: this is sometimes alluded to by the prophets, by way of reproof to the people of Israel, when they conformed to the customs of the heathen, thus: Isa. lxx. 11, "Ye prepare a table for Gad, (*that troop*,) and furnish a drink-offering to Mem, (*that number*.) It is surely a disgrace to persons bearing the Christian name, with profane levity to appeal to a heathen idol: yet this is sometimes practised. "Let your communication be yea, yea; nay, nay: for whatsoever is more than this cometh of evil," Matt. v. 37.

• GADDI—GAD'-DI.

MY HAPPINESS, MY ARMY, A TROOP, A KID. The son of Susis, of the tribe of Manasseh, sent by Moses to explore the land of Canaan. Numb. xiii. 11.

• GADDIEL—GAD'-DI-EL.

GOAT OF GOD; GOD IS MY HAPPINESS. The son of Sodi, of the tribe of Zabulon; he also was one of the spies; and as these were among those who brought an evil report of the land, they were among those who were cut off by the Lord. Numb. xiii. 10; xiv. 37.

GADI—GA'ḲDI.

SAME SIGNIFICATION AS GADDI. The father of Menahem. 2 Kings xv. 14.

GAHAM—GA'-HAM.

WHO CONDUCTS THEM. The son of Nahor and Reumah. Gen. xxii. 24.

GAHAR—GA'-HAR.

THE COMING OUT OF HEAT, *or*, ANGER. A Levite, whose family returned from Babylon with Ezra. Ezra ii. 47.

GAIUS—GA'-I-US.

LORD, EARTHY, JOYFUL. There are, apparently, three persons of this name mentioned in the New Testament; one who was seized in the tumult at Ephesus, raised against Paul's preaching by Demetrius the silversmith: he is called "Gaius of Macedonia," Acts xix. 29.—Acts xx. 4, we read of "Gaius of Derbe."—1 Cor. i. 14, of one whom Paul baptized at Corinth, whom he elsewhere describes (in his epistle to Rome written from Corinth) as "his host, and of the whole church," Rom. xvi. 23; and to whom, in all probability, St. John addressed his third epistle; as hospitality is evidently a distinguishing characteristic of the individual to whom he there writes. It admits a question, whether all these references do not apply to one person? whether Gaius might not be a native of Macedonia, steadily resident at Corinth, and descended from a family who came from Derbe. Gaius was a man feeble in health, but of eminent piety; so much so, that the apostle John, in writing to him, expressed an affectionate wish that he might enjoy health of body, and prosperity of outward circumstances equal to his health and prosperity of soul. This would be a dangerous wish to many; it would, in fact, be wishing them sick or dead. Happy, however, is the man whose soul prospers! he may well bear sickness of body, and trouble in outward circumstances; for these do not affect his great interests, or rather they are made subservient to his highest good. Gaius was eminent for Christian charity and hospitality, and of course greatly beloved by the apostle, and by the church. Third epistle of John.

GALLIO—GAL'-LI-O.

HE THAT SUCKS, *or*, THAT LIVES ON MILK. Gallio was brother to Seneca, the celebrated philosopher, who dedicated to him his treatise on anger. His original name was Marcus Annæus Novatus; but being adopted by Lucius Junius Gallio, he took the name of his adoptive father. The emperor Claudius made him proconsul of Achaia, and he was again made proconsul there under Nero. He usually resided at Corinth; and the Jews there being enraged at the apostle Paul for converting so many Gentiles, dragged him to Gallio's tribunal, and accused him of teaching men to worship God contrary to the law. Paul was about to speak, but Gallio told the Jews that if the complaint had been of a criminal nature, his office required him to hear and judge between them; but if it was a religious question, he would not interfere with it. The Greeks then took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat; but still Gallio refused to concern himself about it. He has sometimes been censured, and even held up as a public example of indifference and unconcern about religion. He has, on the other hand, been greatly extolled for impartiality, and refusing to employ civil authority for settling religious disputes. It is not easy precisely to judge of his conduct and motives: it appears that he was right in his first refusal; but that when Sosthenes was assaulted by the rabble in his

presence, he certainly ought to have interfered, and rescued an unoffending individual from their lawless fury. Peace and moderation are always to be cultivated and followed. We should always avoid embroiling ourselves in the differences of others, but circumstances may be such as that justice and truth call for interference; and in such cases to stand aloof, argues supineness and love of ease. Of these, it is not easy to acquit Gallio. Acts xviii. 12—17.

GAMALIEL—GA-MA'-LI-EL.

RECOMPENSE OF GOD, or, WEANED OF GOD. 1. **GAMALIEL**, the son of Pedahzur, was prince of the tribe of Manasseh when Israel left Egypt. Numb. i. 10; ii. 20; vii. 54.

2. **GAMALIEL**, mentioned in the New Testament, was a celebrated doctor of the law, and an instructor of youth among the Pharisees. Saul of Tarsus was one of his pupils, and, if we may credit some writers of antiquity, Stephen and Barnabas also; but on the latter particular Scripture is silent. Gamaliel was not only a man of great learning, but also of sound common sense and liberal principles.* Soon after the descent of the Holy Ghost on the day of Pentecost, when the apostles preached boldly in the name of Jesus, and confirmed their doctrine by miracles, the Jewish sanhedrim became alarmed at the progress of the gospel around them, and made several attempts to suppress the preaching by the apostles. They had repeatedly examined, and threatened, and at length imprisoned them; but the angel of the Lord released them: and again they were found in the temple preaching to the people the words of eternal life.* They were then brought before the council, and justified their conduct on the principle of obedience to God rather than to man. The council, enraged at their courage and steadfastness, then proposed to suppress their doctrine, by putting them to death; but this rash proposal was checked by Gamaliel, who, having directed the apostles to withdraw awhile, thus rationally argued and advised the council, of which he was a leading member:—Ye men of Israel, take heed what ye do. If these men are deluded enthusiasts or designing impostors, they may safely be let alone; their own folly or wickedness will soon discover itself, and defeat its own ends, as has been the case in many well-known instances; therefore refrain from these men, and let them alone: if this work and this counsel be of men, it will come to nought; but, on the other hand, if it be of God, ye cannot overthrow it. Ye cannot deprive these men of life without God's permission, as has been sufficiently evident in their release from imprisonment; nor, if you take their lives, can you suppress their doctrine; and vain will be the attempt, if haply ye are found fighting against God.—The wisdom and reasonableness of this counsel commended themselves to the whole assembly, and they prudently agreed to dismiss the apostles, with a corporeal punishment, and a strict injunction to desist from their preaching in the name of Jesus. Acts v. 34—40; xxii. 3.

GAREB—GA'-REB.

GALL, or, PITCHER, of the city Ither; one of David's valiant officers. 2 Sam. xxiii. 38.

GATAM—GA'-TAM.

THEIR LOWING. Son of Eliphaz, and grandson of Esau. Gen. xxxvi. 11.

GAZABAI—GAZ'-A-BA-I.

TREASURER. A Persian, the father of Mithredath. Ezra i. 8.¹ (Our version represents the word as signifying his office, not his parentage.)

GAZEZ—GA'-ZEZ.

SHEARER; FLEECE. The third son of Caleb, by his concubine Ephah. 1 Chron. ii. 46.

GEBER—GE'-BER.

A STRONG MAN; A COCK. Son of Uri, governor of the province of Gilead, in the time of Solomon. 1 Kings iv. 19.

GEDALIAH—GED-A-LI'-AH.

GOD IS MY GREATNESS. Gedaliah, the son of Ahikam, was left by Nebuchadnezzar, after the destruction of Jerusalem, to govern those Jews who remained in the land, and to gather together those who had fled. The prophet Jeremiah came to him at Mizpeh, as did many Jews who had fled into the land of Moab and Ammon. Gedaliah assured them of Nebuchadnezzar's protection, provided they lived peaceably. Among others, Ishmael, son of Nethaniah, of the royal family of Judah, came to see Gedaliah. Gedaliah had been told that Ishmael was sent by Baalis, king of Ammon, to slay him; but he would not believe it, nor take any measures to defeat such treachery. He received and treated Ishmael with cordial frankness and generosity; but, after being entertained at the table of Gedaliah, Ishmael and his associates treacherously massacred that governor, and all who were about him, Jews as well as Chaldeans. Jer. xl., xli. 2 Kings xxv. 22.

2. GEDALIAH, the son of Amariah, and grandfather of the prophet Zephaniah, Zeph. i. 1.

3. GEDALIAH, a Levite, the son of Ethan, or Jeduthun, 1 Chron. xxv. 3.

4. GEDALIAH, the son of Pashur, mentioned, Jer. xxxviii. 1.

GEDOR—GE'-DOR.

WALL, or, HEDGE. One Gedor was the son of Penuel, of the tribe of Judah, 1 Chron. iv. 4; another was son of Jesed, v. 18; and a third was son of Maachah, of Benjamin, 1 Chron. viii. 31.

GEHAZI—GE-HA'-ZI.

VALLEY OF SIGHT. Gehazi was the personal attendant of the prophet Elisha, and is frequently referred to in the history of that prophet and his acts, sometimes by name, sometimes merely as the prophet's servant. When Elisha received kindness from the Shunamitish family, he consulted Gehazi as to the kind of requital that would be acceptable, (see ELISHA;) and when the mother came to announce to the prophet the death of her darling child, bestowed through his prayers, Gehazi was sent by his master to meet her, and inquire after the welfare of the family. Gehazi also was sent to lay the prophet's staff upon the face of the child, but without effect. Gehazi was most likely the servant employed to set before the guests the scanty supply of food, which was miraculously multiplied. 2 Kings iv. So far, nothing appears but that Gehazi was a faithful and dutiful attendant on his reverend master; but at length a temptation arose, by yielding to which he fell into grievous sin, and permanent suffering and disgrace were inflicted on him. That temptation was to the acquisition of wealth by indirect means; and his example stands as an awful comment on the apostolic aphorism, "the love of money is the root of all evil."—"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction."

Naaman, a Syrian captain, of wealth and distinction, having heard in his own land the fame of Israel's prophet, applied to him for the cure of his leprosy; which being effected, he urged on the prophet's acceptance valuable gifts, as an expression of his gratitude for the invaluable benefit received. But Elisha steadfastly refused to accept any thing at his hands: he said, "As the Lord liveth, before whom I stand, I will receive none; and he urged him to take it, but he refused." This refusal was not made in churlish contempt, for the prophet was both poor and humble; but he conscientiously considered, that it would be much to the honour of God, to shew this new convert that the servants of the God of Israel were taught to look upon the wealth of this world with a holy contempt and indifference; and were accustomed to look, with believing confidence, for their daily supplies, to the Lord before whom they stood. It was not so with the worshippers of idols—"After all these things (worldly wealth, &c.) do the Gentiles," the nations of the world, "seek." It is enough for the worshipper of the true God, that his Father knoweth what things he has need of. Such disinterestedness, on the part of Israel's prophet, would tend to confirm Naaman in his newly-acquired belief, that there is no God save in Israel.

But, unhappily for himself, Gehazi, who had heard the conversation, thought otherwise. He grudged in his heart that his master had spared this Syrian, and had let slip a fair opportunity of acquiring gain. "His heart," says Bishop Hall, "was packed up in Naaman's chests, and he must needs run after him to fetch it." Observe here, temptation is but the occasion, not the cause, of men's wickedness. Change of circumstances, whether prosperous or adverse; the sight of a desirable but forbidden object; the solicitations of others; the opportunity of gratifying a sinful propensity in secret—do but bring out the wickedness that was already in the human heart; they do not create it. Perhaps Gehazi himself was little aware how much his heart was set on covetousness, till this occasion proved what dreadful lengths he would run in order to gratify it.

It has been justly observed on this part of the sacred narrative, that outward advantages of situation cannot, of themselves, secure the virtue and piety of those who enjoy them; indeed, the very reverse is too often the case; and in many sad instances it has been seen, that the nearer the church, the farther from God. The servants of Naaman, a heathen, a courtier, a soldier, all, circumstances very unfavourable in their general influence on the character, yet were wise and good. Elisha, a prophet, a holy man of God, had but one servant, always attending upon him, hearing his wisdom, observing his piety, and witnessing his miracles; and he proved a base and sordid liar. Those who heard of Elisha at a distance, honoured him, and got good by what he heard; but on Gehazi no good impressions appear to have been made.

The means of grace cannot give grace, or surely Elisha's servant would have been a saint; and Judas, the constant follower of Christ, would not have been a traitor. But thus it is; many shall come from the east and from the west, to sit down in the kingdom of God, when the children of the kingdom are thrust out. How few are the steps, and how

easy the descent from the first turning aside in the way of temptation, to the very depths of wickedness. No sooner had Gehazi seen and coveted the wealth of the Syrian, than he pursued after him, and with a gross falsehood, highly derogatory to his master's character, obtained the gratification of his covetous desires: "My master has sent me to thee, saying, There be even now come to me two young men from mount Ephraim, of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment."

What must Naaman have thought, that, after the prophet's solemn asseveration, and profession of dependence on God alone, he should, on the first occasion, retract his generosity, and send after the wealth he had professed to despise. It was enough to weaken the favourable impressions he had received of the true religion, and to drive him back to his idols again: but we hope he understood afterwards, that Elisha's hand was not in it, and that Gehazi was forced to restore what he had so unjustly gained.

Having obtained his treasure, Gehazi went and stored it in a secret place, and then stood before his master as if nothing had happened. And Elisha said, Whence comest thou, Gehazi? Now, one sin needs another to conceal it, and one falsehood many to uphold it—"Thy servant went no whither: I have not been out of the house." But now he is convicted by the prophet's searching and cutting reply—"Went not mine heart with thee, when the man turned again from his chariot to meet thee?" How vain are the hopes of secrecy in sin! When thou goest into any by-path, does not thy own conscience go with thee? Does not the eye of God go with thee? He that covers his sin shall not prosper, and a lying tongue is but for a moment. Truth will transpire, and often comes to light strangely, to the confusion of those who make lies their refuge. "Is it a time," said the disinterested prophet, "to receive money and garments?" Times of calamity are times in which mean and worldly men seek to make a gain of others, but the consistent servant of God will not seek or endeavour to increase his wealth in any way that would be dishonourable to God and religion, or injurious to his brethren or to the public.

Gehazi's covetousness and falsehood were punished in such a way as to imbitter all his possessions, to shut him out of society, and to brand himself and his posterity with infamy. "The leprosy of Naaman shall cleave to thee and to thy seed for ever." The sentence was immediately executed on himself, for he went forth from the presence of his master, "a leper as white as snow." This loathsome disease was but an emblem of the pollution of soul discovered in the recent conduct of Gehazi; and its transmission to his posterity may serve to impress the sentiment, that it is an awful thing to inherit riches which have been gained by fraud or oppression, and on which the curse of the Lord rests. A good man leaves a good name and a fair inheritance to his children's children; and a little, with the fear "and the blessing of God, is better than great revenues without right, but the getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seek death," 2 Kings v.

Gehazi was now, of course, banished from society, for no leper dared enter the cities of Israel. It is said, among the Jews, that the four lepers who discovered the flight of the Syrian army, were Gehazi and

his three sons. Possibly this might be the case, and that thus Gehazi was introduced to the king, who afterwards took notice of him; but this is quite uncertain: 2 Kings vi.

We next find Gehazi in the presence of the king, who requested of him an account of Elisha's miracles. The law did not forbid all conversation with lepers, but only dwelling with them. It was to the honour of the king to seek useful information even from a leper, and from Gehazi's readiness to speak honourably of the prophet and his miracles, though he could scarcely do it without exposing his own shame, we cannot help indulging a hope that he was humbled and penitent for his past guilt; but on this particular scripture is silent, and the circumstance is mentioned only to introduce a striking coincidence of small events by which important advantages were brought about.

While Gehazi was relating to the king the raising to life of the Shunamite's son, just at that moment the mother and son came in to present a petition to the king. Time was, when she dwelt so securely among her own people, that she had no occasion to be spoken for to the king, or to the captain of the host, (ch. iv. 13,) but seven years of famine had been upon the land. At the suggestion of Elisha, she and her family had retreated to the land of the Philistines, and now, on her return to her own country, she was unjustly withheld from the possession of her family estate. She sought justice at the hand of the king, and Gehazi's narrative opportunely favoured her petition. The king examined into her case, and directed that full restitution should be made to her, both of the estate and of all its profits during her absence. This is the last mention we have of Gehazi. 2 Kings viii. 1—6.

GEMALLI—GE-MAL'-LI.

MY RECOMPENSE; WHO HAS WEANED ME. The father of Ammiel, of the tribe of Dan. Numb. xiii. 12.

GEMARIAH—GEM-A-RI'-AH.

COMPLETION, or, ACCOMPLISHMENT OF THE LORD. Two of this name are mentioned: GEMARIAH, son of Hilkiah, who was sent to Babylon with Elasah, son of Shaphan, from Zedekiah, king of Judah, to carry the tribute-money to Nebuchadnezzar. They carried, likewise, a letter from the prophet Jeremiah to the Jewish captives at Babylon, warning them against certain false prophets, who flattered them with promises of a speedy return to Judea. Jer. xxix. 3, 4.

Another GEMARIAH, the son of Shaphan, was a counsellor to king Jehoiakim, before whom Baruch read Jeremiah's prophecies, and who reported them to the king. Gemariah was one who pleaded with the impious king not to destroy the roll of prophecy, Jer. xxxvi. 12, 13. 25.

GENUBATH—GEN'-U-BATH.

THEFT; GARDEN; PROTECTION OF THE DAUGHTER. The son of Hadad. 1 Kings xi. 20.

GERA—GE'-RA.

PILGRIMAGE. There were two of this name: 1. GERA, the father of Ebud, Judges iii. 15.

2. GERA, of the tribe of Benjamin, the father of Shimei, who cursed David, 2 Sam. xvi. 5.

GERSHOM—GER'-SHOM.

A STRANGER; A TRAVELLER OF REPUTATION. Gershom, or Gershon,

was the eldest son of Levi, and head of a great family of the Levites, which, on their quitting Egypt, consisted of seven thousand five hundred men: their office, during the marches of the children of Israel, was to carry the veils and curtains of the tabernacle. Their place in the camp was west of the tabernacle. Numb. iii. 20—26.

GERSAN, GERSAM, or GERSHOM—GER'-SAN.

Was the first-born son of Moses and Zipporah. Exod. ii. 22.

GETHER—GE'-THER.

VALE OF TRIAL, or, SEARCHING. The third son of Aram, the son of Shem. Gen. x. 23.

GIBBAR—GIB'-BAR.

BACK, EMINENCE. Ninety-five of his children returned from the captivity. Ezra ii. 20.

GIDDALTI—GID-DAL'-TI.

MY FRINGE, MY GREATNESS. The son of Heman the Levite. His family was the twelfth of those who served in the temple. 1 Chron. xxv. 4.

GIDEON—GID'-E-ON.

THAT BRUISES OR BREAKS. Gideon was the son of Joash, of the tribe of Manasseh. He dwelt in the city of Ophrah, and had a very extraordinary call to deliver Israel from the oppression of the Midianites, by whom they had been oppressed ever since the death of Deborah and Barak.

Harassed and overwhelmed by the cruel oppression of their enemies, the Israelites cried unto the Lord, who sent a prophet to reprove them for their ingratitude and disobedience, which were the causes of all their calamities; nevertheless, the Lord promised in his pity and compassion to raise them up a deliverer. Accordingly, an angel was sent to Gideon, who was employed in threshing out his corn privately, near a wine-press under an oak; for to such straits were the people reduced, by the continual incursions of the Midianites, that they were obliged to carry on these operations in secret, and in readiness for instant flight, in case of their appearance. The angel saluted him, saying, "The Lord is with thee, thou mighty man of valour." Gideon then humbly pleaded the distressed state of Israel, and spake of the former loving-kindnesses of the Lord. The angel answered him, "Go in this thy might; thou shalt save Israel from the Midianites." Gideon hesitated, under a sense of his own meanness and insufficiency for so great a work; but the angel answered him, "Surely, I will be with thee, and thou shalt beat the Midianites as one man." Gideon then asked a sign, whereby he might be convinced that it was no delusion. Accordingly, he prepared a kid and unleavened bread, and presented them. The angel directed him to place them on the rock, and pour over them the broth; then, touching them with the staff that was in his hand, there came forth fire out of the rock, and consumed them; and forthwith the angel disappeared.

From the words and actions of this heavenly visitant, it has been generally concluded, that he was the uncreated Angel of God's presence, who before his incarnation often visited the earth on special occasions, and for important purposes. Gideon himself had evidently this impression, for he fell on his face, overwhelmed with awe and terror; but the Lord said unto him, "Fear not, thou shalt not die." Thus revived and

encouraged, he arose, and built an altar to the Lord, and called it Jehovah-Shalom, or *the Lord send peace*.

Gideon was directed to commence the work of delivering Israel, by proclaiming war against the real enemies of Israel—their own idolatry and wickedness. He was to go by night, and cut down the grove and throw down the altar of Baal, and to build an altar to Jehovah on the top of the rock where he had before offered the sacrifice, and where he was now to offer a young bullock. The next day, the inhabitants of Ophrah, enraged at the indignity offered to their idol, came to Joash, and told him that Gideon must be slain: but he shrewdly advised them to leave Baal to avenge his own insults, which, if he were a god, he certainly had the power of doing. From this time Gideon was also called Jerubbaal, or, *the contender with Baal*.

The Midianites and Amalekites having gathered together, encamped in the valley of Jezreel; and now the Spirit of the Lord came upon Gideon; that is, he was endowed with extraordinary courage and power for the enterprise: and he blew a trumpet, and assembled to him all the Israelites of the house of Abiezer, who dwelt nearest to him; then sent forth and collected an army from Manasseh, Ashur, Zebulun, and Naphtali. In order to encourage them with an expectation of deliverance by his hand, he prayed that a sign might be given him; which request was granted. For one night, the dew fell on a fleece of wool spread on the ground, while all around was dry; and the next night, the fleece alone was dry, while all the ground was wet with dew.

Gideon next proclaimed to the army assembled, that all who were any way afraid to engage in the conflict were at liberty to return home. On this, twenty-two thousand returned, and only ten thousand remained with Gideon. Yet, even of this handful of men, (compared with the host of their enemies,) the Lord was pleased to say, "The people are yet too many." A singular mode of trial was adopted, for the selection of the few who were to be honoured with a share in the enterprise; but it probably was designed to mark such as were hardy, and capable of enduring fatigue, and of exercising self-control. When they came to water, to satisfy their thirst, Gideon was to observe those who hastily took up water in their hand, and, having drank, passed on, as more intent on the object of their enterprise than on their own indulgence. These amounted to no more than three hundred men; all the rest bowed down on their knees to drink. The Lord then declared his purpose of saving Israel by this little band. Their armour was not less singular than the manner of their selection: each was furnished with a trumpet, a lamp, and an earthen pitcher to conceal the light, and thus to stand ready for the signal. Gideon's faith was further confirmed, by his overhearing one of the Midianitish soldiers relate to his companion, that he dreamt he saw a barley cake roll into the camp of Midian, and overset a tent. The hearer replied, "This is the sword of Gideon." Whether these people had heard any thing of Gideon, does not appear; but this coincidence was evidently permitted of the Lord, to encourage the faith of his servant.

Gideon then divided his people into three companies, and directed them to do as they should see him do. They then advanced by three different ways into the camp of Midian. At midnight, Gideon suddenly broke the pitcher, discovered the light, sounded the trumpet, and

shouted, "The sword of the Lord, and of Gideon!" all the men who were with him did likewise; and, at these unusual, and to them unaccountable, lights and sounds, a strange terror spread among the enemies of Israel: they began to fly, and mutually to kill each other. The neighbouring tribes of Manasseh, Naphtali, and Ashur came in and pursued the enemy. Gideon and his three hundred men passed over Jordan, and followed the Midianites to Succoth and Penuel, where they defeated them, took prisoners their two kings, Zeba and Zalmunna, and returned towards Succoth and Penuel before sunset. These two cities having inhospitably refused to supply Gideon and his men with provisions and refreshments while they were in pursuit of the common enemy, on his return he took a terrible vengeance on them, the nature of which, however, is but very imperfectly understood. Gideon put to death the two Midianitish kings, and took away the golden ornaments and bosses that were hung about the necks of the kings' camels.

After this victory, the people of Israel invited Gideon to be their king; but he very properly declined the offer, both for himself and his family, saying, "The Lord shall rule over you." He, however, requested of them the golden earrings which they had taken in spoil; for the Midianites usually wore these ornaments, and, from the defeat of such an army, a vast number must have been collected. These they readily brought to Gideon, who made thereof an ephod, and placed it in the city of Ophrah as a memorial of the victory. He probably did this with a good intention; but it proved a snare to him and to his family. It became the occasion of the Israelites offending God by falling into idolatry, and thus prepared the way for their being visited with new judgments.

The victory achieved at this time, was so decisive, that the Midianites no more held up their heads, and the land was in quietness forty years, all the days of Gideon. Gideon had many wives, a practice at that time tolerated by custom, though never reconcilable with the law of God. He left behind him seventy sons by his wives, and one named Abimelech, (see that article,) the son of a concubine. He died in a good old age, and was honourably buried in the sepulchre of his fathers, at Ophrah of the Abiezrites; but after his death, the people ungratefully forsook the Lord their God, who had wrought such deliverances for them; neither shewed they kindness to the house of Gideon, who had been such a benefactor to Israel. (See ABIMELECH.) Judges vi.; vii.; viii.

GILEAD—GIL'E-AD.

HEAP, MASS OF TESTIMONY. Gilead the son of Machir, and grandson of Manasseh, had his inheritance allotted him in the mountains of Gilead beyond Jordan, and some have supposed that he hence took his name, for these mountains were so called long before his time. Numb. xxvi. 29, 30; xxvii. 1; xxxii. 40; xxxvi. 1. Josh. xvii. 1.

GINETH—GI'-NETH.

GARDEN, or PROTECTION. Gineth, or Ginath, the father of Tibni. 1 Kings xvi. 21.

GOG.

ROOF, COVERING. 1. Gog was a descendant of Reuben. 1 Chron. v. 4.

2. GOG and MAGOG, are generally united in scripture. Magog is mentioned by Moses, Gen. x. 2, as the son of Japheth, but no mention is there made of Gog. From Ezekiel it appears that Gog was a prince

of a place called Magog. Many conjectures have been formed as to those names, and the persons, places, or nations intended by them. Some have supposed that they are merely figurative appellations, to designate antichrist, or that which opposes the reign of Christ and the spread of his gospel. This reference to them is made, chiefly to observe, that certainty, or even probability on the subject, appears not yet to have been attained by the most learned investigators, and that much trouble might have been well spared, and time bestowed on more important subjects. The names occur Ezek. xxxviii. 2, 3, &c.; xxxix. 1, 2, &c. Rev. xx. 8.

GOLIATH—GO-LI'-ATH.

REVOLUTION, DISCOVERY. Goliath was a famous giant of Gath, who presented himself as champion of the hosts of the Philistines, and defied the armies and the God of Israel. At length David, though a mere stripling, went forth in reliance on the Lord of hosts, armed only with a sling and a stone, which he hurled at the giant with heaven-directed aim, and immediately he fell on the ground stunned; David then came up, and with the giant's own sword cut off his head. Who ever hardened himself against God, and prospered? "Pride cometh before destruction, and a haughty spirit before a fall." 1 Sam. xvii. It is supposed that David composed the hundred and forty-fourth psalm on occasion of his victory over this giant.

Goliath, another giant, is mentioned as slain by Elkanan son of Jair of Bethlehem, and is said to be brother of the former: some have supposed that he was called his brother, not from actual relationship, but from resemblance in stature, &c. 2 Sam. xxi. 19. 1 Chron. xx. 5.

GOMER—GO'-MER.

TO FINISH, COMPLETE, ACCOMPLISH. Gomer the son of Japheth, by whose descendants it is supposed that Germany, Gaul, (or France,) and perhaps the British Isles, were peopled. Gen. x. 2.

Another GOMER was the daughter of Diblaim, and wife of the prophet Hosea. (See article HOSEA.) Hos. i. 1, 2.

GEUEL—GE-U'-EL.

RANSOM, or, REDEMPTION. Geuel, or Gouel, son of Machi, was one of the spies sent to explore the land of promise. Numb. xiii. 15.

GUNI—GU'-NI.

MY GARDEN, HE THAT PROTECTS ME. Son of Naphthali, and head of a family in Israel. Numb. xxvi. 48.

HAHASHTARI—HA-HASH'-TA-RI.

RUNNERS, COURIER, DILIGENCE. The son of Asher and Naarah. 1 Chron. iv. 6.

HABAKKUK—HAB'-AK-KUK.

HE THAT EMBRACES. Habakkuk is one of the twelve minor prophets, (so called not from any circumstance of date or age, or of inferior importance as to the subject matter of their prophecies, but simply from their prophetic writings being much shorter than those of the other four.) We have no account in Scripture of the birth-place or personal history of this prophet, and shall not trouble the reader with apocryphal tales and conjectures. He is generally supposed to have lived about

the same time with Jeremiah, and the object of his short prophecy is chiefly to predict the ruin of the Chaldeans, by whom the two last remaining tribes were carried into captivity, as Nahum had predicted the ruin of the Assyrians, who had carried away the other ten. His style is very bold, his imagery grand and noble, especially the hymn or prayer in the third chapter, which appears to have been set to music, and sung in the service of the temple. The prophet enters on his subject abruptly, bitterly lamenting the disorders and corruptions that prevailed in the kingdom of Judah. Upon this, Jehovah is introduced threatening very awful and speedy judgments to be inflicted by the ministry of the Chaldeans, who, however, themselves should be visited for their sins shortly afterward. The ambition, pride, and oppression of this monarch, Nebuchadnezzar, are distinctly alluded to, and Hab. i. ver. 11, appears to have a reference to his miraculous transformation and alienation of reason. The prophet having thus anticipated the punishments of Judah and the desolations of Chaldea, exposes the absurdity of trusting to idols, and calls on the whole world to stand in awe of the everlasting Jehovah. He then pleads with God to hasten the redemption of his people, and, after celebrating the ancient wonders which God had wrought for his people, in delivering them from Egypt and conducting them through the wilderness, he closes by expressing his awe of the Divine judgments, and his firm trust in the mercy and goodness of God under them, declaring that in the midst of every imaginable distress and privation, yet he would rejoice in the Lord, and joy in the God of his salvation. Habakkuk.

HABALAH—HA-BAI'-AH.

SECRET, or, HIDDEN OF THE LORD. Mentioned Neh. vii. 63.

HACCATAN—HAC'-CA-TAN.

LITTLE, VERY LITTLE. The father of Johanan, who brought one hundred and ten persons from Babylon. Ezra viii. 12.

HACHALIAH—HACH-A*LI'-AH.

ONE WHO WAITS FOR THE LORD. The father of Neliemiah. Neh. i. 1. & x. 1.

HACHIMONI—HACH'-MO-NI.

WISE, VERY WISE. Father of Jashobeam. 2 Sam. xxiii. 8. 1 Chron. xi. 11.

HADAD—HA'-DAD.

NOISE, CLAMOUR, CRY OF MANNERS. This name occurs in Scripture several times. It was in particular a name common to the kings of Syria, as Pharaoh or Ptolemy to those of Egypt.

The first HADAD mentioned, is the son of Bedad, who succeeded Husham the king of Edom. Gen. xxxvi. 35.

A second HADAD king of Syria, reigned at Damascus when David attacked Hadadezer, another king of Syria: David defeated them both. 2 Sam. viii. 5. (The name of Hadad is not mentioned.)

3. HADAD, son to the king of east Edom, was carried into Egypt by his father's servants, when Joab, general of David's troops, extirpated the males of Edom. Hadad was then a child; the king of Egypt gave him a house, lands, and every necessary support, and married him to the sister of his queen Tahpanhes. Of her he had a son named Genubath, whom queen Tahpanhes brought up in Pharaoh's house with the king's children. Hadad having heard of the death of David and Joab, desired to return to his own country. He afterwards raised disturbances

against king Solomon, but ¹Scripture does not mention particulars. 1 Kings xi. 14—22.

4. **HADAD**, son of Baal-hanan king of Edom, reigned in the city of Pul. After his death, Edom was governed by dukes or princes. 1 Chron. i. 51.

5. **HADAD**, or **HADAR**, a son of Ishmael. Gen. xxv. 15. 1 Chron. i. 30.

HADADEZER—HAD-AD-E-ZER.

BEAUTY OF ASSISTANCE, Hadadezer, or Hadarezer, was a powerful king in Zobah of Syria. He appears to have been troublesome to several neighbouring states; but when David king of Israel extended the boundaries of his dominion according to the Divine grant, he encountered Hadadezer and defeated him, taking prisoners twenty-two thousand of his men, beside a vast number of chariots and horses of war. The people of Damascus having attempted to assist Hadadezer, David defeated them also. These conquests were highly gratifying to the neighbouring states, and Toi the king of Hamath paid David a visit of congratulation, and made him considerable presents as expressive of gratitude for being delivered from his enemy.—It is bad when persons, in time of prosperity and tranquillity, have conducted themselves in so unfriendly a manner as to give their neighbours reason to rejoice in their downfall. About seven years afterwards, Hadadezer and three other Syrian princes, confederated with the Ammonites, when a decisive victory was gained by David's forces under the command of Joab, and from that time all the dominions of Hadadezer became tributary to David. 2 Sam. viii. x.; 1 Chron. xviii.: xix.

HADAR or HADAD—HA'-DAR.

GLORY, BEAUTY, SPLENDOR. Son and successor of Achbor king of Edom, who reigned in the city of Pau. Gen. xxxvi. 39.

HADASSAH. See **ESTHER.**

HADLAI—HAD-LA'-I.

MY DEFENCE, MY REST. Father of Amasa, of the tribe of Ephraim. 2 Chron. xxviii. 12.

HADORAM. See **ADORAM.**

The son of Joktan, and grandson of Eber. Gen. x. 27.

HAGAR—HA'-GAR.

A STRANGER, or, THAT FEARS. Hagar was an Egyptian bond-woman, handmaid to Sarah the wife of Abraham. She had probably been presented by Pharaoh king of Egypt, who, when misled by Abram's representation of his relationship to Sarai as a sister, had indulged and expressed great admiration of her beauty, and made liberal presents to her supposed brother, of sheep and oxen, camels, asses, men-servants, and maid-servants. These hand-maids were regarded in the light of slaves; they were considered as the absolute property of their mistresses, who exercised an entire control over them, and even over the children they bore.

It had long been promised to Abram, that he should be the father of a great nation, but the fulfilment of the promise was delayed, and, from the advancing age of Abraham and Sarah, very little human probability remained of its accomplishment. For want of an entire conviction that 'faithful is He who hath promised, who also will do it,' Sarah foolishly imagined that it devolved on her, to devise means for bringing about the accomplishment of the Divine promise, and Abraham too readily yielded

to ill-judged scheme: it was, that Hagar should become his secondary wife, and the mother of the promised seed. The former part of the project was effected, and it entailed a sufficient portion of vexation on all concerned; the latter was beyond human control, and was brought about precisely at the time and in the mode that it would have been, without her foolish interference.

On perceiving that she had the prospect of bearing a child to Abraham, Hagar became unduly elevated by the distinction conferred on her; her mistress was despised in her eyes, and much petulance and bitterness passed between them. At length, Sarah treated Hagar with so much harshness, that she quitted the family, and fled into the wilderness of Shur. The notice taken in Scripture of the harshness of Sarah and the distress of Hagar, conveys a hint of consideration and tenderness to those who have the command of others; and a hint of encouragement to servants placed in situations where they have much to bear from unreasonable and overbearing employers. The Lord takes notice of all such. Hagar, probably, intended to return to her own country; but finding herself unable to proceed farther, she sat down, wearied and distressed, by a fountain of water, glad perhaps to refresh herself by a draught from its streams. There an angel of the Lord met her—from what follows, we may conclude it was “the Angel of the covenant,” the Lord, who on several occasions appeared to his servants of old—he addressed her in a way that discovered the most intimate knowledge of her person and character, “Hagar, Sarai’s maid, whence camest thou, and whither wilt thou go?” Perhaps, in the heat and irritation of the moment, she had neglected to propose these considerations to herself. Her answer was simple and explicit, “I flee from the face of my mistress Sarai.” It is to the honour of Hagar, that she did not enter into any detailed justification of herself, or crimination of her mistress; and indeed, on the whole, it must be admitted that she discovered a much better spirit than Sarai, though her advantages had been so far inferior. But observe the course of duty marked out by the celestial visitant: “Return to thy mistress, and submit thyself under her hands.” Such would often be the suggestion of wisdom to young persons, who, in the impetuosity of their spirits, have resisted control and spurned reproof, and sought to free themselves from the yoke, by rashly or clandestinely quitting their situation. “Return to those who had authority over thee: submit thyself, humble thyself, acknowledge and endeavour to correct thy faults. Such a course will be most likely, even supposing, they have in this instance been harsh and severe with thee, to soften their resentments, and procure for thee kinder usage. Indeed, such is the way of duty; and however humbling and painful, it must be trod, before ever thou canst again attain to happiness and peace.”

We may observe also, that with reproof, encouragement was given: the path of duty was pointed out, and promises of mercy were communicated, having especial reference to her present situation, and to her expected offspring: (see *ISHMAEL*.) Hagar readily yielded to the dictates of the heavenly voice; and sentiments at this time awakened in her bosom, were calculated most powerfully to preserve her from future transgression. She said, “Thou God seest me.” This thought fully and constantly realized, would stand in the place of ten thousand arguments against sin, and prove the most effectual antidote against distress-

ing fear. That person cannot be miserable, and is not likely dangerously to err, who habitually realizes the thought, "I am where God has placed me; I am under His immediate notice and inspection; and I am supported and provided for in his gracious promises." Such were the sentiments and principles with which Hagar returned to her mistress and her duty. The well was henceforward called Beer-lahai-roi, *the well of Him that liveth and seeth me*. It is an interesting and affecting thought, that to this day the name of a well is preserved, which was given as a memorial that there the God of glory manifested the special cognizance and care he took of a poor woman in distress. Surely it should encourage us, in all our distresses, to apply to Him who never said, "Seek ye me in vain."

In due time, Hagar brought forth a son, which, according to the intimation given her in the desert, was named Ishmael; and as far as appears, for thirteen years he was regarded as the heir in Abraham's family; nor do we, during that period, hear of any further altercations between Sarai and Hagar. But now the time was come for the Divine promises to take effect. Sarah herself became a mother; Isaac, the child of promise, was born, and Sarah's felicity was almost unbounded. We can easily imagine that Hagar felt some misgivings and jealousies for the interests of Ishmael; but nothing is said on this subject. It is certain, that Ishmael regarded his younger brother with feelings of irritation and unkindness; and when a great feast was made on the occasion of Isaac's weaning, he suffered his feelings to break forth into rudeness and insolence, if not profanity. Sarah was so indignant at this conduct, that she insisted on Hagar and Ishmael being immediately expelled. Abraham felt keenly at this proposal; but he was encouraged by the Divine assurance, that it should be overruled for good; for that, though Isaac was the appointed heir of the special promise, Ishmael too should be cared for, and that he also should become the father of a great people.

Having received this intimation, Abraham rose up early in the morning, and affectionately dismissed Ishmael and his mother. It has been remarked, that bread and a bottle of water, which he gave them, was a very scanty supply; but it is not to be supposed that this was all he gave them. He, no doubt, felt and provided for Ishmael as a son; and though we afterwards read of their destitution in the desert, it was merely a destitution of immediate supply of those things which would not keep, and which, in that situation, money could not procure. A bottle of water, in an eastern desert, is often better than thousands of gold and silver.

But, having lost their way, the journey of Hagar and Ishmael through the desert was unexpectedly prolonged, and their provisions failed; the bottle of water was exhausted, and they knew not where to seek a fresh supply. After suffering much distress, they seem to have given up all hope; and Hagar retired a few paces from the lad, that she might be spared the anguish of witnessing his dying agonies. But what forgetfulness of Divine interpositions did this manifest! what unbelief of the Divine promises! Did not God now see her? had He not promised that Ishmael should live and flourish, and be the father of nations? and was He unfaithful to perform, or unable to provide?

Alas! Hagar presents but too correct a picture of our own ungrateful

and unbelieving hearts, which, notwithstanding the frequent experience they have had of the Divine goodness and faithfulness, are still prone, on the first approach of need or danger, to murmur and distrust—Can the Lord give bread? can the Lord deliver?

But He, whose tender mercies are over all his works, and who despises not the cry of the destitute, heard the cry of Ishmael, and directed Hagar to a well of water just at hand, but which she had not discovered: for amidst our complaints, we are too apt to overlook our mercies, and the means of support and deliverance within our reach. On this occasion, further promises were given of Ishmael's future greatness, which, in due time, were fully accomplished. Hagar led Ishmael to the well, and gave him water, and they retired to the wilderness of Paran, where they dwelt; and in process of time Ishmael became an expert archer, and his mother married him to an Egyptian woman. Gen. xvi.; xxi. 9—21.

HAGGAI—HAG-GA'-I.

FEAST; SOLEMNITY. Haggai, the tenth of the minor prophets, was, in all probability, born in Babylon, and accompanied Zerubbabel on the return from captivity. Immediately on their return, the captives began with ardour to rebuild the temple; but, through various obstacles, the work was suspended fourteen years. The impediments were removed, but a spirit of supineness and selfishness seemed to have overpowered the people: they raised imaginary difficulties, and raised frivolous excuses for further delay. At this time, the prophet Haggai was excited by God to urge and encourage Zerubbabel the prince, and Joshua the high-priest, to resume the work of the temple, which had been so long interrupted. The prophet assured the Jews, that their neglect in this instance was the cause of the unfruitful seasons, and other intimations of the Divine displeasure, with which they had been visited. This prophecy was uttered about fifty-six years from the destruction of Solomon's temple, and four years before the completion of the second edifice: and some aged men, who remembered the former and watched the progress of the latter, grieved exceedingly at its falling so far short in splendour and magnificence; but the Lord commanded Haggai to encourage them with the assurance, that the glory of this latter house should be greater than that of the former; for though inferior in outward grandeur, it should be honoured by the personal presence of the promised Messiah. We have no particulars of the history of the prophet. Haggai.

HAGGI—HAG'-GI.

The second son of Gad was so called, Gen. xlv. 16: also the head of a family in that tribe. Numb. xxvi. 15.

HAGGIAH—HAG-GI'-AH.

FEAST, or, SOLEMNITY OF THE LORD. Haggiah, of Shinea, was a descendant of Merari. 1 Chron. vi. 30.

HAGGITH—HAG'-GITH.

REJOICING. David's fifth wife, the mother of Adonijah. 2 Sam. iii. 4.

HALLOHESH—HAL'-LO-HESH.

ENCHANTER. The father of Shallum. Neh. iii. 12. Another of this name is mentioned, Neh. x. 24.

HAM.

BROWN. Ham, the youngest son of Noah, brother to Shem and Japheth, and father of Canaan. A heavy blot rests on his character, for filial irreverence and indecency. Noah having been overtaken with

wine, lay exposed in a shameful manner within his tent, at which his son Ham made wicked sport, while his brethren Shem and Japheth dutifully concealed their father's disgrace. When Noah recovered consciousness, he was aware of the different conduct of his sons, and was prophetically inspired to declare the destinies of their respective posterity. These predictions have been, and are at the present day, literally fulfilling. As Canaan, the son of Ham, is coupled with him in the prediction, it has been supposed that he was, in some way or other, a sharer in his father's guilt. The descendants of Ham peopled Africa. Gen. ix. 18—27; x. 6—20.

HAMAN—HA'-MAN.

NOISE, TUMULT. Haman was the son of Hammedatha, the Amalekite, of the race of Agag. He was taken into the favour of Ahasuerus, (or Artaxerxes Longimanus,) king of Persia, who made him his prime-minister, and advanced him above all the princes of the court, all of whom bent the knee to him when he entered the palace. This homage was declined by one humble individual, Mordecai, a Jew, who sat in the king's gate. For the reasons of Mordecai's conduct, the reader is referred to the article MORDECAI. But whatever were the reasons, a man of real greatness of mind would have overlooked such an omission; or, if he deemed it necessary to enforce compliance, would never have suffered the slight to irritate or prey upon his own spirits: but all Haman's greatness was exterior. He was a wicked, and therefore a contemptible and a miserable man. Raised to greatness without merit, he employed his power solely for the gratification of his passions. He delighted in the servile homage he received; but all he received from bending thousands, yielded him not so much delight as to counterbalance the mortification he experienced from the slight of this one uncomplying Jew. He was full of wrath, and determined to lay hands on Mordecai: but personal revenge was not sufficient to satisfy him; so violent and black were his passions, that he resolved to exterminate the whole nation to which he belonged. Abusing, for this cruel purpose, the favour of his credulous sovereign, he obtained a decree to be sent forth, that on a certain day all the Jews within the Persian dominions should be put to the sword.

Meanwhile, confident of success, and blind to approaching ruin, he continued exulting in his prosperity. Invited by Ahasuerus to a royal banquet which queen Esther had prepared, he went forth joyful, and with a glad heart. But, behold, how slight an incident was sufficient to poison his joy! As he went forth, he saw Mordecai the Jew sitting in the king's gate, and observed that he still forbore to do him homage. He stood not up, nor was moved for him, though he well knew the formidable designs that Haman was preparing to execute. One private man, who despised his greatness and disdained submission, while a whole kingdom trembled before him; one spirit, which the utmost stretch of his power could neither subdue nor humble, blasted his triumphs! His whole soul was shaken by a storm of passion, wrath, pride; and desire of revenge rose into fury. With difficulty he restrained himself in public; but as soon as he came to his own house, he was forced to disclose the agony of his mind. He gathered together his friends and family, with Zeresh his wife. He told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had

promoted him, and how he had advanced him above the princes and servants of the king. He said, moreover, "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but myself; and to-morrow also am I invited unto her, with the king." After all this preamble, what is the conclusion? "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate!"* What a picture of the vanity and insufficiency of all worldly possessions, and of the contemptible littleness of a mind set upon them, as well as of the dreadful influence of malignant passions, to embitter the richest enjoyments! Haman's wife and family fostered his evil passions, and readily devised means for gratifying his malignant desires, and removing his disquiet. They proposed that a lofty gallows should be erected, and Mordecai suspended thereon: not doubting the king's readiness to acquiesce in the destruction of a man so obnoxious to his favourite: "And then," they add, with horrid coldness, having glutted thy revenge, "then go thou merrily to the banquet." Haman, well pleased with the project, caused the gallows to be built. He was one of those of whom Solomon says, "They sleep not, except they have done mischief; and their sleep is taken from them, unless they cause some to fall." Haman, perhaps, slept sweetly enough that night; but he little dreamt what awaited him in the morning.

With the dawn of day, he was at the palace, to obtain the warrant for Mordecai's execution; but by a most singular coincidence of circumstances, or rather by the overruling hand of God* working all things according to the counsel of his own will, he was compelled publicly to heap on the object of his bitterest hatred, honours of his own devising. Being called upon by the king to name the greatest honour that could be paid to an individual, and, in the presumption of his own vanity, concluding that that individual must be himself, he suggested that the person in question should for once be arrayed in the royal garments, mounted on the king's own horse, and conducted through the city by one of the most noble princes, proclaiming before him, "Thus shall it be done to the man whom the king delighteth to honour."—"Then go thyself," said the monarch, "and do all this for Mordecai the Jew!"

He who had been unduly elated and puffed up by prosperity, was now as immoderately depressed by disappointment. Having performed this most grievous service, Haman returned to his house mourning, and having his head covered, as though he felt himself sunk, degraded, and already condemned. His friends proved miserable comforters. When in favour and prosperity, they urged him to deeds of oppression and violence; but they gave him no encouragement or consolation in his adversity, but prognosticated his utter ruin and downfall. They, indeed, spake the truth when they said, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." God, indeed, evidently fights for his church; but He fights only against stubborn enemies: and had Haman's friends, instead of driving him to sullen despair, urged him to a renunciation of his malicious designs, and advised him to seek the intercession of Mordecai and the Jews, and the pardon of their God, who can tell but the thought of his heart might have been forgiven him, and the impending calamity averted?

While anticipating future degradation and calamity, Haman was summoned to the banquet; and there the queen, who had from time to time kept back her earnest petition, at length spoke out, and solicited that herself and her people might be rescued from the snares laid against them by the enemy and adversary, this wicked Haman. On hearing the development of the nefarious plot, the king withdrew, to give vent to his feelings of astonishment and rage. Meanwhile, Haman, perceiving that wrath was kindled against him, crouched at the feet of the queen, to implore her intercession on his behalf. The king returned, full of indignation against him, which those around him observing, and interpreting it as the condemnation of the guilty favourite, proceeded to cover Haman's face, and lead him away; and he was immediately, with the king's sanction, hung on the ~~very~~ gibbet he had prepared for Mordecai. His ten sons likewise were put to death, and his employments given to Mordecai. Thus the Lord is known by the judgments he executes. The wicked is taken in the work of his own hands. *Esther* iii.—viii.

HAMMEDATHA—HAM-ME-DA'-THA.

HE THAT TROUBLES THE LAW. The father of Haman. *Esther* iii. 1.

HAMOR—HA'-MOR.

AN ASS; CLAY; WINE. The king of Shechem, of whom Jacob, on his return from Padan-aram, bought part of a field, where he spread his tent, and built an altar to the God of Israel. When the family of Jacob had resided there some time, Dinah, his daughter, was seduced by Shechem, the son of Hamor. After this disgraceful affair, in which at least an equal share of blame rested on the damsel and her family, Hamor and Shechem were willing to make the best and most honourable reparation that the case would admit; and willingly agreed to any terms proposed by the family of Jacob. But, after entering into treaty with them, Levi and Simeon, two of the sons of Jacob, in treacherous and barbarous revenge, slew Hamor and Shechem, and all the males of the city. (See LEVI and SIMEON.) *Gen.* xxxiii. 18—20; xxxiv.

HAMUEL—HA-MU'-EL.

HEAT, *or*, ANGER OF THE LORD. Son of Mishma. *1 Chron.* iv. 26.

HAMUL—HA'-MUL.

PIOUS; PITIFUL. Son of Pharez, and chief of a family in Israel. *Gen.* xvi. 12. *Num.* xxvi. 21.

HAMUTAL—HA-MU'-TAL.

THE SHADOW OF HIS HEAT. Hamutal was the daughter of Jeremiah, of the city of Libnah, wife of king Josiah, and mother of Jehoahaz and Zedekiah, kings of Judah. *2 Kings* xxiii. 31.

HANAMEEL—HA-NAM'-E-EL.

THE GRACE, PITY, *or* MERCY WHICH COMES FROM GOD. Hanameel, the son of Shallum, was a kinsman of the prophet Jeremiah, of whom he bought a field at Anathoth, in token of his faith in the promise of God, that, after the appointed years of captivity, the people of Israel should return to their own land, and again inherit their possessions. *Jeremiah*, xxxii. 7—44.

HANAN—HA'-NAN.

FAVOURABLE, LIBERAL, PIOUS, MERCIFUL. Two of this name are mentioned; Hanan, the father of Rimnah, *1 Chron.* iv. 20; and Hanan, the son of Azel, of the tribe of Asher, *1 Chron.* viii. 38.

HANANI—HAN'-A-NI.

MY GRACE, MY MERCY, HE HAS SHEWED ME MERCY. One Hanani was a Levite, and musician in the eighteenth class, appointed by king David for the temple service, 1 Chron. xxv. 4. 25.—Another Hanani was the father of the prophet Jehu, 1 Kings xvi. 7.—A third was himself a prophet: some have supposed this to be the same with the father of Jehu, but this is scarcely probable. This Hanani was sent to reprove Asa, king of Judah, for putting his trust in Syria, and not in the Lord; and to declare, that therefore the host of Syria had escaped out of his hand. The king was very much enraged at this faithful reproof, and caused the prophet to be seized and imprisoned, 1 Chron. xvi. 7.—See ASA. A fourth Hanani was placed by Nehemiah in charge over Jerusalem, Neh. vii. 2.

HANANIAH—HA-NA-NI'-AH.

GRACE, MERCY, GIFT OF THE LORD. This name frequently occurs in scripture, about the date of the captivity. It is not always clear whether references belong to the same, or to different individuals:

1. A son of Heman, leader of the temple music, of the sixteenth class, 1 Chron. xxv. 4. 23.

2. One of the tribe of Benjamin, 1 Chron. viii. 24.

3. A captain of king Uzziah, 2 Chron. xxvi. 11.

4. One of the young princes of Judah, carried captive to Babylon, and educated with a view to the king's service. His name in Babylon was changed to Shadrach. Under this name he distinguished himself, with his companions, first, by rejecting the dainty provisions furnished in the king's palace, and conscientiously observing the laws of their own country; and afterwards, by stedfastly refusing to worship a golden image set up by king Nebuchadnezzar—for which refusal they were cast into a fiery furnace, but came out unhurt, Dan. i., iii.

5. HANANIAH, son of Azur, was a false prophet, who, in order to please the king and people with hopes of deliverance, came to Jerusalem, and foretold to Jeremiah, and all the people, that within two years all the vessels of the Lord's house should be restored, which Nebuchadnezzar had carried away to Babylon. Jeremiah, at this time, wore yokes, or chains, about his neck, as emblems of the captivity of Judah: these Hananiah laid hold of and broke, saying, "Thus saith the Lord, Even so, in two years' time, will I break the yoke of Nebuchadnezzar, king of Babylon." To this Jeremiah replied, "Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron; thou shalt die this year, because thou hast taught rebellion against the Lord." Hananiah, accordingly, died within the year, Jer. xxviii. Zedekiah, one of the princes of Judah, (mentioned Jer. xxxvi. 12,) was probably the son, and Irijah (Jer. xxxvii. 13) the grandson of this Hananiah.

6. HANANIAH, the son of Zerubbabel, 1 Chron. iii. 19 to 21.—7. HANANIAH, the son of an apothecary;—and, 8. HANANIAH, the son of Shelamiah, were among those who contributed towards rebuilding the wall of Jerusalem, Neh. iii. 8. 30.

9. HANANIAH, the ruler of the palace, whom Nehemiah placed in charge, together with Hanani, over the city of Jerusalem, while yet in an unfinished state. An important trust was reposed in them, to provide for public order, peace, safety, and at a time when vigilance and fidelity were particularly needed: and this honourable testimony is

borne to Hananiah, that "he was a faithful man, and one that feared God above many." The fear of God is the surest principle and foundation of fidelity, in every station we may fill, and to every trust reposed in us; and it is truly honourable to aspire after, and to attain excellence and eminence. While we recollect with pleasure that many fear God, it is a distinction worthy to be coveted, to be of the few who fear God above many, Neh. vii. 2. This Hananiah was probably one of those who assisted in building the wall.—7, 8, and perhaps, also, 10. One of those who sealed the covenant, Neh. x. 23.

11. One of the chief priests, who assisted at the dedication of the wall of Jerusalem, Neh. xii. 12. 41.

HANNAH—HAN'-NAH.

GRACIOUS, MERCIFUL, or, HE THAT GIVES. Hannah was the wife of Elkanah, a Levite, who dwelt at Ramah, in the tribe of Ephraim, in the time of the judges. Elkanah had fallen into the too common abuse of the original law of marriage, by having two wives at one time; a transgression which was naturally attended with much family dissension and uneasiness. Of these women, Peninnah, the less beloved, had children; but from Hannah, that blessing was withheld. Peninnah discovered a spirit of haughty insolence, and Hannah yielded too much to melancholy and discontent under her privation; perhaps neither was free from a mixture of envy, for each was deficient of one valued advantage which her rival possessed. Peninnah was the mother of a blooming family; but Hannah, was the chief, if not the sole, possessor of her husband's affections.

At the annual religious festivals, then held at Shiloh where the tabernacle was stationed, the whole family went up together, to sacrifice and to worship the Lord of hosts. Domestic religion has a delightful influence in mellowing the feelings and allaying the little irritations of domestic life. Peninnah ungenerously took this opportunity to vex Hannah with bitter taunts and reproaches, which must have interrupted domestic harmony, imbittered the pleasures of the feast, and unfitted the minds of each for the sacred exercises of devotion. After the sacrifice had been presented to the Lord, and the parts taken which belonged to the priests, it was returned to the offerer, who, with his family, feasted upon it. On these occasions, Elkanah dealt out liberal portions to Peninnah and all her children, but to Hannah he gave a worthy (a double) portion; in the same manner as Joseph dealt out to Benjamin a fivefold portion, as expressive of his entire and cordial affection. But this delicate expression of her husband's regard could not reconcile Hannah to her disappointment, or sooth her mind under the provoking taunts of her adversary. She wept, and did not eat. Her husband thus affectionately remonstrated with her on her immoderate grief: "Hannah, why weepest thou? and why eatest thou not? Am I not better to thee than ten sons?" This tender reproof was attended with good effect: it so far calmed the perturbation of Hannah's temper, as that she partook of the repast; and it led her more calmly to consider and reason with herself, and to repair to the best refuge of a wounded spirit. She arose, and carried her griefs to the throne of grace. Having again entered the door of the tabernacle, being in bitterness of soul, she prayed earnestly with many tears, beseeching the Lord to grant her a

man-child ; and solemnly vowing, that if she should be thus blest, she would consecrate her offspring to the service of the Lord all his days. While thus engaged, her manner discovered great vehemence of feeling, though she uttered not her words loud enough to be heard.

Israel was, at this time, in a very degenerate state. Fervent devotion appears to have been so uncommon as to be misunderstood ; while the vice of intemperance was so awfully prevalent, as for a suspicion of it to be easily incurred. It would seem there had been instances of this detestable vice, even in females, and among the professed worshippers of God ; for Eli, surely, was not so uncandid as to suspect an individual of a crime, of which there had been no previous instance : and in observing the agitation of Hannah's feelings, he immediately assigned it to this disgraceful cause, and said unto her, "How long wilt thou be drunken ? put away thy wine from thee." To this rash and groundless censure, Hannah meekly replied, "No, my lord, I am a woman of a sorrowful spirit ; I have drank neither wine nor strong drink, but have poured out my soul unto the Lord." How truly graceful does this woman appear, thus clothed in humility ! decked with the ornament of a meek and quiet spirit, which is of great price. Under *such* a charge, a smart retort, a volley of bitter reproach, long and loud self-justifications and assertions of innocence, had been cheap, easy, and self-pleasing ; but a meek yet firm reply like this, in establishing truth and correcting mistake, without one unkind reflection against the individual who uttered it, was indeed "of great price." It manifested the possession of rare and rich endowments, even a conscience void of offence, and entire self-dominion and self-control. Nothing more clearly indicates the consciousness of a character above reproach, than calmness—not apathy or indifference—under unjust suspicion. * How calm, how beautiful, how lovely, how dignified, is innocence ! It seeks the light, it shrinks not from the eye of inspection, it defies calumny, and wraps itself up in its own pure mantle ; but it disdains not, at the same time, to satisfy the honest inquirer, and to remove the hasty suspicion of true goodness ; it is always ready to render a reason, always ready to prevent its good from being evil spoken of."*

However censurable the rashness of Eli, his conduct was faithful and honourable, in speaking out his censure to the party concerned, instead of whispering surmises against her character. Thus an opportunity was afforded of explaining Hannah's conduct, and rectifying Eli's mistake. He then readily retracted his hasty judgment, and, to make the best reparation in his power, he expressed a fatherly benediction, and besought of Heaven to regard this sorrowful suppliant, and grant her the favour she had requested. The mind of Hannah was now restored to a happy degree of peace and serenity. She went her way, and did eat and drink, and was no more sad : and her example concurs with ten thousand others, to urge the apostolic exhortation, "Is any afflicted ? let him pray." Oh, what a resource is devotion ! Of whatever nature be our cares, our crosses, our afflictions, let us but go to the throne of grace, and pour them into the bosom of our heavenly Father ; let us cast them on Him who careth for us, and, like Hannah, we shall come away with a countenance no more sad ; or if the clouds of sorrow be not altogether dispersed from our brow, the "peace that passeth all understanding" will

* Hunter.

gleam forth upon them, like the rainbow in the storm. The family of Elkanah returned to Shiloh, and Hannah quietly and cheerfully employed herself in the humble but useful engagements of domestic life. Of her malignant rival, we hear no more; and we can well afford to drop her history. Perhaps the mind of Hannah was now so much ennobled and dignified by devotion, that she no longer suffered herself to be irritated and distressed by the taunts of her rival; and then, as a natural consequence, those taunts ceased. The assaults of ill-nature soon die away, when they fail to inflict the pain they intended. Nothing can so effectually disarm malice, as to seem, and be, invulnerable to it; except it be the yet more glorious superiority of rendering good for evil, and conquering hatred by love.

We have next to contemplate the character of Hannah under new circumstances. She was humble and meek in adversity, but how did she bear prosperity? what was her behaviour when her wish was granted, her prayer answered, and her heart exulting in the fulness of enjoyment? This is, indeed, the trial of character: and the individual who has not, in some degree, experienced both prosperity and adversity, has yet to learn and to develop what is in his heart.

It is said, "The Lord remembered Hannah:"—what, then, had He ever forgotten her? No; the Father of mercies is never unmindful of his children. He confers his favours at a time, and in a manner, marked out by unerring wisdom and love; but that time is sometimes delayed so far beyond their wishes and expectations, that they are ready to say in their haste, "The Lord hath forsaken me, and my Lord hath forgotten me:" and when at length the mercy arrives, it seems to them as though the Lord had again remembered them. "And Hannah bare a son, and she called his name Samuel." *Samuel, asked and given of the Lord*, shall bear, to the last hour of his life, the memorial of his mother's fervent importunity at the throne of grace, and of God's hearing her in time of need. It shall serve for ever to remind him, that he was a gift obtained of God by prayer, and devoted to God in gratitude. Every tongue that pronounces, every ear that hears the name, shall be admonished of the union which devotion forms and maintains between earth and heaven. The mother names; the father assents; God approves; and time confirms the nomination.*

Not only was the desire of Hannah granted in the birth of a man-child, but she was permitted to perform the earliest and most interesting maternal duty, and to enjoy the sweetest maternal gratification, in nourishing the darling infant from her own veins. But even this duty, this enjoyment, interferes with some which she had been accustomed regularly to discharge and to share. The time came when the family went up to the feast of the Lord in Shiloh. No individual has two duties to perform at one and the same time. It is the part of pious wisdom to adjust respective claims, which do not really, only seemingly, contend with each other; and having settled what is duty, then to give to it the undivided attention and energy, without indulging vain and useless regrets. "Every duty of life," it has been well observed, "has its proper place and season." God hath said, and the great Teacher sent from God, both by precept and example, hath established the word, "I will have mercy, and not sacrifice." The religion which makes light

* Hunter.

of relative duty, which teaches carelessness or neglect in our lawful worldly concerns, and which withdraws men from their place and station in society, is mistaken and erroneous. It is not the religion of the Bible: it has neither authority nor example to support it. That man is doing God service, who labours at his vocation, that he may have wherewith to do justice and to shew mercy. Not he who is slothful in business, but eager in argument, and who gives himself to speculating when he ought to be working with his hands. That woman is performing a religious service, who is looking well to her household; giving suck to one child, and instruction to another; practising industry and economy: not she who is for ever rambling after favourite dogmas, or favourite teachers, aiming at shining in the church, when she ought to be shining in her most honourable sphere, her own house; and who is engaged in matters of doubtful disputation, while the food and clothing of her family are neglected. Hannah decided on remaining at home until the child was weaned. Who can call in question Hannah's piety? And, surely, her absenting herself from the feast at Shiloh on so just an occasion, will not be deemed an impeachment of it.

The affectionate good understanding between Elkanah and Hannah is exemplary and instructive. They have one common interest, one darling object of affection; they express one and the same will, and in terms of mutual affection and endearment. She said unto her husband, "I will not go up till the child be weaned; and then I will bring him, that he may appear before the Lord, and there abide for ever." And Elkanah, her husband, said unto her, "Do what seemeth thee good, tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck, until she had weaned him." It is pleasant also to observe the steady purpose and cordial concurrence of both parents, in the vow which went before on this child of prayer; and we may conclude, his early discipline and education were conducted on the pious principle of preparing him for an acceptable offering to the Lord. Samuel left the parental roof at a very early age; the precise period is not known; for the Israelitish females commonly suckled their offspring a long time—three, or sometimes five years. Besides, the phrase weaning need not be restricted to his ceasing to derive his nourishment from the mother; it may extend to his having passed the early wants and weaknesses of infancy. However, he was certainly very young when he left home, but not too young to have imbibed those principles, that seasoning of piety, which through life never forsook him, but matured into a character distinguished, honourable, and exemplary. Oh! who can estimate the relative importance of a mother? who can trace, through its various and distant ramifications, the good or evil influence of her pious instructions, or her criminal negligence; of her holy, or her corrupt example? What manner of persons ought mothers to be! and how boundless is the reward of her pious exertions, who presents to the world, and to the church, a Samuel or a Timothy!

When the time arrived for the fulfilment of the vow, and the presentation of the darling child to the service of the Lord, there was no drawing back, no reluctance, no hesitation. Many tears were shed, when the pious parent asked this child of the Lord; but we do not read of any when they gave him up to the Lord. On the contrary, she who went forth weeping and bearing precious seed, now came again rejoicing bringing her sheaves with her.

Having prepared a liberal offering of gratitude, three bullocks, an ephah of flour, and a bottle of wine, the parents slew one bullock, and brought the child, and presented him to Eli. The mother modestly reminded him of a circumstance, which he probably had forgotten—a sorrowful woman pouring out her heart to God in prayer. Eli knew not the subject of her petition or of her vow; that was between God and her own conscience: but now, with holy exultation, she declared her engagement, exhibited the sacred pledge of it, and proceeded to its public and solemn discharge. “She brought the child to Eli, and said, O my lord, as thy soul liveth, I am the woman that stood by thee here praying unto the Lord. For this child I prayed, and the Lord hath given me my petition which I asked of him. Therefore, also, I have lent him unto the Lord as long as he liveth.” Eli repeated a cordial amen to this pious purpose, received the charge committed to him, and bent his knees in joyful acknowledgment of the mercy of God in thus building up this pious family: and it was not long before he found that this young Nazarite was sent by God, and instructed by his mother, to minister to the comfort of his aged heart, while his own sons were bringing down his gray hairs with sorrow to the grave.

Hannah gave vent to her feelings of holy joy in a song of praise, which mingles with the ardour of pious gratitude, all the majesty, grace, and beauty of ancient Oriental poetry. It strikingly exhibits the equity, wisdom, and mercy of the dispensations of Providence, and clearly points to the coming, person, and character of the expected Messiah. Having uttered this pious effusion, with all the tenderness of a mother, and all the magnanimity of a saint, Hannah took leave of her child. The same spirit of prudence, the same domestic regards, the same sense of duty, which once engaged her to prefer attention to Samuel to attendance on the sacred festival, now engage her to prefer the unostentatious employments of a wife and mistress of a family at Ramah, to the sacredness of the tabernacle, and the care of an only son, a first-born, in Shiloh. She resolves to content herself with a yearly visit. But the heart of a mother finds out, and flies to, the innocent refuge which nature pointed out: she employs her mind and her hands, during the intervals of the feast, about her absent son. “His mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.” And who, save a mother and a child, thus separated, and thus occasionally meeting, and interchanging tokens of love and affection, can enter the delight of Hannah, in preparing, and measuring, and fitting the yearly enlarged garment; or that of Samuel, in receiving and wearing the proof of his mother’s skill and industry—the expression of his mother’s love? Who, but the parent that has experienced it, can conceive the infinitely more exalted felicity allotted to Hannah, of witnessing, from year to year, that “the child Samuel grew on, and was in favour with the Lord, and also with men?”

On one of these visits, the venerable Eli, now sensible of the value of the precious loan entrusted to his care, again expressed his paternal benediction to Hannah and his wife, saying, “The Lord give thee seed of this woman, for the loan that is lent to the Lord: . . . and the Lord visited Hannah, and she bare three more sons and two daughters.”

After this record, this interesting woman glides from our sight. It was never the design of Scripture to gratify our curiosity, by complete histories, but just to give so much of the narrative, as would serve to

convey the instruction aimed at. Hannah perhaps presents as worthy a pattern of female excellence as can be pointed out, and the foundation and source of all her excellences was true religion. Favour is deceitful, and beauty is vain, but the woman that feareth the Lord, she shall be praised. This article shall close with a few lines from a pen to which, during its progress, frequent reference has been made.* "How sweetly affecting are the effusions of nature when aided and animated by devotion! How religion ennobles and dignifies every character, how it places every other quality in its fairest and most favourable point of view! How well it is adopted to every season and situation of life! It was this which fortified Hannah against the bitter insults and reproaches of her merciless adversary, and preserved her from returning railing for railing. It was this which taught her self-government, so that she disturbed not the solemnity of the feast with womanish complaints, but covered a sorrowful heart with a serene countenance. It was this which carried her to the house of the Lord, for light, comfort, and relief. It was this which carried her with reputation and advantage through the first duties of a mother; and exhibited in one character the affectionate wife, the tender parent, the devout worshipper. This filled her heart and inspired her tongue in presenting her offering, in addressing the high-priest, in raising her song of praise. And this will communicate lustre, value, and importance to every female character, whether known to the world, or overlooked by it; in the secrecy of the family, or in the celebrity of the temple. "There is a God who seeth in secret, and will reward openly." The history of Hannah is gathered from the first three chapters of the first book of Samuel.

HANNIEL—HAN-NI'-EL.

GRACE, MERCY, GIFT, *or*, REST OF GOD. Son of Ephod of the tribe of Manasseh, a deputy sent to view the promised land. Numb. xxxiv. 23.

HANUN—HA'-NUN.

GRACIOUS, MERCIFUL. Hanun the son of Nahash, king of the Ammonites, is famous, or rather infamous, for his insult to the ambassadors of David king of Israel, who were sent to condole with him on his father's death, and to congratulate him on his accession to the throne. He affected to regard them as spies, and cut off half their beards and half their garments, to expose them to contempt and derision. On hearing of this villanous proceeding, David was greatly exasperated, declared war against the Ammonites, and sent Joab against them. They procured assistance from Syria and from beyond the Euphrates; but Joab giving part of the army to Abishai, attacked the Syrians, while Abishai fell on the Ammonites, and they conquered on both sides. David, on hearing of this success, passed the river Jordan in person with the rest of his troops, and defeated the Syrians in a set battle. The year following, David sent Joab to besiege Rabbah their capital: when the city was reduced to extremities, Joab informed David, who came with the rest of Israel, took the city, enslaved the inhabitants, and carried off a great booty. It is always painful to a feeling mind, to read of war and its attendant calamities; but this account may serve as a lesson against indulging in impetuosity of temper, especially against offering unprovoked insult to any—for, how great a fire a little matter kindleth! 2 Sam. x; xi., 1 Chron. xix.; xx. 1—3.

* Hunter.

Another HANUN, son of Seleph, after the return from Babylon he assisted to build the valley-gate in the time of Nehemiah. Neh. iii. 13.

HARAN—HA'-RAN.

MOUNTAIN, ENCLOSED. Haran was the eldest son of Terah, brother to Abraham and Nahor, and father of Lot, Milcah, and Iscah. Nahor married Milcah, and, according to some interpreters, Abraham married Iscah, otherwise Sarah, but this is very uncertain. Haran died before his father Terah, in his native place, Ur of the Chaldees. Gen. xi. 26—32.

Another HARAN was the son of Caleb and Ephah his concubine. 1 Chron. ii. 46.

HARBONAH—HAR-BO'-NAH.

DESTRUCTION, SWORD, DRYNESS. Harbonah was the chamberlain of king Ahasuerus, appointed to see Haman executed. Esth. i. 10.; vii. 9.

HARIM—HA'-RIM.

DESTROYED, ANATHEMATIZED. The third of the twenty-four sacerdotal families. 1 Chron. xxiv. 8. The descendants of Harim returned from Babylon in number one thousand and seventeen. Ezra ii. 39. Some of the family having married strange women, separated from them. Ezra x. 21.

The family of another HARIM returned from Babylon, in number three hundred and twenty. Ezra ii. 32.

HARIPH—HA'-RIPH.

WINTER, AFFRONT, YOUTH. His children returned from Babylon in number one hundred and twelve. Neh. vii. 24.

HARNEPHER—HAR'-NE-PHER.

THE ANGER OF THE BULL. Second son of Zophah. 1 Chron. vii. 36.

HARSHA—HAR'-SHA.

The head of a family. Ezra ii. 52.

HARUM—HA'-RUM.

EXALTED, GREAT. Father of Aheshel, and son of Cos. 1 Chron. iv. 8.

HARUZ—HA'-RUZ.

CUT, PURE, TROD DOWN, CAREFUL. Father of Meshullemeth, the wife of king Manassch. 2 Kings xxi. 19.

HASADIAH—HAS-A-DI'-AH.

MERCY OF THE LORD. The son of Zerubbabel. 1 Chron. iii. 20.

HASHABIAH—HASH-A-BI'-AH.

RECKONING, or, ACCOUNT OF THE LORD. Three of this name are mentioned.

1. HASHABIAH, son of Amaziah the Levite. 1 Chron. vi. 45.

2. HASHABIAH, son of Jeduthun. His descendants had the twelfth place among the Levites in the temple. 1 Chron. xxv. 3. 19.

3. HASHABIAH, master of half a street at Keilah, contributed towards building the walls of Jerusalem. Neh. iii. 17.

HASHBADANA—HASH-BA-DA'-NA.

WHO MAKES HASTE. The Levite who was at Ezra's left hand while he read and explained the law. Neh. viii. 4.

HASHEM—HA'-SHEM.

NAME, FAME. A considerable citizen of Jerusalem. 1 Chron. xi. 34, called Jashen. 2 Sam. xxiii. 32.

HASHUB—HA'-SHUB.

RECKONED, ESTEEMED, LABOURED WITH CARE. One who contributed towards building the walls of Jerusalem. He repaired the tower of furnaces, assisted by Malchijah. Neh. iii. 11.

HASHUBAH—HA-SHU'-BAH.

ENUMERATION, ESTIMATION, THOUGHT, INDUSTRY. Son of Zerubabel. 1 Chron. iii. 20.

HASHUM—HA'-SHUM.

THEIR SILENCE, THEIR HASTE. His descendants three hundred and twenty-eight, returned from Babylon. Neh. vii. 22. Ezra ii. 19, states the number at two hundred and twenty-three; perhaps all did not come at once.

HASSENAAH—HAS-SE-NA'-AH.

HUSH. After the return from Babylon, the sons of Hassenaah built the fish-gate at Jerusalem. Neh. iii. 3.

HATACH—HA'-TACH.

HE THAT STRIKES. The chamberlain whom Esther sent to Mordecai, to inquire the cause of his grief. Esth. iv. 5—9.

HATTUSH—HAT'-TUSH.

HE THAT FORSAKES SIN. The son of Shechaniah, of David's family. 1 Chron. iii. 22. Ezra viii. 2.

HAVILAH—HAV'-I-LAH.

THAT SUFFERS PAIN. Havilah the son of Cush; his descendants are supposed to have peopled the parts where the Tigris and Euphrates reunite, and discharge themselves into the Persian gulf. Gen. x. 7; xxv. 18. 1 Sam. xv. 7.

2. **HAVILAH.** the son of Joktan, Gen. x. 29, in all probability peopled Colchis, and the country encompassed by the river Pison. Gen. ii. 11.

HAZAEI—HAZ'-A-EL.

THAT SEES GOD. The prophet Elijah at Mount Horeb, received orders to anoint Hazael to be king of Syria. It does not appear that he did this personally, but committed it to Elisha to be done at an appointed season, or when certain events should have taken place. Many years after this, Hazael was sent by his master, Benhadad king of Syria, to inquire of the prophet Elisha, whether he should recover or die of a disease under which he then laboured. The prophet replied in an ambiguous manner, He may recover, but he shall surely die; intimating that the disease was not in itself mortal, yet that circumstances foreign to his present disease, should terminate his life; he then fixed his eyes on Hazael, and wept. Hazael demanded the cause of his emotion: the prophet replied, that he foresaw the enormous cruelties of which he would be guilty. Hazael stood aghast at the horrible picture, and said, "What! is thy servant a dog, that he should do such things? It is impossible that such barbarity can lurk in my heart." The prophet merely replied, "The Lord hath shewed me that thou shalt be king over Syria." In course of time, all that had been predicted came to pass. Hazael ascended the throne, and ambition took possession of his heart. It appears, indeed, that he murdered his master Benhadad, by placing a thick wet cloth over his face, and so suffocating him, which in his weak state was easily effected; but the expressions are ambiguous, and it may be construed that the king himself imprudently put the cloth on his face to cool and refresh himself; but that this struck in the fever, and caused it to prove fatal. But whether or not this guilty step, on the part of Hazael, opened the way for his accession to the throne.

certain it is, that his elevation called forth those evil passions of which he was little aware. He smote the children of Israel in all their coasts. He oppressed them during all the days of king Jehoahaz, and, from what is left on record of his actions, plainly appears to have proved what the prophet foresaw him to be; a man of violence, cruelty, and blood. Hazael died about the same time as Jehoahaz king of Israel, and was succeeded by his son Benhadad. 1 Kings xix. 15. 2 Kings viii. 7—15.; xiii.

HAZAR-MAVETH—HA-ZAR-MA'-VETH.

COURT, ENTRY, *or*, DWELLING OF DEATH. The third son of Joktan. Gen. x. 26.

HAZIEL—HA-ZI'-EL.

WHO SEES GOD. Son of Shimei, a Levite and singer. 1 Chron. xxiii. 9.

HEBER, *or* EBER—HE'-BER.

ONE THAT PASSES, A PASSAGE, ANGER, *or*, WRATH. Heber was the son of Saleh. In the time of Heber's son Peleg, the earth was divided. It has been conjectured that from this Heber the descendants of Abraham were called Hebrews; also, that the family of Heber were not concerned in the building of the tower of Babel, and that therefore they retained their original language; but these are uncertain, though not improbable conjectures. Gen. x. 24, 25.

Another HEBER was a Kenite of the family of Jethro, and husband to Jael, who killed Sisera. Judges iv. 17—22.

HEBRON—HE'-BRON.

SOCIETY, FRIENDSHIP, ENCHANTMENT. Son of Kohath, and chief of a family. Exod. vi. 18.

HEGAI *or* HEGE—HE-GA'-I.

MEDITATION, WORD, SEPARATION, GROANING. Chamberlain and keeper of the women in the court of king Ahasuerus. Esth. ii. 8.

HELDAI—HEL-DA'-I.

THE WORLD. One of the twelve captains appointed by David to do duty at the palace with the twenty-four thousand men whom they commanded. 1 Chron. xxvii. 15.

Another HELDAI was one of whom Zechariah was divinely directed to require gold, to make crowns for Joshua, the son of Josedech. Zech. vi. 10, 11.

HELEB—HE'-LEB.

MILK, *or*, FATNESS. Son of Baanah, a brave officer in David's army. 2 Sam. xxlii. 29.

HELEK—HE'-LEK.

PORTION, LIGHTNESS, SLIPPERY. Son of Gilead, of the tribe of Manasseh, and head of a family. Numb. xxvi. 30.

HELEM—HE'-LEM.

BRUISING. Mentioned 1 Chron. vii. 35.

HELEZ—HE'-LEZ.

ARMED, *or*, SPOILED AND DISCOMFITED. One of David's officers. 2 Sam. xxiii. 26. 1 Chron. xi. 27.

HELI—HE'-LI.

ASCENDING, *or*, CLIMBING UP. The father of Joseph, the carpenter, who married Mary, the mother of our Lord. Luke iii. 23.

HELON—HE'-LON.

WINDOW, PROFANATION. Father of Eliab, of the tribe of Zebulon. Numb. i. 9.

HEMAN—HE'-MAN.

MUCH, or, IN GREAT NUMBER; TUMULT, TROUBLE; FAITH, TRUST, CREDIT. Two of this name are mentioned—one the son of Lotan, and grandson of Esau. Gen. xxxvi. 22.

The other is **HEMAN**, or **EMAN**, the Ezrahite, an eminent musician, in the time of Solomon. He is named as the author of the 'eighty-eighth psalm, but this is very uncertain, as that psalm appears to have been composed during the afflictions of Israel in Egypt. It would rather appear, that there were two of the name of Heman, or Eman, famous in sacred poetry or psalmody—one the grandson of Judah, who might compose that psalm in Egypt, 1 Chron. ii. 6.—and one a musician in the time of Solomon, 1 Kings iv. 31.

HEMDAN—HEM'-DAN.

DESIRE, or, HEAT OF JUDGMENT. Son of Dishon, descendant of Seir, the Horite. Gen. xxxvi. 26.

HEN.

GRACE, PITY. Son of Zephaniah, in whose name Zechariah said that a crown should be consecrated to the Lord. Zech. vi. 14.

HEPHER—HE'-PHER.

HE THAT SEEKS, or, TREADS UNDER. Father of Zelophehad, and head of a family. Numb. xxvi. 33. xxvii. 1.

HEPHZIBAH—HEPH'-ZI-BAH.

MY WILL IN HIS. The mother of Manasseh, king of Judah, 2 Kings xxi. 1.

This name is also figuratively applied, in the promises of Divine mercy to the people of Israel, and to the gospel church. "Thou shalt no more be termed forsaken, nor thy land any more be termed desolate, but thou shalt be called Hephzibah, and thy land Beulah, for the Lord delighteth in thee, and thy land shall be married. Isa. lxii. 4.

HERMAS—HER'-MAS.

GAIN, REFUGE. One to whom St. Paul sent Christian salutation. Rom. xvi. 14.

In the same verse is mentioned **HERMES**—the name is of a like signification; it is also the Greek name of the god Mercury. We have no farther account in scripture of these individuals, than that they were among the disciples at Rome.

HERMOGENES—HER-MO'-GENES.

BORN OF MERCURY, GENERATION OF LUCRE, REFUGE OF GENERATION. Was a professor of Christianity, but afterwards forsook the apostle, and fell away from his profession. From St. Paul's reference to this painful fact, it appears that he shrunk from the disgrace and danger attending a profession of the gospel, when he saw the apostle imprisoned for his adherence to it. 2 Tim. i. 15. It is supposed that he also adhered to the heresies of Simon and Nicolas, saying that the resurrection of the dead was already passed.

HEROD—HER'-OD.

THE GLORY OF THE SKIN. Several of this name are mentioned or alluded to in scripture.

(1.) **HEROD** the Great—an epithet to which he had no claim, except

what arose from the magnitude of his crimes. He was by education, and some have said by descent, a Jew. He also married into Jewish families, and always discovered a great desire to conciliate the affection and esteem of that people. With this view he professed much attachment to their interests and their religion, of which he gave several very costly proofs; in particular, he rebuilt,* or rather repaired and improved the temple of Jerusalem, a work which occupied nine years; and, during an extreme famine, he procured food for the people at an amazing expense. But it was sufficiently evident that grandeur and ambition were his only deities, and all his liberality could never overcome the antipathy of the Jews against him, which was founded on three reasons: they regarded him as an Idumean, by extraction; they dreaded him on account of his cruelty, of which he had given many horrible instances, even in his own family; and they despised him for his inconsistency in professing the religion of Moses, and yet discovering so little conformity to it, and such frequent violations of it, even in public and important matters. He placed round the temple of Jehovah, trophies in honour of Augustus Cæsar. He placed a golden eagle over the temple doors, and he set up a temple in honour of Augustus, and of other heathen deities, and established heathen games and ceremonies, excusing himself by alleging the necessity of the times, and of obedience to the Romans.

Herod was quite young when placed by his father in the government of Galilee, in which he acquitted himself with much prudence and valour, and brought things into a peaceable and orderly state. This gained him the friendship of Cæsar Sextus, governor of Syria, who entrusted him with the government of Cœlo-Syria, and in course of time, he was also made king of Judea, chiefly through the influence of the celebrated Roman general, Mark Antony. His whole life and reign were a series of most horrid barbarities. In a transport of fury he caused his favourite wife to be put to death, and afterwards was wretched and inconsolable at her loss; and some of his sons and other near relatives he strangled, drowned, or otherwise destroyed. These are but specimens of his cruelties.

During the reign of Herod, the Saviour of the world was born. On this occasion, an unknown star appeared over the country of the east, (probably Persia,) which their Magi, or wise men, understood to be indicative of the birth of some illustrious personage, of which, indeed, there was at that time a general expectation. They accordingly left their own country, and followed the direction of the star, which led them to the land of Judea; and they either concluded, or received some special intimation, that the infant was king of the Jews. Accordingly on their arrival at Jerusalem, they inquired, "Where is He that is born king of the Jews? for we have seen his star in the east, and are come to worship him."

* The young reader should understand that the temple was not wholly rebuilt by Herod, and that it is mistakenly called the third temple. When Herod proposed his repairs and improvements, the Jews would only consent on condition of a small part being done at once, and completed before another part was touched, so that the building was never wholly taken down, nor were the services and sacrifices at all suspended. It is necessary to establish this fact, in order to prove the fulfilment of Haggai's prophecy, that the Messiah should enter the temple then building, and so render its glory superior to that of Solomon. Hag. ii. 7, 8, 9.

Such an inquiry, to persons who were ignorant of the spiritual nature of the kingdom of this new-born Prince, would naturally excite great consternation and alarm, especially during an unsettled state of public affairs. The whole city of Jerusalem was moved, and the intelligence was soon conveyed to Herod, who was then languishing under the disease of which he died. He trembled for the safety of his crown, concluding that the infant, whose birth was thus marked by prognostics of greatness, must needs be his rival in temporal government. Accordingly, he summoned the chief priests and elders, and demanded of them where the Messiah, the Prince so long expected by the Jews, was to be born. They readily replied, in Bethlehem of Judea, for so it was expressly predicted by the prophet Micah, v. 2. Herod then sent for the Magi; questioned them very particularly as to the time when the star appeared; directed them to Bethlehem; and engaged them, when they had found the royal Infant, to come back and acquaint him, that he also might go and do Him homage.

They accordingly went, directed by the star, to the very house where the child Jesus was, and devoutly presented their worship and adorations; but, as they were preparing to return to Herod, they were warned in a dream of his murderous intentions towards the child, and directed to return to their own country by another road. Joseph also was warned to take the young child and his mother, for safety, into the land of Egypt. Having waited a while for the return of the wise men, Herod began to suspect they had disappointed him, and, in a paroxysm of rage and terror, he directed that all the male children in Bethlehem, under the age of two years, should be immediately slain; thinking thus to ensure the destruction of the innocent object of his vengeance. But Heaven defeated his designs, and, in spite of all opposition, fulfilled the ancient decree, and set His King on the holy hill of Zion.

Herod's end rapidly approached. His last days were marked by atrocities the most unparalleled, and by sufferings the most horrible and indescribable. A slow fever consumed his vitals; his legs were swollen with dropsy. His hunger became insatiable; his bowels ulcerated, and racked with excruciating pains. An insupportable itching pervaded his whole body; his flesh became putrid, and, while yet living, worms came forth, and crawled over his loathsome body. While in this state, a rumour prevailed that he was dead. Some young persons testified their exultation at this intelligence, by throwing down the golden eagle from the portal of the temple, which he had placed there in spite of their remonstrances, and in insult of their God. Herod heard of this; and, having summoned together those concerned in this exploit, he caused them all to be burned alive.

When he found his end approaching, he ordered all the principal persons of Judea to attend him at Jericho, on pain of instant death. When they were assembled, he caused them all to be shut up, and extorted from his executors a promise, that as soon as he was dead they would massacre them, in order to secure a general mourning through Judea at the time of his death, which might seem to be on his account. But this inhuman order was never executed. Five days before the death of Herod, he gave orders that his son Antipater, who had been detected in a conspiracy against him, should be put to death. This being done, he revoked his will, which had been in favour of that prince, and divided

his territory to three of his sons, in the following manner. The kingdom of Judea to Archelaus; the country of Auranitis, Trachonitis, and Balama to Philip, the brother of Archelaus; and Galilee and Petræa to Herod Antipas. He died at the age of seventy-six, having reigned about thirty-seven years.

The above particulars are chiefly collected from Josephus, the Jewish historian; as the references of scripture to this prince are but few; and as authentic particulars can be obtained from an almost contemporary historian of acknowledged fidelity, which are truly valuable, as tending to illustrate his character, and the circumstances of the Jewish people at the time of Christ's birth and life. The references of Scripture are, Matt. ii. and Luke iii. 1.

2. **HEROD ANTIPAS**, son of Herod the Great, mentioned in his father's will as tetrarch, or governor over the fourth part of the province, consisting of Galilee and Perea. His first wife was the daughter of Aretas, king of Arabia; but, having entertained a guilty passion for Herodias, the wife of his brother Philip, he dismissed his own wife, and persuaded Herodias to desert her husband, Philip, and marry him. At this time, John the Baptist was exercising his ministry; and Herod, having been led by curiosity to hear him, was much delighted with his preaching, and did many things in consequence, perhaps adopted some religious observances, and broke off some minor vices, hoping thus to make a sort of composition for maintaining his master-sin: but however many things may be done for religion, religion has done little for those in whom it has not subdued the dominion of sin in their hearts. John was a man eminent for uncompromising fidelity in the discharge of his ministry; and when Herod sent for him, instead of amusing him with speculations, or prescribing for him outward observances, he struck at once to the root of the matter, and reproved him for Herodias, his brother Philip's wife, saying, "It is not lawful for thee to have her." At this faithful reproof, Herod was greatly enraged. He ordered the prophet to be seized, and sent him loaded with fetters to the castle of Macherus. The malice of Herodias was yet more implacable and violent. Nothing short of John's destruction could satisfy her, and she watched an opportunity of gratifying her revenge, which after some time occurred. On Herod's birth-day, he made a great feast to his nobles, at which Herodias was present, and Salome, her daughter by Philip her first husband.

In utter violation of female modesty and propriety, Salome, the daughter of Herodias, danced before this festive party; at which Herod was so much delighted, that he promised with an oath to grant her any request she might present. Herodias immediately urged her to demand the head of the faithful Baptist. Herod was exceedingly grieved at this cruel request, but had not firmness and justice to refuse it. On account of his oath, uttered in the midst of his guests, he felt his honour pledged to fulfil, however criminal, the action in which it involved him. He sent an executioner, and beheaded John in the prison; and his head was brought in a charger, or large dish, and delivered to the damsel, who gave it to her mother. Herod and his guilty paramour were now left to sin, without interruption from this faithful reproof; but "there is no peace, saith my God, to the wicked;" and Herod's guilty conscience now upbraided him more keenly than ever John had done. The wicked often fear where no fear is: it was so in this instance; for when Herod heard of the fame of

Jesus, who was now prosecuting his ministry, he said, "This is John, whom I have beheaded; he is risen from the dead, and therefore mighty works do shew forth themselves in him." Though Herod regarded Jesus with this sort of undefined terror, he cherished a strong desire to see him, and took frequent opportunities of inquiring concerning his preaching and miracles. Afterwards, he appears to have formed some design against the life of Jesus, probably from a jealousy, excited by rumours, that he was the expected King of the Jews. On our Lord having an intimation of this, he said, "Go and tell that fox, that I do cures and cast out devils to-day and to-morrow, and the third day I shall be perfected:" intimating, that until his work was accomplished, and his time come, no attempts against him could prevail. Shortly afterwards, when Jesus was apprehended and examined before Pilate, the governor of Judea, that governor, being persuaded of his innocence, would have released him, but for the clamour of the Jews. While Pilate was in perplexity, between a sense of justice and duty and a desire of man-pleasing, it came to his knowledge that Jesus was of Galilee, the jurisdiction of Herod; and as Herod was then at Jerusalem, he sent the prisoner to him. Herod was glad of this opportunity of gratifying his curiosity in seeing Jesus, and hoped that he should have seen some miracle wrought by him; but in this he was entirely disappointed, for Jesus even forbore to answer Herod the many questions that he proposed to him. Herod then, with his men of war, set Jesus at nought, mocked him, arrayed him in robes of mock royalty, and sent him back to Pilate, as one beneath his notice. This intercourse proved the occasion of reconciling Herod and Pontius Pilate, who before were at enmity with each other. Matt. xiv. 1—12. Mark vi. 14—30. Luke ix. 7—9; xiii. 31, 32; xxiii. 6—12.

We have no further account of Herod in Scripture. But we learn from Josephus, that he was engaged four years in an unsuccessful war with Aretas, his father-in-law, on account of dismissing his daughter; which even the Jews regarded as a punishment for beheading John the Baptist; and that some time afterwards, the ambitious Herodias, mortified that her brother Agrippa should bear the name of king while Herod was only called tetrarch, pressed him to visit Rome, and solicit the same dignity from Caius Caligula, the emperor; but so far from granting this request, the emperor, already prejudiced against him by letters from Agrippa, deprived him even of his tetrarchy, and sent him into banishment, first to Lyons, and afterwards to Spain, where he died.

3. **HEROD-PHILIP**, son of Herod the Great and Mariamne, and husband of Herodias, whom his brother Herod seduced and married; the father of Salome, who danced before Herod, Matt. xiv. 3, 4.

4. **HEROD-AGRIPPA**, son of Aristobulus, brother to Herodias, grandson to Herod the Great, and king of Judea and Chalcis. He it was who slew the apostle James, and imprisoned Peter. Acts xii. See **AGRIPPA**.

HERODIAS—HE-RO'-DI-AS.

Daughter of Aristobulus and Bernice, sister to Herod-Agrippa, (last article,) and grand-daughter of Herod the Great; wife of Philip, whom she abandoned, to marry Herod Antipas; and mother of Salome, who, at her suggestion, demanded of Herod the death of John the Baptist, in revenge for his having censured this incestuous marriage. (See **HEROD: JOHN THE BAPTIST.**) Matt. xiv. 3—12.

HERODION—HE-RO'-DI-ON.

AN HEROIC SONG, *or*, CONQUEROR OF HEROES. St. Paul's kinsman at Rome, to whom he desired Christian salutations. Rom. xvi. 14.

HESRAI, *or* HEZRO—HES'-RA-I.

COURT, HABITATION, HAY. One of David's gallant officers. 2 Sam. xxiii. 35. 1 Chron. xi. 37.

HESRON, *or* HEZRON—HES'-RON.

DART OF JOY, *or*, DIVISION OF THE SUN. 1. Hesron the third son of Reuben, and head of a family in Israel, Gen. xlv. 9. Numb. xxvi. 6; 2. Hesron the son of Pharez, and grandson of Judah, Gen. xlv. 12. 1 Chron. ii. 5. One in the genealogy of Jesus Christ, Matt. i. 3.

HETH.

TREMBLING, *or*, FEAR. The son of Canaan, and father of the Hittites. Ephron was of this family, of whom Abraham bought the field of Machpelah, as a burial-place for Sarah. Gen. x. 15; xxiii. 10—16.

HEZEKIAH—HEZ-E-KI'-AH.

STRENGTH OF THE LORD. Hezekiah, the son of Ahaz and Abi, was king of Judah. This prince did what was right in the sight of the Lord. He destroyed the high-places of idolatry, cut down the groves, and broke the statues which the people had adored. He also demolished the brazen serpent which Moses had set up, and which had been preserved as a memorial, but which the people perverted to an occasion of idolatry. Nor was Hezekiah less concerned to restore the worship of the true God, which had fallen into neglect. He cleansed and repaired the temple, and directed the Levites to renew the sacrifices, which he himself furnished. He also determined to hold a very solemn passover, an institution which had been very much neglected, and to which he now invited not only all his own people, but also the degenerate Israelites, who had become still more grossly idolatrous. Some ridiculed this proposal, but many thankfully availed themselves of it, and it was a most solemn festival. However discouraging, and even hopeless, may be the circumstances by which we are surrounded, we should still attempt to do good. Such attempts are sometimes successful, when least expected; and if but one instance of success results, we may well consider it as requiring the labour of many efforts. While king Hezekiah was thus chiefly concerned for the honour of God, and the interests of religion, he was by no means indifferent to works of public utility. He improved the city of Jerusalem, repaired the fortifications, erected magazines of all sorts, and built a new aqueduct.

In the fourth year of the reign of Hezekiah, Salmaneser, king of Assyria, invaded Israel, and carried away captive the ten tribes. This, however, did not deter Hezekiah from shaking off the Assyrian yoke, and refusing to pay the tribute which had been imposed on Ahaz. He also defeated the Philistines and destroyed their country, and then laying in abundant stores, and stopping up the springs without the city, he appointed efficient commanders over his troops, and put all in the best possible condition for making a vigorous resistance. Sennacherib, king of Assyria, with an immense army, entered the territories of Judah, subdued many towns, and advanced towards the metropolis. Hezekiah witnessed this formidable approach, not without considerable dismay, especially when he found himself disappointed of succours which he expected from Egypt and Ethiopia. He therefore sent to

Rabshakeh, the Assyrian general, desiring terms of peace. The conditions proposed were extravagant; no less than thirty talents of gold, and three hundred talents of silver, amounting to above £350,000 of our money: to raise this sum, Hezekiah exhausted his treasury, and was even obliged to take off the gold plates with which he had formerly overlaid the temple doors. On receiving this money, Sennacherib, instead of quitting Judah according to his engagement, sent three of his principal officers from Lachish, which he was then besieging, to Jerusalem, to call upon Hezekiah to surrender. We cannot help observing, that through the whole of this business, there appears to have been a sad failure, on the part of Hezekiah, of simple reliance on God. We do not hear that he sought counsel of God in the matter of alliance with Egypt and Ethiopia; indeed, such alliances in general, and especially with Egypt, were forbidden to the people of God. While they clave to Him, were obedient to his commands, and fully relied on his promises, Jehovah himself was their ally, their protection, and defence, and they needed no other. The conduct of Hezekiah, in this respect, indicates a degree of reliance on an arm of flesh; and we are not surprised that when that failed, he yielded to a degree of despondency, and resorted to another measure, as unnecessary, if not as exceptionable, as the former. The capitulation with Assyria, and the compliance with the terms of capitulation, seems also to have been entered into, and agreed upon, without Divine direction. Hence we cannot wonder, that the people of God were reduced to extremities, in complying with the exorbitant demands of the insulting foe; and that they afterwards found the sacrifice had been made in vain, and that they were still exposed to the fraud and insolence of the unprincipled king and his servants.

The ambassadors of Sennacherib demanded an audience with Hezekiah, but that the king declined, and sent to them three of his principal servants, Eliakim, Shebna, and Joah. On this occasion, the insolence of Rabshakeh, the Assyrian general, was unbounded. He spoke of his master's invincible power in terms of the loftiest haughtiness of exaggeration, and in language the most contemptuous of Hezekiah, his armies, his allies, and his God. As all this was spoken in Hebrew, it was heard by the Jews who stood on the wall, and had a tendency to dispirit and dissatisfy them: the deputies requested Rabshakeh to speak rather in the Syriac language, which they knew, but which would not be understood by the common people; but Rabshakeh on this only raised his voice the more, that all might hear his contemptuous threats. He then repeated the summons to them to surrender, declaring that none of the gods of the nations had been able to deliver those who trusted in them, and challenging Jehovah to deliver his people. On hearing of these terrific menaces, and these blasphemous appeals, Hezekiah betook himself to the right course; he clothed himself in sackcloth, repaired to the temple of the Lord, and sent a messenger to Isaiah the prophet, to seek his counsels and his prayers. Had he done this at first, he probably would not have been reduced to such an extremity; however, it is well when the failure of our own means leads us at last to that simple reliance on God, which at first would have been our wisdom and our safety.

Isaiah was directed to return a consolatory answer to the king. He bade him not be dismayed at the threats of Sennacherib and his servants, for the God, whom they had so grossly insulted would humble their

haughtiness, by sending out a spirit of fear on the king of Assyria, which should compel him to return to his own country, and that there he should die by the sword. Accordingly, when Rabshakeh returned to Sennacherib, who had departed from Lachish to Libnah, he found him agitated by a report, that Tirhakah, king of Ethiopia, was come forth to war against him. On this, Sennacherib hastily departed, but left a blasphemous letter for Hezekiah, warning him not to place his confidence in Jehovah, or to expect that He could deliver out of the hands of the king of Assyria. On receiving this letter, Hezekiah went up to the temple, and spread the case before the Lord, earnestly imploring Him to appear on behalf of his people, and to chastise their insolent and blasphemous foe. Hezekiah's prayer was heard, and the prophet Isaiah was sent to assure him, that all the threats of Sennacherib should come to nought; that he should neither attack nor besiege Jerusalem, for the Lord would protect both his people and the city. Accordingly, that very night the angel of the Lord smote the camp of the Assyrians, and they were found in the morning one hundred and eighty-five thousand men all dead corpses! "Blessed are the people whose God is the Lord!" but, "Who ever hardened himself against Him, and prospered?"

The well-known Hebrew Melody of a modern poet is so beautifully descriptive of this amazing and awful scene, that it would be injustice to withhold it from the reader.

"THE Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest, when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest, when autumn hath blown,
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breath'd on the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and for ever grew still.

And there lay the steed with his nostril all wide,
But through it there roll'd not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf:

And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Asshur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow, in the glance of the Lord.

In the same year of this wonderful deliverance, Hezekiah was attacked by severe and threatening disease. The prophet Isaiah was sent with a message, directing him to prepare for leaving the world; inasmuch as the disease with which he was afflicted, in its natural tendency, was certainly fatal. It is strongly intimated, that this sickness was a chastisement upon Hezekiah, for having his heart improperly elevated on account of the miraculous deliverance from the hand of the Assyrians, and not duly acknowledging the power and mercy of God in it. What

a proof that the best of men are but men at the best ; and that the most miraculous interpositions do not necessarily produce humility and gratitude ! On receiving the intimation of the prophet Isaiah, Hezekiah had recourse to earnest and importunate supplication to God for recovering mercy. It is not easy to account for so very earnest a desire for life, in one who had a good hope that death would be but his removal to heaven. But Hezekiah probably had some other reason for his urgent request, than the mere shrinking back from dissolution, which is common to human nature. It might seem a matter of triumph to his enemies if he were cut off at so critical a juncture, and under the appearance of Divine displeasure. The reformation was as yet, perhaps, but incomplete, and he might desire the prolongation of life, in the hope of further usefulness in the kingdom and in the church ; besides, it is possible that at this time he had no son, and he might fear that the house of David would be extinct, and the promises of God cut off. But, whatever were his particular motive, certain it is, that his prayer was accepted and answered ;—and thus we are encouraged at all times to pour out our hearts before God, and seek of Him a refuge in every time of trouble, and succour and supply suited to our need. Isaiah was immediately sent back to Hezekiah, to say that the Lord would raise him up from his bed of sickness, and prolong his life fifteen years. The prophet was also instructed to prescribe means for his recovery, and to give him a token thereof, viz.—that the sun-dial of Ahaz should miraculously go back ten degrees ; that is, the day was prolonged by retarding or retrograding the motion that produces the change of day and night ; and what was added to the length of that day was subtracted from the ensuing night. Three days after this, Hezekiah was so completely recovered that he went up to the house of the Lord, and there recited an ode of thanksgiving to the God of his mercies, which he had composed on his wonderful recovery. But such is the weakness and fickleness of the human heart, that even after this, Hezekiah again forgot himself and his obligations. Merodach-Baladan, the king of Babylon, having heard of his sickness and recovery, sent ambassadors to congratulate him. He was greatly elated with this honour, and foolishly and vain-gloriously shewed the messengers all the treasures that were in his house. Isaiah was sent to reprove him for this misconduct, and to intimate that at no very distant period the treasures of which he was so vain should all be carried away to Babylon ; and even his own descendants should be taken to serve, as eunuchs, in the palace of the king of Babylon. Hezekiah received this message with pious humility and resignation, saying, “ Good is the word of the Lord which He hath spoken.” With all his imperfections, this good man was willing to receive reproof, and to fall in with the intentions of the Divine chastisements ; and it is a happiness to know that they were sanctified to him, to humble him and to prove him, and to make him know what was in his heart, and how entirely he depended on the forgiving mercy and helping grace of his God. He was assured of peace in his own day, which accordingly he enjoyed ; and at his death was honourably buried in the chiefest of the sepulchres of the sons of David. He reigned about fifty-five years. His narrative is found 2 Kings, xviii. ; xix. ; xx. 2 Chron. xxix. ; xxx. ; xxxi. ; xxxii. ; and Isaiah, xxxvi. ; xxxvii. ; xxxviii. ; xxxix.

Another HEZEKIAH (or Jehezkiab) mentioned was the son of Shallum,

who opposed the Israelites when they carried captive a great number of their brethren, the children of Judah, and obliged them to set them at liberty. 2 Chron. xxxviii. 12.

A third HEZEKIAH was the son of Neariah, a descendant of Zerubbabel, 1 Chron. iii. 23; and a fourth returned from Babylon, with ninety-eight of his family. Neh. vii. 21.

HEZIR—HE'-ZIR.

HOG, CONVERTED, *or*, RETURNED. The head of the seventeenth sacerdotal family. 1 Chron. xxiv. 15.

HIDDAI, *or* HURAI—HID'-DA-I.

PRAISE, *or*, CRY. One of David's valiant officers. 1 Chron. xi. 32. 2 Sam. xxiii. 30.

HIEL—HI'-EL.

GOD LIVES, *or*, THE LIFE OF GOD. Hiel, the Bethelite, rebuilt the city of Jericho, notwithstanding the awful curse denounced by Joshua against the person who should make such an attempt. He, however, braved the threatening, and proved its effects in the loss of his whole family; for his eldest son Abiram was killed while laying the foundation, and his youngest son Segub when hanging the gates. No word of God shall fall to the ground; and though hand join in hand, the wicked shall not go unpunished. Josh. vi. 26. 1 Kings, xvi. 34.

HILKIAH—HIL-KI'-AH.

GOD IS MY PORTION. No less than four of this name are mentioned:—

1. HILKIAH, the father of Eliakim. 2 Kings xviii. 18. Isaiah xxiii. 20.

2. HILKIAH, son of Amaziah. A Levite of the family of Merari, 1 Chron. vi. 45.

3. HILKIAH, the high-priest in the reign of Josiah, during whose pontificate the book of the law was found in the treasury of the temple. 2 Kings xxii. xxiii. 2 Chron. xxiv.

4. HILKIAH, father of the prophet Jeremiah. Jer. i. 1. Some suppose this to be the same with the preceding, but this opinion wants proof.

HILLEL—HIL'-LEL.

HE THAT PRAISES. Father of Abdon, judge of Israel. Judges xii. 13. There were several celebrated Jewish rabbins of this name, but they are not mentioned in scripture.

HIRAM, *or* HURAM—HI'-RAM.

ELEVATION, *or*, EXALTATION OF LIFE. Hiram, king of Tyre, was on very friendly terms with David and Solomon, kings of Israel. According to profane authors, this prince was celebrated for his taste in architecture, and his munificence in adorning the city of Tyre. We learn from scripture, that when David was acknowledged king over all Israel, Hiram sent ambassadors with artificers and cedar to build his palace. Hiram also sent ambassadors to Solomon, to congratulate him on his accession to the throne. Solomon desired of him timber and stones for the building of the temple, which he agreed to furnish on condition of receiving from Solomon corn and oil. When Solomon had finished all his works, he presented to Hiram twenty towns in Galilee, with which Hiram, on viewing them, was not pleased, and called them the land of Cabul, *dirty, or mean*. While Solomon was engaged in building, Hiram lent him a hundred and twenty talents of gold, amounting in value to £657,000 of our money. 2 Sam. v. 11. 1 Chron. xiv. 1. 1 Kings v. 1—12; ix. 10—14. 27.

ANOTHER MIRAM was the son of a Tyrian, and of a Jewish mother, either belonging to the tribe of Dan or Naphtali, (perhaps to Dan on the father's side, and to Naphtali on that of the mother.) Hiram was an excellent artificer in brass or copper: he made the celebrated columns in the temple, called Jachin and Boaz; the brazen sea; and ten smaller brazen basins for the priests. 1 Kings vii. 13—45. 2 Chron. ii. 14.

HIRAH—HI'-RAH.

LIBERTY, *or*, ANGER. A Canaanite of Adullam, father of Shuah, whom Judah, the son of Jacob, married. Gen. xxxviii. 1, 2.

HOBAB—HO'-BAB.

FAVOUR'D and BELOV'D. The son, or, as some suppose, the grandson of Jethro, (see RAGUEL and JETHRO,) and brother-in-law to Moses. When the Israelites were encamped at Sinai, they were visited by Jethro and Hobab. When they departed towards Canaan, Jethro returned to Midian. Moses persuaded Hobab to accompany the Israelites, saying, "We are journeying unto the place of which the Lord hath said, I will give it you: go thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Hobab at first declined, saying he would return to his own country; but Moses pleaded earnestly with him, observing, he would be of essential service to the people, on account of his knowledge of the surrounding country: "Thou wilt be to us instead of eyes," or spies. At length, Hobab was prevailed with, and had a division allotted him in Canaan.—If we are journeying to the heavenly Canaan, we should use every means in our power to induce others to accompany us. The inheritance is large enough for all; all who come are freely welcome to a share; and the happiness of all will be increased by every additional sharer, especially that of the individual who has been the means of persuading him to come. With persons of a generous spirit, we may sometimes prevail more under the idea of their being useful to others, than from any expectation of advantage to themselves; and thus good is reaped as well as communicated. Those who have begun by distributing the Bible, or teaching others to read it, have not unfrequently been brought to read and love it to their own everlasting benefit. Numb. x. 29—33. Judges i. 16; iv. 11.

HODAVIAH—HO-DA-VI'-AH.

THE LORD IS MY PRAISE. A valiant man, of the tribe of Manasseh. 1 Chron. v. 24.

Another HODAVIAH was a Levite, father of Kadmiel, returned from Babylon. Ezra ii. 40.

HOGLAH—HOG'-LAH.

FESTIVAL, *or*, DANCE. One of the daughters of Zelophehad, in the tribe of Manasseh. Numb. xxxvi. 11.

HOHAM—HO'-HAM,

WOE TO THEM. King of Hebron, one of the five kings who besieged Gibeon with Adonizedek. He was hanged by command of Joshua. Joshua x. 1—3.

HOPHNI—HOPH'-NI.

HE THAT COVERS, *or*, MY FIST. One of the sons of Eli, the high-priest and judge of Israel, of whom this awful character is given, that they were sons of Belial, and knew not the Lord; that is, they were wicked and dissolute men, who obeyed not the commandments of the Lord. In performing the functions of their ministry in the tabernacle, these young

men transgressed the rules prescribed by Divine appointment, and that for the gratification of their own covetousness and luxury. The remarks made on their offence do not apply to burnt-offerings or sacrifices of atonement, but only to peace-offerings, or voluntary offerings of gratitude and devotion. There was no law for the giving of these; but there were laws about the manner of offering them when they were given. Of these sacrifices, the blood, fat, kidneys, and caul which covers the intestines, were offered to the Lord; the right shoulder and the breast belonged to the priest; and the remainder to the offerer, who feasted upon it in the holy place. It appears that the priest's portion was not given until after it was dressed, and certainly that he had no right to demand it till the fat was offered on the altar. The irregularity of the sons of Eli consisted, in their not being content with the allotted portion, but sending a son or servant, having a fork with three teeth; this he put into the pot, and whatever he could bring up with it, he laid claim to for the priest. In like manner also, before the fat was burned, the priest's servant came and demanded his portion raw, that it might be dressed some other way, more agreeable to his luxurious palate. If the offerer remonstrated, and begged them to wait until the fat was burned according to custom, it was then taken from him by force. "Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord." In addition to these irregularities, these young men were guilty of the grossest moral delinquencies; and the fatal effects of their evil example spread through all ranks of the community. Eli was aware of the misconduct of his sons, and reproved them for it, but with far too much gentleness and lenience. It appears that he was silent, when he ought to have reproved; and reproved, when he ought to have punished or displaced: and for Eli suffering these iniquities, which he had authority to suppress, the Lord was sorely displeased, charged him with honouring his sons more than God, and foretold the rejection and destruction of his house. This message was afterwards confirmed and enlarged by the young prophet Samuel. Not long afterwards, Israel having lost four thousand men in a battle with the Philistines, the elders of the people would have the ark brought to the field of battle, with a vain confidence that it would save them from their enemies; and the two sons of Eli, Hophni and Phinehas, accompanied it to the camp; but God saw fit to punish the general wickedness of the people, and this particular act of presumption in removing the ark without Divine permission, by suffering the Philistines to gain another victory, in which thirty thousand men were slain, including both the sons of Eli, and the ark of the covenant was taken. 1 Sam. i.—iv.

HOPHRAH, or PHARAOH-HOPHRAH—HOPH'-RAH.

King of Egypt, in the time of Zedekiah, king of Judah, and Nebuchadnezzar, the Great, king of Chaldea. Zedekiah made alliance with Hophrah against Nebuchadnezzar, for which he was severely reproached by the prophet Ezekiel. When Nebuchadnezzar marched against Jerusalem, and took most of the cities of Judah, Pharaoh-Hophrah came to the assistance of Zedekiah, and Nebuchadnezzar marched against him, But Jeremiah foretold that the Egyptians would return without daring to encounter the Chaldeans, which fell out accordingly. He also prophesied that the king of Egypt should fall into the hands of his enemies, as Zedekiah had fallen into those of Nebuchadnezzar. From ancient

historians, we learn that these predictions of Scripture were fulfilled; first, against Hophrah, by Amasis; afterwards, against Egypt, by Nebuchadnezzar. Ezek. xxix., xxx., xxxi. Jer. xxxvii. xlv.

HORAM—HO'-RAM.

WHO CONCEIVES THEM, or, SHEWS THEM. Horam, king of Gezer, assisting the king of Lachish, was defeated by Joshua, and his country ravaged. Joshua x. 33.

HORI—HO'-RI.

PRINCE; FREEMAN. Son of Lotan, of the race of Seir, the Horite. Gen. xxxvi. 22.

HOSAI—HO-SA'-I.

SEINGS. Hosai was a prophet in the time of Manasseh, king of Judah. It is not certain whether the word Hosai is applied to prophets and seers in general, or to an individual of that name. The Jews think that Hosai is the same with Isaiah. 2 Kings xxi. 10. 2 Chron. xxxiii. 18.

HOSEA, or HOSHEA—HO'-SE-A.

SAVIOUR, or, SAFETY. This name belonged to Joshua, the leader of Israel. See JOSHUA.

HOSEA, the son of Beeri, is the first of the minor prophets. He prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. He was, therefore, nearly contemporary with the prophets Jonah, Isaiah, and Amos, and must have exercised his ministry for a long series of years. He resided in the land of Israel, or Samaria, and his prophecies chiefly relate to that people. They were chiefly addressed to the ten tribes before their captivity, reproving them for their sins, exhorting them to repentance, and threatening them with destruction in case of impenitence; but comforting the penitent with assurances of mercy, and especially with promises of the Messiah, and with the happy state of the church in the latter days.

The prophecy opens with a direction to the prophet to marry a woman of impure conduct; which seems so extraordinary a thing, that some commentators have supposed that the whole was a parable or vision; and others, that the direction meant that he was to marry a wife from among the Israelites, a people remarkable for their spiritual whoredom or idolatry. However the fact may have been, it is here made figurative. By the conduct of a wife proving false to her marriage vows, and bearing children who should follow her example, the prophet represents the shameful idolatry of the ten tribes, which provoked God to cast them off. The names of the children are all emblematical. The first, Jezreel, is intended to remind Israel of their unrepented guilt, and the acts of cruelty committed in their palace of Jezreel, for which God would assuredly call them to account. The second and third, (Loruhamah, signifying *not finding mercy*, and [Lo-ammi, *not my people*]) denote, that in consequence of their guilt they were to be rejected and disowned of God. The receiving back a wife who had been unfaithful, and encouraging her to hope for reconciliation, if she should manifest the sincerity of her penitence, is figurative of the tender mercy and forgiving love of God, who invites sinners to return to him, and provides a way in which he may receive them consistently with his honour and justice.

We have no further particulars of the life of the prophet, than what are gathered from his own writings. Hosea i.; iii.

Another **HOSEA**, or rather **HOSHEA**, was the son of Elah, and the last king of Israel. Having conspired against Pekah son of Remaliah, he killed him, and seized his dominions. He did evil in the sight of the Lord; but not so much so, as some of his predecessors. The Jews explain this, that, though idolatrous himself, he did not restrain his subjects from going to Jerusalem to worship the true God, as some previous kings had done, and had even placed guards on the road to prevent it. 2 Kings xv. 30.

Israel had become tributary to Assyria, but Hoshea attempted to shake off the yoke, and with that view entered into alliance with So, king of Egypt. Salmaneser king of Assyria, having intelligence of this, marched his army against Hoshea, and besieged Samaria, which after a siege of three years surrendered; the ten tribes were then carried captives into Assyria, and Israel ceased from being a kingdom. 2 Kings xvii.

HOSHAI AH—**HO-SHA-I'-AH**.

THE LORD IS MY SAVIOUR. The father of Jezeaniah, a principal Jew at Jerusalem. Neh. xii. 32.

HOSHAMA H—**HO-SHA'-MAH**.

WHO IS HEARD, or, WHO HEARS, or, OBEYS. Son of Jechoniah. 1 Chron. iii. 18.

HOTHAM—**HO'-THAM**.

SEAL, or, ENCLOSURE. Son of Heber, of the tribe of Asher. 1 Chron. vii. 32.

HOTHIR—**HO'-THIR**.

EXCELLENT, or, POSTERITY. Son of Heman, and head of the twenty-first family of the Levites. 1 Chron. xxv. 4. 28.

HUL.

PAIN, INFIRMITY, CHILD-BIRTH, DUST, EXPECTATION. Hul, or Chul, was the son of Aram. Gen. x. 23.

HULDAH—**HUL'-DAH**.

THE WORLD. Huldah was a prophetess, the wife of Shallum. When the book of the law was found in the treasury of the temple, the pious young king Josiah, humbled and alarmed at the discovery of his own transgressions and those of his people, consulted this prophetess as to his duty and prospects; and she was commissioned to send him a message of mercy from the Lord, that though the judgments of His hand should indeed be poured out upon that rebellious nation, that the humble and tender-hearted king should be gathered to his fathers in peace before the time of calamity. 2 Chron. xxxiv. 22—28.

HUPHAM—**HU'-PHAM**.

THEIR BED, THEIR COVERING. Hupham, or Huppim, was the son of Benjamin, and head of a family. Gen. xlii. 21. Numb. xxvi. 39.

HUPPAH—**HUP'-PAH**.

Same signification. A priest of the thirteenth class, appointed by David. 1 Chron. xxiv. 13.

HUPPIM—**HUP'-PIM**.

Same signification. The brother-in-law of Machir. 1 Chron. vii. 15.

HUR.

LIBERTY, otherwise, WHITENESS, HOLE, CAVERN. Hur the son of Caleb, (son of Esron, not Caleb son of Jephunneh,) was a coadjutor of Moses and Aaron, and is generally supposed to have been the husband of Miriam, but this is uncertain. We have few particulars respecting him, but it is evident that Moses had a great regard for him. When Joshua

was sent to defend Israel against the attacks of the Amalekites, Moses ascended the mountain, attended by Aaron and Hur, to implore success on the arms of Israel and watch the event of the battle. While he lifted up his hands in prayer, Israel prevailed; but when they flagged through weariness, Amalek had the advantage. Aaron and Hur therefore supported his arms, one on one side, and the other on the other, until the victory was decided to Israel: a pleasing emblem of the manner in which the most eminent ministers may be supported and encouraged in the prosecution of their arduous work, by the prayers and concurrence of their people. Some time afterwards, when Moses ascended Mount Sinai to receive the law, he directed the elders, if any difficulty should arise in the management of the people, to refer to Aaron and Hur. *Exod. xvii. 10—12; xxiv. 14.* This Hur, was father of Uri and grandfather of Bezaleel, employed in preparing the tabernacle. *Exod. xxxi. 2; xxxv. 30.*

Another HUR, was a prince of Midian, killed in an encounter between Phinehas and the Midianites. *Numb. xxxi. 8.*

HURAM—HU'-RAM.

Same signification. Son of Bela, of the tribe of Benjamin. *1 Chron. viii. 5.*

HURI—HU'-RI.

WHO IS IN ANGER. Son of Jaroah, of the tribe of Gad, father of Abihail. *1 Chron. v. 14.*

HUSHAI—HU-SHA'-I.

THEIR HASTE, *or*, SENSUALITY. Hushai, the Archite, was the steady friend of David. Being informed of Absalom's rebellion, and that the king was compelled to flee from Jerusalem, Hushai went forth to meet him, with his clothes rent and his head covered with earth. David told him, that if he accompanied him, he would but be adding a burden, but that he might render an essential service to the cause by remaining in the city, and affecting to join the interests of Absalom, by which means he might oppose the counsels of Ahithophel, and give timely intimation of the movements of Absalom and his party. Hushai complied with this suggestion, and thus was the means of counteracting Ahithophel's counsel, and procuring Absalom's defeat. *2 Sam. xvi.; xvii.*

HUSHAM—HU'-SHAM.

Same signification. King of Edom, successor to Jobab. *Gen. xxxvi. 34.*

HUSHIM—HU'-SHIM.

Same signification. Mother of Ahitub and Elpaal. *1 Chron. viii. 11.*

HYMÆNEUS—HY-MÆ-NE'-US.

A professor of Christianity, who fell into gross heresy. St. Paul speaks of him at one time as connected with Alexander, and at another with Philetus. The nature of his heresy appears to have been a denial of the resurrection of the body, and maintaining that there is no other resurrection than that of the soul by Divine grace, from its death of trespasses and sins. The apostle says that he delivered over Hymæneus to Satan: we are not by this to suppose that he wished him given up to the temptations of Satan, and to everlasting punishment with him; but to corporeal chastisements, which Satan was sometimes permitted to inflict; the apostle cherishing the charitable desire that others might be warned, and that the heretics themselves might thus be convinced of their errors, and brought back in humble penitence to the fold of God. *1 Tim. i. 19, 20. 2 Tim. ii. 16—18.*

IBHAR, JEBAHAR—IB'-HAR.

ELECTION, HE THAT IS CHOSEN. A son of David. 2 Sam. v. 15.

IBRI—I'-ERI.

COMPANION, ASSOCIATE. Son of Merari, a Levite. 1 Chron. xxiv. 27.

IBZAN—IB'-ZAN.

FATHER OF THE BUCKLES. Ibzan of the tribe of Judah, was the eighth judge of Israel. He succeeded Jephthah, and, after seven years' government, died at Bethlehem. Judges xii. 8—10.

ICHABOD—ICh'-A-BOD.

WHERE IS THE GLORY? or, ALAS FOR THE GLORY! Son of Phinehas, and grandson of Eli the high-priest. At the moment of his birth, his mother heard the fatal news of the ark being taken by the Philistines, her husband and brother-in-law slain, and her father-in-law dead in consequence. She named the child Ichabod, and herself immediately departed. 1 Sam. iv. 19—22.

IDDO—ID'-DO.

HIS WITNESS, HIS ORNAMENT. No less than six of this name are mentioned in Scripture.

1. IDDO, son of Gershom. 1 Chron. vi. 21.

2. IDDO, father of Ahinadab, governor of Mahanaim. 1 Kings iv. 14.

3. IDDO, chief of the half tribe of Manasseh beyond Jordan. 1 Chron. xxvii. 21.

4. IDDO, a prophet of Judah, who wrote the history of the kings Rehoboam and Abijah. It is probable that he also wrote prophecies against Jeroboam the son of Nebat; and is supposed to have been the prophet who went to him at Bethel, and predicted the overthrow of idolatry by Josiah. 2 Chron. xi. 2; xiii. 22. 1 Kings xiii.

5. IDDO, father of Berachiah, and grandfather to the prophet Zechariah. Zech. i. 1. In Ezra, Zechariah is called the son of Iddo; perhaps his immediate father died during the life-time of his grandfather Iddo. Ezra v. 1.; vi. 14.

6. IDDO, chief of the Nethinim in captivity, in Casiphia. Ezra sent to them, inviting them to return to Jerusalem. Ezra viii. 17.

IGAL—I'-GAL.

WHO IS REDEEMED, BLEMISHED, or, DEFILED. One of the unfaithful spies sent by Moses to view the land of promise. Numb. xiii. 7.

IGDALIAH—IG-DA-LI'-AH.

GRANDEUR OF THE LORD, or, THE LORD SHALL EXALT ME. A man of God, who took care of the wine cellars belonging to the temple. Jeremiah took the Rechabites into Igdaliah's apartment to offer them wine, which they refused, in consideration of the vow laid upon them by their father. Jer. xxxv. 4.

IKKESH—IK'-KESH.

WICKED, CORRUPT, PERVERSE, DANGEROUS. Father of one of David's brave officers. 2 Sam. xxiii. 26.

ILAI—I-LA'-I.

HE THAT ASCENDS. A valiant man in David's army. 1 Chron. xi. 29.

IMLAH—IM'-LAH.

PLENITUDE, or, REPLETION. Father of the prophet Micaiah. 1 Kings xxii. 8. 2 Chron. xviii. 8.

IMMANUEL—IM-MAN'-U-EL.

GOD WITH US. One of the names given to our blessed Saviour, expressive of the union of the Divine and human natures in his person. Isa. vii. 14. Matt. i. 23. In the New Testament, Emmanuel.

IMMER—IM'-MER.

HE THAT SPEAKS, SAYING. Head of a family of priests, the sixteenth in the temple service. His descendants returned from Babylon in number one thousand and fifty-two. 1 Chron. ix. 12; xxiv. 14. Ezra ii. 37.

IMRI—IM'-RI.

BITTER, or, HE THAT SPEAKS, or, RAISED UP. Imri the son of Bani, and father of Omri. 1 Chron. ix. 4.

Another IMRI, was the father of Zaccur. Neh. iii. 2.

IRA—I'-RA.

CITY. Two of this name are mentioned.

1. IRA, the son of Jair. 2 Sam. xx. 26.

2. IRA, son of Ikesh, of Tekoah, a brave officer in David's army. 1 Chron. xi. 28.

IRAD—I'-RAD.

WILD ASS. Son of Enoch, and grandson of Cain. Gen. iv. 18.

IRAM—I'-RAM.

THEIR CITY, THEIR WATCH. The last duke of Edom, of Esau's family. Gen. xxxvi. 43.

IRIJAH—I-RI'-JAH.

THE FEAR OF THE LORD. A captain of the guard, who arrested the prophet Jeremiah on his way to Anathoth, under a charge of treasonous concert with the Chaldeans. Jer. xxxvii. 13—15.

ISAAC—I'-SA-AC.

LAUGHTER. The only son of Abraham and Sarah, so called from the joy occasioned by his birth, and emphatically styled the child of promise. This child had long been the subject of promise and of prophecy; his birth was ardently and indeed impatiently desired by his parents, but purposely delayed by Providence, till they were both so far advanced in age, as to leave no human probability of such an event, and therefore to exercise their faith, and to mark the fulfilment of their wishes as the immediate gift of God. The natural disposition of Isaac was remarkable for calmness and love of retirement and peace, but at a very early age he was involved in strife and persecution. On occasion of Isaac's weaning (at the age of three, or perhaps five years,) Abraham made a great feast, to celebrate with joy and gratitude, his beloved child being so far safely brought through the perils of infancy: but the festivities of the day were marred by the cruel, contemptuous, and profane mockings of Ishmael, the son of Hagar the Egyptian handmaid. This so exasperated Sarah, that she insisted, to prevent any future competition about the inheritance, that Hagar and Ishmael should immediately be sent away. With this suggestion, Abraham reluctantly complied. He was, however, reconciled to it by an intimation that it was according to the Divine will, for that the temporal provision, as well as the spiritual promise, was entailed on Isaac. This transaction, the apostle alludes to as typical or allegorical of the birth of Abraham's greater son, the Lord Jesus Christ, the head of the new covenant, who should bestow on all his spiritual seed the heavenly inheritance, and the conduct and dis-

missal of Ishmael, the opposition and rejection of those who are carnal and unbelieving.

Isaac in several instances, is a striking pattern of filial obedience; though a darling and only child, treated no doubt with fond indulgence, and brought up with elevated expectations, yet he discovered none of that folly and effeminacy, none of that frowardness, self-sufficiency, and impatience of parental control, by which too many young persons disgrace themselves. When Isaac had arrived at a state of manhood, he was called upon to give a signal proof of his entire devotedness to God. We are accustomed to admire Abraham's faith and obedience, in his readiness to offer up his beloved son Isaac in sacrifice at the command of God; and justly so: but perhaps we are too apt to overlook the fact, that it was no less the act of the child than that of the parent; for Isaac was at this time of an age to have resisted, had he been so inclined; but we do not read even that he remonstrated or pleaded for life, which would have had a strong tendency to shake the firmness of his aged parent; on the contrary, he appeared willing to devote and yield up his life at the command of Jehovah, who had a right to take it away in what manner he pleased. How touching is the narration! After a three days' journey with his father, they reached the appointed mountain; the attendants were dismissed for a while, and Abraham and Isaac alone proceeded to the summit; Isaac, the intended victim, bearing on his shoulders the wood for the burnt-offering, and Abraham, the knife that should slay the victim, and the fire that should kindle the pile. Isaac was as yet ignorant of the mandate under which they were acting; and supposed it was only some ordinary act of devotion, such as he had often witnessed and assisted in. At length he inquired what all this preparation could mean, when they were unfurnished with a victim to offer in sacrifice. "My father, behold the fire and the wood, but where is the lamb for a burnt sacrifice?" Still the answer was ambiguous, perhaps not less so to him who uttered, than to him who received it. "My son, God will provide himself a lamb for a burnt-offering." So they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order. Oh, who can describe or imagine the feelings of either father or son, when Abraham proceeded to "bind Isaac his son, and lay him on the altar upon the wood, and when Abraham stretched forth his hand, and took the knife to slay his son." But if Abraham's love to God was manifested in this act of obedience, how much more was the love of God to a sinful world manifested in not sparing his own Son, but freely giving him up for us all, that whoso believeth in him might not perish, but have everlasting life! and if we admire the meek resignation of Isaac in yielding to his father's stroke, how should we adore Him who said, "No man taketh my life from me, but I lay it down of myself, and take it up again:" yet who voluntarily laid down his life for the sheep, and suffered himself to be led as a lamb to the slaughter, and as a sheep dumb before its shearers!

The living sacrifice, the reasonable service, both of father and son, was holy, acceptable unto God, and honoured with his especial blessing. A ram was furnished, to yield his meaner life as a substitute for that of Isaac; and in Isaac the promise was confirmed afresh, that in his seed all nations should be blessed.

We have noticed Isaac as an example¹ of filial obedience, nor was this confined to his conduct towards his father. Too often young men who submit to the authority of a father, treat with most indelicate disrespect the feelings and wishes of a mother. This was not the case with Isaac. She from whom he had experienced maternal tenderness, met her reward in his filial duty and affection. He treated her through life with respectful tenderness, and cherished her memory with lasting reverence. When, at thirty-seven years of age, he was called to resign this beloved parent, he was deeply and permanently afflicted; nor had his feelings subsided, until the loss was made up by the formation of a connexion yet more tender and endearing.

In this interesting and important step the conduct of all parties presents, perhaps, one of the safest models for imitation that can any where be found. A pious and affectionate father discovers a tender solicitude that his son should be comfortably settled in life. Wealth, titles, connexions, beauty—those trifles, before which, in numberless instances, the peace and happiness of families have been sacrificed, and the welfare of posterity disregarded—in this instance were placed in their due subordination. "Let my son find a pious, prudent help-mate, and my grandchildren a tender and judicious parent," was Abraham's greatest solicitude, and the presence or absence of adventitious advantages was a matter of comparative indifference, as of vastly inferior importance.

How worthy of imitation too, is the disposition of Isaac, in availing himself of a pious father's counsel and experience. How unlike the turbulent self-willed spirit of too many young persons, who rush on such a connexion without consulting their kind parents, or in opposition to their prudent counsel and affectionate entreaties, and in total disregard of futurity. It is easy to judge which course is likely to be attended with the most satisfactory results. Indeed, there is no safer rule by which to judge, in the choice of a partner for life, than the conduct of the party in earlier relations. The dutiful, affectionate, considerate, and pious son, may fairly be expected in due time to prove a good husband, a good father, a good master, a good neighbour. Such were the early indications of Isaac's character, and such the happy fulfilment of his future life.

Piety was no less conspicuous than prudence, in the important affair of Isaac's marriage. The project was formed in the fear of God, with an anxious desire to preserve and promote family piety through succeeding generations. It was undertaken in dependence on Divine direction and blessing, which were sought by all parties at every stage of the enterprise; and the fulfilment of Isaac's fondest desires reached him at a moment when he was enjoying and consecrating the stillness of evening in devout retirement and meditation. "Delight thyself in the Lord, and He shall give thee the desire of thine heart. Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." The leading prevailing lineament in a good man's character is, a heart turned to devotion, and an eye continually directed towards heaven. Meditation and prayer are the right improvement of all mercies past, and the best preparative for mercies yet expected; they are a cordial balm for woes already come, an infallible antidote to the poison of those evils which we have yet to fear.

These remarks are fully justified by the pleasing narrative which the sacred historian gives us of Isaac's marriage. The heir of promise must not marry among the heathen by whom he was surrounded. A wife must be sought from Abraham's relatives in Mesopotamia, who worshipped the true God. Isaac must not go himself to seek a partner there, lest he should be induced to settle there, and so lay aside the character of a stranger and a pilgrim, which the heirs of promise were called to maintain. It would also be a suitable trial of the faith of the individual who should be chosen, whether she would be willing to forsake the land of her fathers, and join the family whom God had chosen in their wanderings, in obedience to his commands, and their reliance on his promises. Abraham, therefore called to him his eldest servant, (most probably, Eliezer of Damascus,) and entrusted him with the important commission, which was in substance this:—First, that he should use his utmost influence with Isaac, to prevent his erring in either of these particulars; and next, that he should go himself to visit the relations of Abraham his master, and seek out from among them a suitable partner for his son. The servant readily, yet deliberately and with much solemnity, as in the presence of a holy and heart-searching God, engaged, to the utmost of his power, to fulfil the wishes and interests of both father and son.

On this important transaction, the venerable patriarch both asked and expected the blessing of God: and he was warranted in so doing; for both the promises of God and the experience of his people concur in encouraging their dependence on Him, and their expectations from Him, in all the affairs of this life; and those who keep in the way of duty, and govern themselves by the principles of religion in their designs and undertakings, have good reason to expect prosperity and success therein.

As the pious servant approached the city whither he was sent, while his camels knelt down to rest themselves, he set himself to consider how he might best manage the business before him; and he prayed, and said, "O Lord God of my master Abraham, I pray thee send me good speed this day, and shew kindness to my master Abraham." How wise this step! He knew that a prudent wife is from the Lord, and therefore that for this *He* will be inquired of. He knew, too, that man was in danger of being led away by outward appearance, therefore he needed and sought the direction of Him who knows the heart. He ventured to propose a sign, not to limit God, but with a humble desire that God would be pleased to make plain his way before him, by the concurrence of minute circumstances in his favour. He prayed, that when the damsels of the city, according to the custom of those days of primeval simplicity, should come to the well to draw water, and he should request of one of them a draught of water from her pitcher, that, if she were the appointed wife for Isaac, she should courteously reply, "Drink, and I will draw for thy camels also." Let us not be hasty in censuring, or rash in adopting, such a proceeding. We possess the written word, as a light to our feet and a lamp to our paths; it was not in existence at the time we are now speaking of; and God had other ways of signifying his mind, which now we neither need nor are warranted to expect. However, there have been seasons in the experience of many pious individuals, when the path of duty has been

peculiarly perplexed and intricate, and when they have read and prayed to be directed, but no light has appeared, until some circumstance occurred, perhaps very trivial in itself and altogether unexpected, which at once decided the doubtful point, and proved the link which drew after it a chain of the most important and desirable consequences.

It pleased God to grant the desire of this man : according to his faith, so it was unto him. A damsel came forward, answering all the characters desirable in the wife of Isaac ; in the minutest particular fulfilling his proposed sign ; and, to add to his joyful surprise, proving on inquiry to be the near relative of his master. The man wondered, as well he might ; and he bowed his head, and worshipped the Lord.

Introduced by Rebekah to this family, the pious servant made known his errand, and stated the particular circumstances by which he was led to conclude that Rebekah was the appointed object of his search. The hand of God in this affair was readily discerned and acknowledged ; the consent of Rebekah and her family obtained ; the fair bride conducted to her destined lord, and affectionately and piously received ; and the whole family made happy in acknowledging this new and gracious interference of Him who chose their inheritance for them.

But unmingled felicity was never the lot of man, in this world of sin and imperfection. Isaac and Rebekah were most happy in each other, but the blessing of children was long withheld. In most cases, this is a trial ; it was pre-eminently so in that family which had received the promise of being blessed and made blessings to the whole earth : however, it was a trial of faith. If they believed Him faithful who had promised, they might safely leave in his hands the fulfilment of his own word. It is pleasing to observe, that in this instance no crooked policy was resorted to, in order to hasten the accomplishment of the promise ; and that no unkindness, or estrangement of affection, arose between Isaac and Rebekah. They carried their grievances to Him who alone could remedy it ; and after waiting twenty years, their prayers were answered, and Rebekah became the mother of twins.

Some peculiar circumstances awakened the anxiety of the parents, which, like other trials, led them to inquire of the Lord ; and some remarkable intimations were given them of the future destiny of the children. The names given them, although not so considered at the time, also proved prophetic of their own circumstances and those of their posterity. The elder, Esau, or Edom, *red*, was the father of a resolute and blood-thirsty race. Jacob, *a supplanter*, though the younger, was destined to inherit the birthright. As the lads grew up, a marked difference was discovered in their character and pursuits. Esau, of a bold, adventurous disposition, took great delight in hunting ; but Jacob, like his father, preferred the quiet retired life of a shepherd.

We have hitherto seen in the character of Isaac, only what was amiable and excellent. But no man can be pronounced complete, until he has been tried in every situation. New connexions and new circumstances often bring to light unsuspected weaknesses of character. It was so in the family of Isaac. Each parent most unwarrantably adopted a favourite child ; and thus this small family was perpetually thrown into altercation and confusion. Isaac's partiality for Esau was prompted by a very weak unworthy motive. He loved his son, because he did eat of his venison.* How humiliating to human nature, that a wise and pious

man should be thus brought into subjection to a mere animal appetite. For Rebekah's partiality, a better motive may perhaps be assigned. Mindful of the Divine oracle, she wished that Jacob should be regarded as the first-born, and distinguished him by her partial favour accordingly. A competition for the precedency to rights of primogeniture, commenced very early between the children, and inflamed their minds to continual jealousies and bickerings; each parent, it should appear, supporting the claims of their respective darling. It is evident that Isaac was wrong, in opposing the Divine intimations; and Rebekah was wrong, in interposing her unjust partiality and crooked policy to promote them. The commands of God, not his purposes, are the rule of our conduct; and the mistakes of both parents stand as a warning to parents in general, against indulging a partiality, by which they almost infallibly lose the love of one child, the respect of another, and sow the seeds of strife and ill-will in their family, which will perhaps long survive the unjust and foolish partiality in which they originated.

As Esau and Jacob were advancing to manhood, Isaac was called to sustain the loss of his venerable father Abraham; thus one generation passes away, and another rises up. With the prudent foresight of a wise and good parent, regarding the peculiar circumstances of his family, Abraham had, in his life-time, portioned out Ishmael the son of Hagar, and all the sons of Keturah; and Isaac, the appointed heir, was left in quiet possession of by far the greatest part of his father's wealth. An amicable meeting took place between Isaac and Ishmael, on an occasion which tends to obliterate former resentments, and soften the most rugged and obdurate dispositions—the death of their common father. They met at his grave; but difference of taste, interest, and pursuit again quickly separated them. Ishmael returned to the desert, and Isaac abode in his tent by the well Labairoi. Hitherto he had trusted every thing, under Providence, to the wisdom and affection of a kind father, but now he is called to act for himself. We accordingly find him, with prudent sagacity, taking thought for the removal of his family from place to place, as circumstances dictated; wherever he settled, imitating the example of his pious father in building an altar to the Lord, and abundantly experiencing the same blessing which had so eminently rested on his father. The distresses with which Isaac was afterwards exercised, were chiefly internal and domestic, arising from the ill-judged partiality of the parents, and the perpetual contentions of the children on the subject of the birthright. These contests had, probably, commenced before they were at all aware of its real nature or value, and it was coveted chiefly as being the family bone of contention. This is often the case, and serves to expose the folly of parents in encouraging disputes among their children, whether in matters of smaller or of greater importance. As they grew up, these disputes, of course, became more definite and more violent. (See JACOB and ESAU.) While the peace of the family was thus sacrificed to intestine broils, trials of an external kind visited them. There was a grievous famine in the land, and they were driven to seek subsistence in Gerar, a city of the Philistines. Isaac had great possessions, and yet was driven to this necessity. There are many evils which wealth cannot meet. Hence we are taught its insufficiency, and the folly of relying on it; as well as the wisdom of moderation in enjoyment, and contentment with the allotments of Providence whatever they may be.

During the sojourn of the family in the land of the Philistines, Isaac appeared to great advantage as a man of peace, submitting to injury rather than contending or resisting. In Eastern countries, water is peculiarly valuable, especially to those who possess much cattle. Such was the case with Isaac; and having amicably settled in the land, he resorted to the well of water opened many years before by his father Abraham. But the proud and selfish Philistines envied his prosperity, and maliciously stopped up the wells on which the sustenance of his cattle depended. Again and again he chose rather to relinquish a just right, than to support it by force; and retired, seeking relief in patience and industry. At length, he conquered by yielding; and having relinquished the wells called Esek, *contention*, and Sitnah, *hatred*, he found himself in quiet possession of Rehoboth, or *room*.

With regret we observe, that through timidity and distrust of God, who had engaged to protect him and his family, Isaac fell into the same meanness of which his father had been guilty, in disavowing his wife, lest her beauty should involve him in ruin. Such distrust and dissimulation were altogether unworthy of a good man; and the keenest reproof was inflicted by the frankness and generosity of those whom he had so groundlessly suspected. See ABIMELECH.

In time, the possessions of Isaac multiplied exceedingly; and the inhabitants of the country became so exceedingly envious of him, that Abimelech their king, though he had discovered the most friendly dispositions to Isaac, found it necessary to request him to retire, as he was becoming too powerful. He accordingly withdrew, and pitched his tent in the valley of Gerar, where he digged new wells. After a while, he returned to Beersheba, where he fixed his habitation. There the Lord appeared to him, and renewed to him the covenant made with Abraham. Abimelech now sought the friendship of Isaac, and, to form an alliance, paid him a visit. Isaac, with firmness, and yet with gentleness, remonstrated with him, yet did not decline his offers of friendship. They entered into an amicable agreement, and Isaac entertained his guest with a sumptuous feast.

A calm of eighteen years now ensued, of which no historical traces remain, but which, we may conclude, were passed in communion with God, and in quiet usefulness. After this, the peace of the family was again disturbed by his favourite son Esau, who, with wanton disregard to the feelings of his parents, and to his own future welfare, brought in two idolatrous wives, which were a great grief and trouble of mind to Isaac and to Rebekah. (See ESAU.)

Isaac was at this period in his hundredth year. Thirty-seven years afterwards, we find him labouring under the increasing infirmities of age; especially loss of sight, which so far failed, that he could not, by that sense discern one of his sons from the other. Well does the wise man speak of the days of old age, as those of which it may be said, as far as earthly enjoyments go, "I have no pleasure in them;" and well does he use this as an argument, to urge on those in their bloom and vigour to "remember now their Creator in the days of their youth, while those evil days come not, nor the years draw nigh." Happy was Isaac in having early cultivated habits of communion with God, and laid up store for delightful meditation, of which even the loss of that valuable blessing, sight could not deprive him. Young people should

learn from his example to remember the days of darkness, which may be many, and improve the golden hours of youth in laying up a good foundation for the time to come.

In this state of blindness and feebleness, Isaac naturally thought of his dying day, and wished to confer the patriarchal and prophetic benediction on Esau his elder and more beloved son. It is astonishing that Esau's misconduct had not weaned his father's blind partiality, and led him to concur in the Divine intentions respecting Jacob; but this was his weakness, and it appears rather to have increased with the growing infirmities of age. How vain is the expectation that mature or even declining age will necessarily cure the foibles which have been suffered to grow up unresisted!

Isaac's purpose, however, was defeated, criminally enough on the part of Rebekah and of Jacob, but with perfect equity and wisdom on the part of the righteous Governor of the universe, in such a way as convinced Isaac, that though there are many devices in a man's heart, the counsel of the Lord, that shall stand. The mind of the aged saint was now brought into a state of acquiescence with that of Heaven. He acknowledged the precedence of Jacob, and confirmed the blessing which he had unwillingly expressed. (See ESAU, JACOB, and REBEKAH.) He then concurred with Rebekah in sending Jacob to seek a wife in Mesopotamia, and lived to see him return, after twenty years' absence, surrounded by a numerous progeny. At one hundred and eighty years of age, he died in peace, and was buried by his sons Esau and Jacob. The history of Isaac is found in Gen. xxi.—xxvii.; 1—5; xxxv. 27—29.

ISAIAH—I-SAI'-AH.

SALVATION OF THE LORD. The first of the four greater prophets, as they are usually called. He was the son of Amoz, or Amos, who has himself been reckoned a prophet, from a rule of the Jews, that when a prophet is named as the son of such an one, they conclude that the father also was endued with the spirit of prophecy; this however, is very uncertain; at all events, we cannot suppose that Isaiah was the son of that Amos whose prophecies are recorded, as the date and duration of their ministry were nearly coeval. It has also been generally supposed, that Isaiah was of noble, if not of royal extraction; and some have maintained that his father was brother to Uziah, or Azariah, king, and that his daughter was married to Manasseh. Isaiah prophesied during the reigns of Uziah, Jotham, Ahaz, and Hezekiah, and was contemporary, or nearly so, with the prophets Hosea, Joel, Amos, and Micah. His ministry occupied a period of sixty years, according to some computations, and, at the very lowest, certainly not less than forty-eight. We have scarcely any particulars of his private history, but there is a tradition which has gained very general credit, both among Jews and Christians, that the venerable prophet was put to death by being sawn asunder at the command of king Manasseh; and to this the apostle Paul is supposed to allude, when, enumerating the sufferings which the ancient worthies sustained "through faith," he mentions "being sawn asunder." See Heb. xi. 32—38.

Isaiah's manner of writing is inimitably beautiful and sublime, and evidences not only the courtier and the man of polished education, but also the man of strong and towering genius. Great part of Isaiah's prophecies referred to events relating to the Jews, or to other nations con-

nected with them; and were fulfilled, some'during the life-time of the prophet, and some shortly afterwards. There are two grand events of this kind, which he principally keeps in view: 1. The invasion by Sennacherib, which the prophet not only predicted, but lived to witness and to record. 2. The long captivity of the Jews in Babylon, and their subsequent restoration to their own land. Under the veil of this deliverance, he intimates a much greater, which was to be effected by the Messiah; and not only seldom mentions one, without looking forward and alluding to the other, but is often so enraptured with the prospect of the nobler though more distant deliverance, as entirely to lose sight of that which was nearer. On these occasions, he descants so clearly on the Messiah's person, office, character, and kingdom, as to give his writings rather the appearance of history than prophecy, and justly to have obtained for him the title of "the evangelical prophet;" or, "the fifth evangelist." For particulars of the times in which Isaiah lived, the reader is referred to his own prophecies, and to 2 Kings xiv.—xx. 2 Chron. xxvi.—xxxii. Particular prophecies and their fulfilments may be traced under the names Abaz, Hezekiah, John the Baptist, Rabshakeh, Remaliah, Rezin, Sennacherib, Uzziah, &c. Beside the writings of Isaiah which we possess, this prophet wrote a book concerning the actions of Uzziah, not now extant. It is referred to 2 Chron. xxvi. 22.

Another ISAIAH, or Jesaiah, is mentioned, of the tribe of Benjamin. Neh. xi. 7.

ISCAH—Is'-CAH.

HE THAT ANOINTS. Daughter of Haran, Abraham's brother. Some have supposed that Iscah is the same with Sarai, and that she was the wife of Abraham; but there is a difficulty here, for Abraham, when justifying his prevarication about Sarah,* said, "she is my *sister*, the daughter of my *father*, though not the daughter of my mother;" but Iscah would be his *niece*, the daughter of his *brother*. This matter is uncertain, and we have no other particulars concerning Iscah. Gen. xi. 29; xx. 12.

ISCARIOT—Is-CA'-RI-OT.

A NATIVE OF THE TOWN OF CARIOTH, *or*, A MAN OF THE TRIBE OF ISSACHAR. An appellative given to Judas the traitor, who betrayed our Lord. See JUDAS.

ISHBAH—IsH'-BAH.

TRANQUILLITY, *or*, RETURNS. Son of Ezra, and father of Eshtemoa of Judah. 1 Chron. iv. 17.

ISHBAK—IsH'-BAK.

EMPTY, *or*, EXHAUSTED. The fifth son of Abraham and Keturah. Gen. xxv. 2.

ISHBIBENOB—IsH-BI-BE'-NOB.

HE THAT SITS IN THE PROPHECY, *or*, IN THE WORD. Ishbi-benob; that is, Ishbi son of Ob, of the race of the giants, or Rephaim. The iron of his spear weighed three hundred shekels—one hundred and fifty ounces, or eleven pounds and a half. This giant being on the point of killing David, who was fatigued in the battle, was himself killed by Abishai son of Zeruiah. 2 Sam. xxi. 16, 17.

ISHBOSHETH—IsH-BO'-SHETH.

MAN OF SHAME, *or*, RETARDING OF THE MAN. The same with Eshbaal. The fourth son of Saul was Ishbosheth, or Eshbaal, (see 1 Chron. viii.*33.) The Hebrews had such an objection to pronounce

the name of an idol, that in names having any allusion to an idol, they varied the termination, as *Ish-baal*, they called *Ishbosheth*; *Mephi-baal*, *Mephibosheth*. It were well for Christians to imitate the Jews in their sacred reverence of the name of God, which they carefully abstained from pronouncing except on occasions suitable to its greatness, and in their detestation of the very name of an idol. Surely it is most unsuitable and disgraceful to a professing Christian, to adopt in his conversation such expletives as "*by Jove*," or "*by Gad*."

Saul and his three elder sons being slain in the battle of Gilboa, Abner, Saul's kinsman and general, got *Ishbosheth* acknowledged king by the greatest part of Israel. He was at this time forty-four years of age. He appears to have been a weak-minded prince, and to have depended entirely upon Abner for supporting his claims to the throne; in fact, to have been in a kind of subordination to that courageous but ambitious general. David having been long before anointed king by the prophet Samuel at the command of God, was acknowledged by the tribe of Judah, and reigned over them in Bethlehem. *Ishbosheth* resided at Mahanaim, beyond Jordan. Owing to the great moderation of David, the first two years of the reign of *Ishbosheth* were very peaceful, but afterwards a slight skirmish arose between the troops of *Ishbosheth* under Abner, and those of David under Joab, in which the latter were successful; after this, there were incessant wars between the house (or family and interest) of Saul, and that of David, during the remaining years of the reign of *Ishbosheth*. At length a difference arose between *Ishbosheth* and Abner, about Rizpah, who had been a concubine of Saul, and whom Abner either married, or was very familiar with. *Ishbosheth* reproached Abner with this, which his high spirit would not endure, and he immediately swore he would transfer the crown from *Ishbosheth* to David. He accordingly visited David with proposals, but before he had time to engage the tribes in allegiance to David, he was treacherously slain by Joab. (See *ABNER*.)

On being informed of Abner's death, *Ishbosheth* lost all courage, and the people fell into great disorder. Almost immediately afterwards, two of his captains, Rechab and Baanah, assassinated him in his house at noonday, while he was indulging in indolent or desponding repose. Expecting to ingratiate themselves into the favour of David, they cut off the head of *Ishbosheth*, and presented it to David in Hebron; but, instead of rewarding them as they expected, he commanded the treacherous murderers to be killed, and their hands and feet cut off, and hung up near the pool in Hebron. He also caused the head of *Ishbosheth* to be placed in the sepulchre of Abner at Hebron. *Ishbosheth* had reigned seven years and six months; with him ended the royalty of Saul's family. 2 Sam. ii. 8—32; iii.; iv.

ISHMAEL—ISH'-MA-EL.

GOD THAT HEARS. Ishmael was the son of Abraham and Hagar, Sarai's Egyptian handmaid. (See *ABRAHAM*, *HAGAR*, *SARAH*.) During Hagar's pregnancy, being hardly dealt with by Sarah, she fled into the wilderness, and there was encouraged by an angel of the Lord, with an assurance that the Lord had heard her in her affliction, and hence her child should be named Ishmael; that he should be the head of a numerous posterity, of a wild, savage, and hostile disposition, who should have many enemies, and yet dwell in the presence of his brethren.

Hagar returned to the house of Abraham, and there brought forth her son Ishmael. When Ishmael was thirteen years of age, he was circumcised with Abraham his father, who then received the covenant of circumcision. This rite is practised by the descendants of Ishmael to the present day. Fourteen years after the birth of Ishmael, the Lord visited Sarah; and she bare unto Abraham, Isaac, the son of promise. And now Ishmael, who had hitherto considered himself Abraham's sole heir, found himself disappointed. His hostility was naturally provoked against his younger brother, and, on the day of his weaning, Ishmael indulged himself in rude and unkind, if not profane, mocking against Isaac; at this Sarah was so indignant, that she demanded of Abraham the immediate expulsion of Hagar and her son. This proposal was very grievous to Abraham, who appears to have cherished a most tender affection for Ishmael; but the Lord confirmed it, and assured Abraham that Ishmael should become the father of a great nation. Accordingly, Abraham sent them forth furnished with bread and water for their journey, and, no doubt, with a suitable provision for their future wants. Hagar's plan, most probably, was to return into Egypt; but she lost her way in the wilderness of Beersheba, and, the journey being thus unexpectedly prolonged, the water was exhausted, and they were reduced to great extremities by fatigue and thirst. At length, Ishmael sunk down faint and exhausted, and unable to proceed. They probably were not unfurnished with money, or other valuables, neither does it appear that their bread was exhausted; but neither of them could substitute, nor could they be exchanged for, a draught of water. Oh, what contempt do circumstances like these, pour upon the glittering baubles we are apt so highly to esteem, and how do they enhance the value of those common mercies we are so apt to slight!

As far as human resources went, the case of Hagar and Ishmael was now hopeless. Agonized by his plaintive moans, and dreading his approaching death, Hagar withdrew herself a little, that she might be spared the sight of his dying agonies. But the moans of the suffering youth reached an ear, and called forth the exertions of an arm, more tender and powerful than those of a mother. HE who hears the young ravens when they cry, who opens his hand and satisfies the desire of every living thing, looked down in mercy from heaven, and directed the attention of Hagar to a well of water just at hand, but which in her distress she had overlooked, and renewed the promise, to make of Ishmael a great nation. Thus encouraged, she replenished her vessel, ministered to the wants of her child, and, relieved and refreshed, they proceeded on their way, and settled in the wilderness of Paran, where he became an expert archer, and was remarkably cared for by the providence of God. In course of time, his mother took for him a wife out of Egypt, and he became the father of twelve sons, all of whom were princes, or rulers over considerable tracts of country, according to the promise made to Abraham. Ishmael also had a daughter named Mahalath, or Bashemath, who was married to Esau, Gen. xxviii. 9; xxxvi. 3.—All the Divine predictions concerning Ishmael and his posterity have been very remarkably fulfilled, and indeed are in force to the present day. His posterity increased very rapidly, so that in the course of a few years we read of a company of Ishmaelitish merchants trading into Egypt, Gen. xxxvii. From the twelve sons of Ishmael sprang the twelve Arabian

tribes, which still exist. They have always been a wild unconquerable people, living by depredation; continually provoking the enmity of the neighbouring states, but never yet subjugated by conquest, or won by persuasion to adopt habits of civilization. It was said that Ishmael should dwell in the presence of his brethren. This was fulfilled in his own history; for it is expressly said, that he lived one hundred and thirty-seven years, and died in the presence of all his brethren. It has been true also of his descendants. They were surrounded by the Midianites, the descendants of Abraham and Keturah; by the Moabites and Ammonites, the descendants of Lot; by the Edomites, the descendants of Esau; and by the Israelites, descendants of Abraham, Isaac, and Jacob: maintaining continual hostility with all these people; not extirpating any of them, and yet enabled to maintain a standing among them. Surely this must be a fulfilment of ancient prophecy. Much interesting information on this subject may be found in Bishop Newton's Dissertations on the Prophecies. The history of Ishmael occurs, Gen. xvi.; xvii.; xxi. 9—21; xxv. 9—18.

Another ISHMAEL is mentioned in the book of Jeremiah. He was the son of Nethaniah, of the royal family of Judah. He treacherously killed Gedaliah, the governor left by Nebuchadnezzar over the remains of the Jewish people, after the destruction of Jerusalem. (See GEDALIAH.) But he was pursued by Johanan, or John, and obliged to fly to Baalis, king of the Ammonites. Jer. xli.

ISHMAIAH—ISH-MA-I'-AH.

HE THAT HEARS THE LORD, *or*, THAT OBEYS THE LORD. Son of Qbadiah, chief of the tribe of Zebulun. 1 Chron. xxvii. 19.

ISHTOB—ISH'-TOB.

GOOD MAN. An inhabitant of Tob, a country at the northern extremity of the mountains of Gilead, towards mount Libanus. When Hanun, king of the Ammonites, had insulted the ambassadors of David, and provoked a war, they hired of Ishtob twelve thousand men, in part of an army to meet the forces of David. 2 Sam. x. 6.

ISHUAH. See JESHUAH.

ISMACHIAH—IS-MA-CHI'-AH.

WHO IS JOINED TO THE LORD, *or*, THE LORD IS MY SUPPORT. Most probably a priest or Levite, for to him king Hezekiah committed the care of the first-fruits and offerings brought to the temple. 2 Chron. xxxi. 13.

ISMAIAH—IS-MA-I'-AH.

Same signification. A valiant man, who joined David at Ziklag. 1 Chron. xii. 4.

ISRAEL—IS'-RA-EL.

WHO PREVAILS WITH GOD. This name was given to the patriarch Jacob, in honour of his fervency in prayer, by which he wrestled with God for a blessing, and prevailed. Gen. xxxii. 24—32. See JACOB.

ISSACHAR—IS'-SA-CHAR.

The fifth son of Jacob and Leah. We have no particulars of his personal history; but Jacob, blessing the tribe, describes it as "a strong ass couching between two burdens: And he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant to tribute." Moses simply says, "Rejoice, Issachar, in thy tents." The portion of this tribe was in one of the best parts of the land

of Canaan, along the great plain or valley of Jezreel. The character of the tribe was that of patient persevering industry and quiet enjoyment, without any disposition to meddle with the affairs of state, of war, or of maritime enterprise. Gen. xxx. 18; xlix. 14. Deut. xxxiii. 18.

ITHAL—ITH'-A-I.

One of David's officers. 1 Chron. xi. 31.

ITHAMAR—ITH'-A-MAR.

ISLAND OF THE PALM-TREE. The fourth son of Aaron. We have no particulars of his life. It does not appear that he ever filled the office of high-priest, nor that the office was ever in his family until the time of Eli; nor do we know by what means, or on what occasion, it was then transferred. In consequence of the wickedness of Eli's sons, it reverted to the family of Eleazar, in the person of Zadok. Abiathar, whom Solomon deposed, was the last high-priest of the race of Ithamar. Exod. vi. 23; xxxviii. 21. Numb. iv. 28. 1 Chron. xxiv. 3—6. 1 Kings ii. 27.

ITHIEL—ITH'-I-EL.

GOD WITH ME. Son of Isaiah, or Jesaiah, and father of Maasciah, of the tribe of Benjamin. Neh. xi. 7.

Another **ITHIEL** is mentioned, (Prov. xxx. 1,) to whom, with Ucal, Agur, the son of Jakeh, spake the words of his prophecy.

ITHMAH—ITH'-MAH.

ORPHAN, or, PUPIL, one of David's brave officers. 1 Chron. xi. 46.

ITHREAM—ITH'-RE-AM.

EXCELLENCE OF THE PEOPLE. Son of David and Eglah. 1 Chron. iii. 3.

ITTAI, or ITHAI—IT-TA'-I.

STRONG; SIGN. Ittai, the Gittite; a very faithful follower of David. Prosperity gains friends, but adversity tries them. This man's friendship was tried, and proved honourable. 1 Chron. xi. 31. 2 Sam. xv. 19—22.

IZEHAR, or IZHAR—IZ'-E-HAR.

OIL. Son of Kohath, father to Korah, and head of a family in Israel. Numb. iii. 19. 27. Exod. vi. 18. 21. 1 Chron. vi. 18. Numb. xvi. 1.

JAACOBAB, or JAAKOBAB—JA-A-CO'-BAH.

Mentioned 1 Chron. iv. 36.

JAALAM—JA-A'-LAM.

WHO IS HIDDEN, or, YOUNG MAN. Son of Esau and Aholibamah. Gen. xxxvi. 5.

JASSAU—JAS'-SAU.

WHO MAKES ME. One of those who, having married idolatrous wives, separated from them after the captivity. Ezra x. 37.

JAAZANIAH—JA-A-ZA-NI'-AH.

WHOM THE LORD WILL HEAR, or, WHO IS ATTENTIVE TO THE LORD. Four of this name are mentioned:—

1. **JAAZANIAH**, son of a Maachathite, 2 Kings xxv. 23.
2. **JAAZANIAH**, son of Jeremiah, the Rechabite, Jer. xxxv. 3.
3. **JAAZANIAH**, son of Shaphan, chief of those idolatrous Israelites shewn to the prophet Ezekiel in vision, Ezek. viii. 11.
4. **JAAZANIAH**, son of Azur; a wicked Israelite, who said of Jerusalem, "This city is the caldron, and we be the flesh," Ezek. xi. 1.

JAAZIAH—JA-A-ZI'-AH.

STRENGTH OF THE LORD. Son of Merari, the Levite. 1 Chron. xxiv. 26.

JABAL—JA'-BAL.

WHICH GLIDES AWAY. Son of Lamech and Adah: the father of those who lodge in tents, and are shepherds; those who adopt a simple rural life, not much concerned about refinements and indulgences, and who have their wealth in flocks and herds. Such is the character of the Bedoween Arabs to the present day: we do not suppose that they descend from Jabal; but it is no uncommon thing, by a figure, to call a man the father of those who follow his pursuits and habits. Gen. iv. 20.

JABEZ—JA'-BEZ.

SORROW, or, TROUBLE. Jabez is mentioned among those lists of names in Chronicles, which we are too apt to consider uninteresting, but which we may be sure were not put there without some design worthy of their Author. The character of Jabez is very interesting and instructive, and well rewards those who diligently, carefully, and reverently study the whole word of God, comparing one part with another, and not passing over, disregarding, or undervaluing any. It is not said whose son Jabez was, nor even in what age he lived. It is supposed that he was the son of Cos, or Kenez, and this is not improbable: perhaps, also, he was founder of one of the families of Aharhel. The name was given him by his mother, "because," said she, "I bare him in sorrow." What was the particular occasion of her sorrow, we do not know: whether she died in consequence of his birth, and with her parting breath thus named him—as Rachel called her child Benoni, *the son of my sorrow*; and the wife of Phinehas her's Ichabod, *the glory is departed*—or whether she who bare him was a mourning widow; or that some other peculiar trial marked the season of his birth. But sometimes the most sorrowful beginnings lead to the most satisfactory results. Jabez, though born in sorrow, became more honourable than his brethren; for he was a man of eminent piety. He early and earnestly implored the blessing of Heaven on himself and all his designs and undertakings; and God granted his request, and remarkably prospered him, both in spiritual and temporal affairs. Happy are they who have the God of Jabez for their friend, and who, in every thing, by prayer and supplication, with thanksgiving, make known their requests unto Him. They shall be honourable, safe, and happy, in life and in death. Jabez is mentioned 1 Chron. iv. 9—11.

Another JABEZ, or Jabesh, was father of Shallum, the fifteenth king of Israel, or Samaria. 2 Kings xv. 10.

JABIN—JA'-BIN.

HE THAT UNDERSTANDS, or, HE THAT BUILDS. There were two of this name, kings of Hazur, in the northern part of the land of Canaan. The first, having leagued himself with other kings against Israel, Joshua marched his army against them, attacked them suddenly, and defeated them. He lamed their horses, burnt their chariots, took Hazur, and slew Jabin. Joshua xi.

The other JABIN, in the time of the Judges, oppressed Israel twenty years. At length, Sisera, his general, was defeated by Barak at the foot of mount Tabor. The Israelites then fortified themselves against Jabin, and at last subdued him. Judges iv. See BARAK, DEBORAH, and SISERA.

JACHAN—JA'-CHAN.

HE THAT BRUISES OR PRESSES. Son of Abihail, of the tribe of Gad. 1 Chron. v. 13.

JACHIN—JA'-CHIN.

HE THAT STRENGTHENS AND MAKES STEDFAST. The fifth son of Simeon, who went down with his father into Egypt, and was the head of a family. Numb. xxvi. 12.

Another JACHIN was head of the twenty-first family of priests. 1 Chron. xxiv. 17.

This name also was given to a very beautiful brazen pillar in Solomon's temple. 1 Kings vii. 21. 2 Chron. iii. 17.

JACOB—JA'-COB.

HE THAT SUPPLANTS OR UNDERMINES. Jacob, the son of Isaac and Rebekah, and twin brother to Esau, was thus named from a peculiar circumstance at his birth, in which, as it were, he strove to supplant his brother, and obtain the birthright. This was a kind of prognostic of his conduct in future life. Before the birth of the children, the Divine oracle had declared, that each of the children should become the head of a numerous and powerful people, but that the elder should be subject to the younger. As they grew up in life, Esau discovered a turbulent, boisterous disposition, and delighted in the sports of the field; but Jacob preferred a rural and quiet life, and engaged chiefly in agricultural pursuits, and especially the management of sheep and cattle. Esau became a favourite with Isaac, but Jacob was the darling of his mother Rebekah. The birthright appears to have been early a subject of discussion and dispute between the lads; and, on one occasion, Jacob having prepared some pottage for his own meal, which Esau eagerly desired, he took advantage of his brother's hunger and impetuosity, and demanded, as the price of the pottage, that Esau should give up his right of seniority; with which proposal he complied. Jacob had now the Divine oracle and his brother's voluntary secession of the birthright on his side, and hitherto without any thing unjustifiable on his part; for the birthright, which he so ardently coveted, Esau lightly esteemed: and it would appear that he coveted it, not for the worldly superiority it involved, but for the sake of covenant-blessings, especially that of being the progenitor of Him in whom all the families of the earth should be blessed.

Many years elapsed after this transaction, of which we have no account in the life of Jacob. We then find him engaged, though not the prime agent, in a transaction every way inconsistent with godly simplicity and sincerity, and with faith in the promises and providence of God. When Isaac was one hundred and thirty-seven years of age, and his sons seventy-seven, he found the infirmities of age rapidly coming on him. He was feeble and blind; and, apprehending that the period of his dissolution was at hand, he prepared to confer on Esau the patriarchal and prophetic benediction, and, in order thereto, directed Esau to procure for him venison, that he might eat, and be refreshed and invigorated.

Rebekah, overhearing these directions, resolved, at all hazards, to obtain the blessing for Jacob. She, therefore, prepared some savoury meat, in close resemblance of Isaac's favourite venison; and having dressed Jacob in the garments of Esau, directed him to carry in the meat to his father, and, by personating Esau and professing to have obeyed the commands given to him, to impose on their aged father, and receive the blessing which he designed for Esau. Jacob did not readily fall in with this scheme of deceit. His better feelings revolted at the thought

of seeming to his father as a deceiver, and he remonstrated against the measure. But his mother's persuasions overcame his scruples: he yielded in compliance with her wishes; and, having undertaken the work of deception, he played his part to admiration, and the stratagem succeeded. A remark or two naturally arise here: How great is the criminality of parents who instruct their children in what is evil, and who even urge them to it, in spite of the remonstrances of conscience! But the step at which conscience revolts ought not to be taken, must not be taken, if we value peace of mind and the approbation of God, though the nearest and dearest friends should invite, and persuade, and command. Let this be the never-failing answer to all such temptations—"How can I do this great wickedness, and sin against my God?" When the first step is taken in the way of error and sin, every succeeding step becomes comparatively easy. "Jacob hesitated at the first intimation of imposing on his enfeebled father, and taking advantage of his absent brother; but the boundary of strict integrity once crossed, he soon became an adept in the art of dissimulation: he could add one deliberate falsehood to another, and call in the sacred name of God to confirm and sanctify the cheat. We are horror-struck as we read, that when Jacob presented to his venerable father the savoury viand, and Isaac asked, "Who art thou, my son?" that Jacob said unto his father, "I am Esau thy first-born, I have done according as thou badest me—arise, I pray thee, and eat of my venison, that thy soul may bless me. And Isaac said, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it unto me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy as his brother Esau's hands; so he blessed him." How steep are the descents of sin, and how far may the transgressor be hurried before he is aware, who at first consented only to what seemed a slight deviation from the straight rule of rectitude! How does this warn us to leave off temptation before it be meddled with!

We may further observe, that success cannot stamp a measure as good. It was God's design that Jacob should inherit the blessing, and His purposes are often brought about by means of the errors and sins of men—but never justify them: God cannot tempt any man to evil. Besides, notwithstanding the success that sometimes attends unjustifiable means, guilt brings its own punishment; a consciousness of the means employed serves to imbitter the success obtained; and very often a scourge arises from those means, or that success, which strikingly marks the retributive justice of God. This was abundantly seen in the sequel of Jacob's history.

Esau no sooner found that he had been overreached, than he conceived the most bitter and rancorous hatred against Jacob, and entertained the settled purpose to murder him, as soon as the death of their father should take place. Esau, probably, deferred his purpose till after that event, lest his father's displeasure should be so far excited as to revoke even the secondary blessing pronounced on him; but whatever might be his motive, it pleased God to overrule it for Jacob's preservation. Rebekah having heard of Esau's deadly purpose, saw the

necessity of sending Jacob out of his reach, at least until his present fury had had time to cool. She, therefore, proposed to Isaac, that Jacob should be sent to Padan-aram, under pretext of seeking a wife from among the daughters of his uncle Laban. To this Isaac consented, and dismissed Jacob with a devout and affectionate benediction, which implied at once his forgiveness of Jacob's late misconduct, and his satisfaction in the blessing already pronounced, and which enjoined on Jacob an obligation, in all things, to conduct himself as the acknowledged heir of promise. Accordingly, Rebekah secretly sent away her darling son to Haran, where he abode twenty years; and, in all probability, this erring mother and son, thus separated, never met on earth again. The first day of Jacob's solitary journey was, probably, passed in reflection on the scenes of his childhood and youth, and on his own conduct, mingled with many anxious feelings as to his present circumstances and future movements. As he approached the city of Luz, the shades of evening gathered around him, and he sought repose for his wearied frame by reclining on the ground in the open air, supporting his head on a pillow of stones. Many a child of pious parents has been removed from the comforts of home, and brought into circumstances of privation and distress, there to learn his need of the consolations of religion, and to become experientially acquainted with the God of his fathers. It was thus with Jacob: in his incommensurable lodging, not only was his body refreshed with sleep, but his soul received the condescending visits of God.

By an extraordinary dream, Jehovah declared himself to Jacob as the God of his fathers, Abraham and Isaac, and as especially taking him also into covenant relation; promising to bless him, and make him a blessing; to go with him and protect him in all his way, to bring him back in peace, and to bestow on his posterity the land on which he was now reposing. How suitable and encouraging to the mind of the exile must have been these assurances!—"Has God, the God of my fathers, indeed taken me into covenant with Him? Has He indeed overlooked my unworthiness, and forgiven my sin, and promised to bestow on me the blessing which my father could only implore? Amazing condescension! matchless grace! Here, then, I will erect an altar to the God of my mercies. Here will I consecrate myself to His service. Henceforth His precepts shall be my guide; His promises my support; and His glory the object and end of my being. Let me be his, living, dying, and for ever." Accordingly, when Jacob arose from sleep, he placed the pillows, on which he had reposed, as an altar to the Lord, and poured oil thereon. It was, probably, the only sacrifice he had to offer; but he evidenced his sincerity, in willingly and immediately sparing part of his present subsistence, and of which, perhaps, he had but a scanty supply; as well as consecrating a tenth of all his future possessions to the Lord. The best proof of sincerity is not our talking of the great things we would do, if we had the means; but our doing what is in our power, however little that may be.

Thus refreshed and encouraged, Jacob might well go on his way rejoicing. And how would the hearts of his pious parents have rejoiced, could they have been aware of the intercourse so happily established between their son and God! They, doubtless, still followed him with their prayers—the prayers of faith; and they rested satisfied that the

God whom they trusted, would do for them, and for him, above all they could ask or think. It has been justly observed, that "Jacob's journey, both in the errand on which he went, and the homely solitary style of his travelling, was an eminent instance of faith and obedience to the Divine will; not in Jacob himself only, but in his parents also, who could thus trust the sole prop of their house, and of the promise, to dangers so great, and distresses so certain, with no security but what arose from the truth, mercy, and faithfulness of God."

Haran, whither Jacob's footsteps were directed, was about five hundred miles from his parental home at Beersheba. We have no further particulars of his journey, until we find him seated beside a well in Haran, waiting for the neighbouring shepherds to bring their flocks to water, and intending to inquire of them concerning Laban, his mother's brother. Presently they came up, and among the rest Rachel, the daughter of Laban, with whom Jacob immediately claimed relationship, and for whom he conceived a strong partiality, which ripened into mutual and lasting attachment. From this period commenced Jacob's intercourse with Laban, in the course of which are displayed striking instances of the retributive justice of God. Jacob served Laban faithfully and disinterestedly, without any thing like craft or unkindness; but Laban's craft, covetousness, and oppression were the means, in the hand of God, of chastening Jacob for the craft he had practised on Isaac and on Esau—"When thou shalt make an end to deal treacherously, they shall deal treacherously with thee."

Jacob was at first admitted as a guest in the house of his uncle Laban; but, as he proved himself diligent and serviceable, Laban was desirous of retaining him under a regular contract. Jacob took this opportunity of avowing his attachment to Rachel, and offered to serve seven years for her. Laban readily agreed to the bargain, and Jacob cheerfully entered on his servitude. By his diligence and fidelity, he approved himself to his employer, still animated by the hope of his desired reward, the possession of his beloved Rachel; and the seven years seemed to him but a few days, for the love he had to her.

But at the expiration of Jacob's servitude, when he claimed of Laban the fulfilment of the contract, a gross deception was practised upon him. Taking advantage of the custom of the country, at the close of a marriage feast, to conduct the bride veiled to the house of her husband, Laban was base enough to substitute for Rachel his elder and less attractive daughter Leah. When remonstrated with for this act of treachery, at once to pacify his injured son-in-law, and to retain his valuable services, Laban offered to give him Rachel also, on condition of seven more years' servitude. Jacob consented, and was thus drawn into that fruitful source of domestic misery, polygamy. In addition to this, two hand-maids were given as subordinate wives. We shall not be surprised to find much domestic confusion in a family, where there existed so gross a departure from the original law of marriage. Perhaps it is not too much to say, that all these evils may be traced up to the one criminal act of deceit, which rendered Jacob's departure necessary, and involved him in all the hardships and disasters attendant upon it.

"The hand of the diligent maketh rich." Jacob was diligent, prudent, and faithful in the management of his own affairs, and of those of Laban; and, under the blessing of God, they exceedingly prospered in

his hands, so that even selfish Laban was constrained to acknowledge that the Lord had blessed him for Jacob's sake, and that it was for his interest to solicit a renewal of Jacob's servitude. It is a great matter to constrain those who do not discern the excellency of our principles, to admit the goodness of our conduct. Jacob, after much solicitation, agreed to remain, on condition of receiving as his hire, all the sheep and cattle that should be marked in a particular way, (perhaps what we call pie-balled.) These are generally very few in proportion to the flock and herd in general, and Laban eagerly grasped the bargain, and promised himself great advantage in it; and so indeed great advantage resulted to him, for his flocks and herds prospered exceedingly—but not, as he cruelly intended, to the injury of Jacob; for the God of providence, who overlooks and over-rules the affairs of all his creatures, directed that a very large proportion of the cows and of the ewes should bring forth young ones of the description specified. These became the property of Jacob; and, in consequence, his wealth was very great, both in sheep and cattle and servants.

But wealth alone is no security for happiness; Jacob's peace was continually interrupted by the envious bickerings of the rival sisters. Leah, the less favoured, had borne Jacob several sons, and exulted over Rachel, who, though ardently beloved by her husband, was as yet denied the blessing of children. The well-earned property of Jacob was grudged him by the sons of Laban, and probably also by Laban himself; and he found by painful experience, that prosperity brings cares and vexations, as well as want. He found his situation both uncomfortable and unsafe, and was, no doubt, often casting in his mind, how he should effect the removal of his family and possessions. But one consideration Jacob never lost sight of. He came to that place in obedience to a Divine command, and under a Divine assurance of safe conduct and protection, which had hitherto been abundantly fulfilled; and which, under all his hardships, encouraged the confidence that in due time a way would be made plain for his departure. While he was thus enabled to maintain a good conscience, and be found in the way of duty, he needed not to be greatly moved by the unkindness or malignity of man, but might safely commit his cause to Him who judgeth righteously, who in due time would bring forth his righteousness as the light, and his judgment as the noon-day, and who could over-rule the most trying and seemingly adverse dispositions for ultimate good.

At length Rachel became the joyful mother of a son, whom in the fulness of her joy she called Joseph, saying, "God hath taken away my reproach, and the Lord will add unto me another son." The family now consisted of eleven sons and one daughter, Reuben, Simeon, Levi, Judah, Issachar, and Zabulon, the sons, and Dinah the daughter of Leah. Dan and Naphtali the sons of Bilhah, Gad and Asher the sons of Zilpah; and now Joseph, the son of the beloved Rachel. The patriarch seems always to have regarded and treated this child as the first-born; and not without reason, as he was the first-born of the only wife of his choice and affection: and from the period of his birth, Jacob seems more than ever intent on returning to the land of promise. He, however, waited for the Divine signal, and, no doubt, most joyfully received the intimation, "Return unto the land of thy fathers, and I will be with thee." Happy the individual, and the family, whose move-

ments and whose repose are thus directed and guarded. Jacob immediately consulted Leah and Rachel, and obtained their ready concurrence to the removal of the family. It is pleasant to observe the spirit of harmony that prevailed on this occasion; and it affords a hint, that where persons are inseparably connected, even though the connexion may not have been in itself desirable, it is much better to make mutual sacrifices, and as much as possible to live peaceably together.

Jacob appealed to the daughters of Laban, as to the fidelity and diligence with which he had served their father, and the unkind returns he had experienced, to which they fully assented; but Jacob, accustomed to regard all his affairs in the hands of God, soon turned aside from the injustice of man, to the goodness and faithfulness of God. "God suffered him not to hurt me." "God hath taken away the cattle of your father, and hath given them to me." Nothing tends more to sooth the spirit wounded by the unkindness and the treachery of man, than the consideration, "They are but the sword or the rod in the hand of *my Father*." Jacob proceeded to inform his wives, that the angel of God had appeared to him in a dream; had reminded him of the manifestations and the engagements of Bethel, and had encouraged him to return to the land of his fathers. It is very delightful to have those special seasons and memorials to which to refer, either for the encouragement of our faith, or as excitements to our obedience and fidelity; and the providence of God, in a very remarkable way, sometimes brings to our remembrance experiences and engagements, which, amidst the pursuits and the pleasures of life, we are too apt to forget.

As there was reason to apprehend opposition or injury on the part of Laban, Jacob took the opportunity of his absence at a sheep-shearing, for the removal of his family and property. This apprehension was confirmed by the angry manner in which Laban pursued the fugitives, with evident designs of mischief, had not the God of Jacob restrained the wrath of the enemy. We do not think enough of the goodness of God in restraining the wickedness of men. If sinners were permitted to effect all the malicious purposes they form, the foundations of social order would soon be broken up, and the faithful would fail from among the children of men.

Finding himself restrained from injuring Jacob, Laban came up with professions of great tenderness for his daughters and their little ones. He, however, bitterly reproached Jacob with having taken away his gods. Jacob, with honest indignation, repelled the charge, and appealed to Laban for the general integrity, fidelity, and disinterestedness which had characterized the whole of his service; at the same time, piously ascribing his preservation and prosperity to the God of his fathers. What a difference between Laban's gods and the God of Jacob! They in whom Laban trusted, had not power to preserve themselves from being stolen, and carried away and concealed; and what could they do for their silly votaries? But the God of Jacob could and did protect and deliver his servant, restrain the rage of his enemies, direct his movements, bless his substance, and cheer his soul with the communications of heavenly grace.

Jacob was indeed utterly ignorant of the removal of the objects of Laban's idolatry; he entertained no doubt that every one in his company was actuated by the same honest principle as himself, and would

entertain the same contempt for these golden deities; and, with a degree of rashness, he said, "With whomsoever they are found, let him die." We cannot too carefully avoid rash imprecations, they can add nothing to the weight of truth, and may, in various ways, prove a snare or a dagger to those who utter them. Rachel had concealed these *teraphim*, or household gods. We do not know her motive. We hope it was not either covetousness, or a secret superstitious hankering after them. It might be in the hope of drawing off her father from his vain and idolatrous confidence in them; however, her conduct was blameable. When she soon afterwards died, it is probable that Jacob with pain reflected on his rash expression; and the images afterwards became a snare in the family.

The parting between Jacob and Laban was amicable. They set up a pillar on mount Gilead as a memorial between them, each solemnly engaging not to pass that stone to injure the other. Jacob then offered a sacrifice to the Lord God of his fathers, the whole company feasted together, and each went on his way.

But new difficulties awaited Jacob and his family, and a peculiar manifestation was vouchsafed, to fortify his mind against them. Jacob beheld the angels of God as an host encamped for his defence, and he called the name of the place *Mahanaim*, which signifies *two hosts*. Those holy and powerful servants of God are always stationed round about them that fear Him, though not always visible to mortal eye. It is no uncommon thing for the saints to experience unusual degrees of spiritual strength and consolation, in order to prepare them for some heavy trial that awaits them, but of which they are not at the time aware. It was thus with Jacob. Having learned that his brother Esau was settled at mount Seir, as they approached that part, Jacob sent a respectful message, calculated to conciliate his brother, and to convince him that he had no occasion or desire to interrupt him in any worldly advantages that might be connected with the birth-right. "Say unto my lord Esau, thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now; and I have oxen, and asses, flocks, and men-servants, and women-servants; and I have sent to tell my lord, that I may find grace in thy sight."

Esau had been already apprised of his brother's approach; and the messengers of Jacob had not proceeded far before they met him at the head of four hundred men, coming apparently with hostile designs against Jacob. The conduct of Jacob became a man of God. He was not at his wits' end, wringing his hands in consternation and despair, like the men of the world, who have no refuge in trouble. Neither did he indulge the presumptuous confidence of those who profess to trust in God, while they neglect to use the proper means and precautions within their power. He prayed, and trusted, and acted. He first placed his train in the best position for security and defence, dividing the servants and cattle into two bands, hoping that, if one should be smitten, the other might escape. Doubtless, while thus engaged, his heart was continually ascending in devout supplications to God his strength.

It is a great mercy that we may pray and act at the same time; not to the neglect of set seasons of retirement for devotion, but to the improvement of those moments when, on occasions of emergency, the hands are most busy, and the heart most anxious. Oh, then to dart

a thought, a sigh, a wish, to God! this is the way to obtain strength from heaven, and to have the heart pervaded with the peace of God which passes all understanding.

Having completed the necessary arrangements, Jacob withdrew, more expressly to plead the covenant relation in which he stood—the express command that directed his movements; and the gracious promises that encouraged his confidence. He humbly acknowledged his own insignificance and unworthiness, and the great mercy and truth already manifested to him, and he implored succour in the present time of need. “O Lord God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country and to thy kindred, and I will deal well with thee. I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant, for with my staff I passed over this Jordan; and now I am become two bands! Deliver me, I pray thee, from the hand of my brother; from the hand of Esau—for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.”

Having thus committed his cause to God, Jacob again betook himself to a prudent management of affairs. Another expedient occurred to his mind, and was immediately adopted. May we not conclude, it was suggested by Him who knows the human heart, and intended to use it as a means for softening the heart of Esau? Yes, from Him *all* good counsels proceed, and to Him we should ascribe the skill that devises, as well as the success that attends our best directed efforts. This was, to send to Esau a princely present, (consisting of more than five hundred head of cattle,) and to intimate that he, with all his family, advanced to meet Esau, with all the confidence of a friend, and all the affection of a brother. Having sent off the servants and droves, and disposed for the night of his family and remaining substance, Jacob again retired, and passed the night in fervent supplication.

It was at this time that he wrestled with the angel of Jehovah's presence, and prevailed, and thus obtained the honourable appellation of Israel, *a prince with God*. He, however, bore to his grave a memento of this wondrous contest, for the sinew in the hollow of his thigh shrank, as if to remind him of his weakness, and that He who suffered himself to be overcome by the importunity of believing prayer, had full power to destroy the suppliant.

Jacob earnestly desired to know the name of this wonderful Being, but his curiosity was repressed by the inquiry, Wherefore dost thou ask after my name, seeing that it is secret? Jacob, however, recognized the Divine character of his antagonist, for, having obtained the blessing, and being left alone, he exclaimed, in holy admiration, “I have seen God face to face, and my life is preserved!” Therefore he called the name of that place Peniel.

Thus divinely strengthened, Jacob went forth, and immediately met his brother; but the enmity of Esau's heart was disarmed. He ran, and embraced Jacob, and they wept together the tears of fraternal love and tenderness. From this time they appear to have maintained cordiality towards each other, though perhaps, from the dissimilarity of their tastes and habits, no very intimate intercourse existed between

them. We only read of one more meeting, which took place some years afterwards, on occasion of the funeral of their venerable father Isaac.

Esau having returned to mount Seir, Jacob and his family proceeded towards Canaan. He halted first on the east side of Jordan, and built himself a house, and made booths for his cattle, for which reason the place was called Succoth, or *booths*. After this, he removed to the neighbourhood of Shechem, where he purchased a field for a hundred pieces of money. At this place he resolved to settle, and accordingly built an altar there, and called it El-elohe-Israel,—to God, the God of Israel. We love to hear of a good man raising an altar wherever he pitches his tent: but in this instance, we wait with anxious expectation to hear of Jacob, being now brought back in peace to the land of his fathers, hasting to fulfil his vow at Bethel. But, alas! the good man delayed until expressly reminded, and recalled to his duty by the voice of God himself.

Severe family troubles had intervened, which probably were designed to chastise this delay, and which were indeed, in a great measure, the natural consequences of it. When the people of God are remiss and careless, they are often permitted to experience that their own wickedness corrects them, and their own backslidings reprove them. Jacob and his family remained at Shechem, when they ought to have been at Bethel; the power of religion declined; the images brought by Rachel from Haran, were retained in the house, and probably tainted the minds of the children with impiety and idolatry. Unprofitable and improper acquaintances were formed with the inhabitants of the land. Dinah, the only daughter in the family, fell into the snares of dissipation and seduction; her virtue and honour were sacrificed: the peace of the family was broken; the indignation of her brothers Simeon and Levi was excited, which, instead of producing its proper effects, in deep personal and family humiliation before God, was suffered to vent itself in an act of most cruel and treacherous revenge, in the barbarous destruction of the confiding Shechemites. Thus the religion of the family was brought into reproach by their misconduct, instead of gaining respect, as it had done, in all places where their pious ancestors had sojourned. How affectingly does the history of Jacob's family at this period enforce caution against the *first* remissness in duty, the *first* approach to sin. We may wonder that the inhabitants of the surrounding country did not fall upon the sons of Jacob, and avenge their cruelty to the unoffending Shechemites; but we are told that, "the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob."

Having received the Divine summons, Jacob cleared his house of its corruptions and idols. These things he broke to pieces, and buried them under the oak at Shechem; probably not knowing any way to destroy or transform the precious metals. He then with his family proceeded to Bethel, to make an altar there to God, who answered him in the day of his distress. There death entered into the family, and called away an aged and faithful servant, Deborah, the nurse of Rebekah, who accompanied her from Padan-aram. It is a sight less common than pleasing, to see the funeral of an aged servant attended by a weeping family, in which she has faithfully served for three generations. This was

but the prelude to a severer stroke, and to a mourning far more grievous : for, as they journeyed from Bethel to Ephrath, the beloved Rachel fell in labour, and expired, after giving birth to a son, on whom, with her parting breath, she fixed the name Benoni, or *the son of my sorrow*; for which name the bereaved father substituted Benjamin, *the son of my right hand*.

Having committed the remains of his beloved Rachel to the grave, and raised a pillar as a monument to her memory, Jacob pursued his journey; but new troubles soon arose in his family, in the grievous misconduct of his sons, Reuben and Judah : the first, in a criminal intimacy with Bilhah, his father's concubine; and the latter, in a rash and imprudent marriage with a daughter of Canaan. Indeed, all his ten elder sons appear to have been more or less a grief to him. There were only the two little ones of Rachel on whom he could look with hope and delight; and even these were mingled with the painful reflection, that she who bare them was not spared to share with him the pleasing task of forming their opening minds to piety and virtue. To see eleven children of a pious father grow up with vicious dispositions, seems to argue some grievous error in their education, or some gross impropriety in the examples set before them. The whole may probably, in a great measure, be referred to difference of opinion, management, and interest among the mothers. Their jealousies and bickerings would take off their attention from the duties of maternal piety, and set before their children examples of the worst passions of human nature. If the children of a family are to be trained up in the way they should go, it is highly essential that the heads of the family should concur and co-operate, both by instruction and example.

At length, Jacob and his family arrived at the house of his venerable father, whose counsels and sympathies were continued to them about fourteen years longer, when he died in peace, and was buried by his sons Jacob and Esau.

After the death of Rachel, we hear no more of the female part of the family. From the tender affection cherished by Jacob for the memory of one so dear to him, it was natural that her children should, in some degree, engross his affection, especially while their tender age so much required parental care, and the conduct of their brethren so ill requited it; but the patriarch erred in manifesting an unwise and unwarrantable partiality. Seasons and circumstances render it impossible that parents should pay precisely the same degree of attention, or extend the same degree of affection, to every child at every time; and indeed it is not desirable. The infant, the sick child, the penitent, the child just leaving home, or just returning to it after a long absence, may engross for a while the parent's regard, without exciting in the minds of the rest one jealous feeling, one suspicious thought, that a brother or a sister is more beloved than themselves. In a well-regulated family, all are willing that each should receive all the attention and assistance that his peculiar circumstances demand. It is the invidious, and arbitrary, and unnecessary distinction, in point of dress, or food, or pocket-money, or liberty, that awakens in the several members of a family unkindly feelings towards each other, and towards the parents who make these unwise distinctions. Jacob fell into this weakness, which he discovered in arraying his beloved Joseph in a garment of various colours, and probably conferring on him other marks of distinction, which rendered him

obnoxious to his brethren. One cannot but notice the weakness and folly of such conduct. How little, if at all, could it have contributed, even to the momentary happiness of the darling son. Indeed, if any gratification were enjoyed, it must be injurious to the mind of the individual; while it excited the most malignant passions in a great part of the family, and was an occasion of many years' distress and privation to the rest. The partiality of the father, the abilities and manners of the youth himself, and especially some remarkable intimations from on high, concurred in marking Joseph for superiority. Hence his brethren, moved with envy, conspired against him, and sold him; and, by staining with blood his gaudy robe, cruelly imposed on their aged father the heart-rending conclusion, that Joseph was without doubt devoured by some evil beast. Many years of painful separation ensued: Jacob, anticipating the grave as his desired resting-place, and hoping in death to join his beloved Joseph, whom he had no expectation of meeting in the land of the living: Joseph meanwhile passing through many severe trials and afflictions, enslaved, tempted, falsely accused, imprisoned, neglected; at length raised to dignity and honour, but those nearest and dearest to him knew it not: His guilty brethren torn with remorse and undefined apprehension, whenever they cast a thought on Joseph, or heard their deluded father bemoan his cruel death: Jacob, too, again punished by being imposed on, for having imposed on his father Isaac. Verily there is a God that judgeth in the earth!

At length, after many turns in the mysterious wheels of providence, this long-separated family was brought together again, under circumstances the most affecting and delightful. A severe famine arose in the land of Canaan; and Jacob's family, in common with the rest of the inhabitants, was driven to the greatest extremity; except, indeed, that though they were destitute of corn, they possessed other valuable commodities, which they could give in exchange for it, provided any of the neighbouring countries were able and willing to traffic with them. Hearing that in Egypt some very wise measures had been adopted in prospect of the famine, by which that land still possessed abundance, while all around were in destitution, Jacob sent his ten sons thither to purchase a supply for their subsistence. In due time, nine of them returned laden with provisions; but they brought a mysterious tale. The governor of the country, to whom they were directed to apply, and who appeared to be a man of uncommon penetration and severity of manners, had accused them of being spies, leagued together in hostile designs against the country of Egypt. In vain they had assured him that they were brethren, sons of one father, who dwelt in Canaan, that a younger brother remained there with him, and that their sole object in visiting Egypt was to procure food for their households. Under the alleged suspicion, he had kept them in prison three days; and at length had proposed, as a test of their sincerity, that one should remain as a hostage, while the rest returned with the provisions they had bought; and that, when the supply was exhausted, and they needed to make a fresh application, their youngest brother should accompany them; a condition which the governor declared indispensable to their seeing his face. To add to the mystery of their journey, one of them having opened his sack to give his ass provender, found in the sack's mouth the money which he had paid to the steward: and now, having reached

home, as each man opened his sack, lo! every man's bundle of money was there, and they were sore afraid. Poor old Jacob! what a stroke to his heart, already overcharged with grief upon grief! We wonder not at his agonizing cry, "Me ye have bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away! all these things are against me!" Reuben in vain endeavoured to obtain his consent to Benjamin going down with them in their next journey into Egypt. "No," said he, "my son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave." But when the journey became necessary, Judah with difficulty convinced Jacob that the measure was inevitable, and wrung from him a scanty assent. "If it must be so," replied the trembling patriarch, "take with you a present of the good things of the land of Canaan, wherewith to propitiate the stern governor. And, to remove from you every suspicion of fraud in the singular affair of your money being returned, take double money in your sacks: peradventure it was an oversight."—Then, his heart bursting with parental tenderness and anxiety, yet in the midst of its agony seeking a solace in God, he added, "Take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I be bereaved of my children, I am bereaved."

The anxiety of the venerable patriarch during the absence of his sons, may be imagined, but not described. At length, his aged eyes are gladdened by their return; and Simeon is with them, and Benjamin is with them; and their interview with the austere governor was still more mysterious than the former; but it ended in the development that that governor was Joseph! The news was too good to be believed: it awakened a strange conflict of painful recollections, and confused hopes, and the spirit of the poor old man fainted within him; but his sons assured him of the truth of the report, and repeated to him the messages of his beloved son, and pointed him to the waggons sent by Joseph to convey his father and all the family into Egypt, that he might succour them there during the remaining years of famine. His doubts were put to flight, and he exclaimed, "It is enough, Joseph my son is yet alive; I will go and see him before I die."

To an aged person, removals are generally very unpleasant, especially a removal that involves a forsaking the scenes of infancy and youth, and journeying to a distant and strange land; but few, perhaps, have been stimulated by motives so touching as those which inspired the venerable patriarch to go into Egypt, and embrace a son whom he had long mourned as dead, but who was now second only to Pharaoh in that vast empire. But Jacob was a man of piety; and not even the indulgence of the fondest feelings of the parental heart, could satisfy him in taking the journey, unless he had the command and presence of God. He therefore stopped at Beersheba, and there offered sacrifices unto the God of his father Isaac; and there the Lord appeared to him by night, and encouraged him to pursue his journey into Egypt, for there he should die in peace attended by his beloved Joseph; and there his posterity should become a great nation; and thence they should assuredly be brought up again in due time, to the possession of the promised land.

Thus encouraged, Jacob proceeded on his journey accompanied by all his descendants, and arrived safely at Goshen in the land of Egypt, where he was met by Joseph, who "fell on his neck, and wept on his neck a good while." A silence ensued, infinitely more expressive than eloquence; at length the venerable patriarch simply expressed the fullness of his bliss, saying, "Now let me die, since I have seen thy face, because thou art yet alive." But though Jacob thought he had seen all that was worth living for, and declared himself ready to depart in peace, it pleased God to add seventeen years to his life, years of tranquillity and prosperity, spent in the society of the son from whom he had been so long separated, and which were as the calm and cheerful evening of a toilsome and stormy day.

The prime minister of Egypt lost no time in acquainting his royal master of the arrival of his father and brethren. He immediately received permission to settle them in the land of Goshen, and was directed to introduce his father to the royal presence. On entering, Jacob blessed, or supplicated the Divine blessing, on Pharaoh. The hoary locks of Jacob, and the "grief-worn furrows in his cheek, perhaps bespoke a yet more advanced age than he had attained, and led Pharaoh to inquire "How old art thou?" As one who had experienced many trying vicissitudes in human life, and had long realized the conviction that all on earth is but a vain show, a shadow that declineth; he replied "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Happy they to whom this short uncertain and troublous life, is a pilgrimage to a heavenly home.

At length the time drew nigh that Israel must die. Aware of his approaching dissolution, he sent for Joseph, and bound him by a solemn promise to bury him in the sepulchre of his fathers in the land of Canaan. After this, as the patriarch's feebleness increased, and he was visited with a mortal sickness, Joseph his son visited him, bringing also his sons Manasseh and Ephraim. On hearing of their arrival, the dying Jacob roused all his remaining strength to recapitulate to his beloved son some of the Lord's gracious dealing with him, and to pronounce the blessing which, in the spirit of prophecy, he was commissioned to bequeath. Regarding Joseph as his first-born, he adopted his two sons, and implored on them an especial blessing; but in this act of pronouncing the blessings, Jacob crossed his hands so as to lay his right hand on the head of Ephraim the younger, and his left hand on the head of Manasseh the elder. Joseph endeavoured to correct what he supposed a mistake; but Jacob replied, that it was according to the Divine intention, for that though Manasseh should indeed be prosperous and be multiplied, that his younger brother would be yet more eminently so. While thus, as it were, settling his worldly affairs, in full confidence that his posterity would possess the land of Canaan, the dying father bequeathed to his favourite son Joseph one portion above his brethren; small in itself, but dear in his esteem, from the circumstance of his having rescued it from the Amorites with his sword and his bow. He then proceeded to pronounce the benediction on all his sons, strikingly expressive of the destinies of each of their tribes, and including a most express prediction of the great Messiah, and the time of his advent.

What an interesting and affecting scene is the death-bed of an aged saint! How consolatory to himself, to look back on his past experience; and how truly edifying to those around him, to hear him review all the way that the Lord his God has led him to humble him and to prove him, and acknowledge that not one good thing has failed him of all that the Lord his God had spoken. Thus the dying Jacob—"God Almighty appeared unto me at Luz, in the land of Canaan, and blessed me."—"God, before whom my fathers Abraham and Isaac did walk; the God which fed me all my life long unto this day; the Angel which redeemed me from all evil." Observe, too, the confidence of the dying saint in the fulfilment of the promises that yet remain—"I die, but God shall be with you, and bring you again unto the land of your fathers." Happy the dying parent, who can look round on all his children, and indulge a good hope that God will be with them as a God of mercy and covenant, and bring them all to that better land of their fathers above.

Jacob earnestly desired that piety might descend to his children and to his children's children—"God, which led me and fed me, bless the lads; and let my name be named upon them, and the name of my fathers Abraham and Isaac." This has been the great concern of the godly in all ages. Worldly men think much of leaving a great name, or a great estate, to their children; but, oh! this is lighter than nothing, and vanity, compared with inheriting the faith of pious ancestors. The prayer of faith for beloved children is not that they may be rich and great, and set upon the high places of the earth. Food and raiment, and a contented mind, is enough to ask of worldly good: but, oh! let them be numbered with the saints in glory everlasting! Let one say, I am the Lord's; and another call himself by the name of Jacob; and another subscribe with his hand, and surname himself by the name of Israel; and let all meet at last in the house not made with hands, eternal in the heavens!

Having made an end of blessing his sons, or rather the tribes that should descend from them, Jacob renewed his solemn charge to his children to bury him in the cave of Machpelah, and then quietly yielded up his spirit, and was gathered to his people. The affectionate and dutiful Joseph fell on the face of his deceased father, and wept and kissed him; for neither long separation, nor his exalted lot in life, had blunted in him the finest feelings of sensibility and natural affection. He then directed the physicians to embalm the body; a respect commonly paid by the Egyptians to their departed friends, and in this case especially necessary, on account of the time that must intervene between death and burial. After a general mourning of seventy days, Joseph obtained permission of Pharaoh "to go down into Canaan, and bury his father, according to his dying request. From respect to Joseph, and to the memory of his departed father, all the principal officers of state and the nobility of Egypt, accompanied the family of Israel in this funeral procession. So great was the company, that when they entered the land of Canaan, and halted at the threshing-floor of Atad, the inhabitants said, "This is a grievous mourning of the Egyptians; and they thence called the name of the place Abel-mizraim."

The history of Jacob commences Genesis xxv., and, involving that of Joseph, occupies the remainder of Genesis.

Another JACOB was the father of Joseph, whose name occurs in the genealogy of our Lord, he being the husband of his mother Mary, Matt. i. 15, 16.

JACOBAB, or JAAKOBAB—JA-CO'-BAH.

Same signification. Is mentioned 1 Chron. iv. 36.

JADA—JA'-DA.

KNOWING, SKILFUL. Son of Onam, and father of Jether and Jonathan. 1 Chron. ii. 28. 32.

JADAU—JA'-DAU.

MY HAND; MY PRAISE. Son of Nebo: one of those who separated from foreign wives, married contrary to law. Ezra x. 43.

JADDUA, or JADDUS—JAD'-U-A.

WHO HAS KNOWLEDGE. Jaddua, a high-priest of the Jews, was son of Jonathan. Neh. xii. 11. Josephus relates, that this high-priest, by Divine direction, went forth, attended by the priests and people, to meet Alexander the Great, who came with hostile intentions against the Jews. The conquering monarch appeared struck with profound awe and religious veneration, and declared that, while at Macedon, he had seen in a dream this very person in the same pontifical dress, and that he encouraged him in his contemplated expedition against Persia with assurances of success. Alexander afterwards accompanied Jaddua to the temple, and was there shewn the prophecies of Daniel, predicting the overthrow of Persia by a Grecian king. In consequence of all this, Alexander discovered a favourable disposition towards the Jews, and granted them great liberty in the enjoyment of their country, laws, and religion, especially an exemption from tribute every seventh year, in which, according to the Divine law, they neither sowed nor reaped.

2. JADDUA, one who sealed the covenant. Neh. x. 21.

JADIAEL—JA-DI-A'-EL.

SILENCE, or, KNOWLEDGE OF GOD. Son of Benjamin. 1 Chron. vii. 6: called Ashbel, Gen. xli. 21.

JAEI—JA'-EL.

HE THAT ASCENDS. Jael, the wife of Heber the Kenite, received into her tent Sisera, the captain of the Canaanitish host, and, while he slept there, killed him, by driving a large nail into his temples with a tent hammer. In this conduct, she was not instigated by private malice, but was divinely inspired to a patriotic act. Her conduct can be no pattern for imitation, in those who cannot have her warrant. Judges iv. 17. 21.—See BARAK: DEBORAH: SISERA.

JAHATH—JA'-HATH.

TO BRUISE or ASTONISH. One of Gershom's family; son of Libnah; and father of Zimmah, the Levite. 1 Chron. vi. 20.

Another JAHATH was a Levite, of the family of Merari, surveyor of the workmen employed by king Josiah in the repairs of the temple. 2 Chron. xxxiv. 12.

JAHAZIEL—JA-HA-ZI'-EL.

QUARREL, DISPUTE. A brave man, who joined David. 1 Chron. xii. 4.

JAHAZIAH—JA-HA-ZI'-AH.

VISION OF THE LORD. The son or native of Tikvah. Ezra x. 15.

JAHLEEL—JAH'-LE-EL.

WHO WAITS ON GOD. Third son of Zabulon, Gen. xli. 14: head of a family, Numb. xxvi. 26.

JAHMAI—JAH'-MA-I.

HE THAT WARMS, *or*, IS WARM. Son of Tola, and grandson of Issachar. 1 Chron. vii. 2.

JAHZEEL—JAH'-ZE-EL.

GOD THAT DIVIDES. Of the tribe of Naphtali; head of a family. Numb. xxvi. 48.

JAHZERAH—JAH'-ZE'-RAH.

Son of Meshullam, and father of Adiel. 1 Chron. ix. 12.

JAIR—JA'-IR.

WHO DIFFUSES BRIGHTNESS, *or*, WHO IS ENLIGHTENED. Jair, one of the judges of Israel, was of the tribe of Manasseh. He came between Tola and Jephthah, and governed Israel twenty-two years. He obtained possession of the whole country of Argob, to the borders of Geshur and Maachathi. Judges x. 3.

Another JAIR was the son of Shimei, and father of Mordecai, Esther ii. 5.

JAIR, *or* JAIRUS, was a ruler of the Jewish synagogue at Capernaum. His only daughter being dangerously ill, he besought Jesus to come and heal her. While he was offering the request, news was brought to him that she was already dead. Jesus, nevertheless, proceeded to the house, and restored her to life. Matt. ix. 18—26. Mark v. 22—43. Luke viii. 41—56.

JAKIM—JA'-KIM.

WHO RAISES HIMSELF. Chief of the twelfth family of the 24 classes of priests. 1 Chron. xxiv. 12.

JAMBRES—JAM'-BRES.

THE SEA WITH POVERTY. Jannes and Jambres were two Egyptian magicians, who opposed Moses. 2 Tim. iii. 8. Exod. vii. 11, 12, &c.

JAMES.

The same as Jacob. Two of this name were among the twelve apostles of our Lord: one of them, called *Major*, *or Elder*, to distinguish him from James *Minor*, *Younger*, *or the Less*, was son of Zebedee and Salome, and brother to John the Evangelist. He was of Bethsaida in Galilee, and left his worldly property and calling to follow Christ. We are to follow Christ in our worldly callings; that is, under an habitual consciousness of his presence and authority, with an earnest desire to obey his will, and promote his cause.

Salome was one of those women who occasionally followed our Lord in his journeys, and ministered to him of their property. On one occasion, she petitioned that her two sons might be promoted to some place of honour in his kingdom; but her views of that kingdom were strangely confused by notions of worldly grandeur and elevation. She had to learn, that Christ's kingdom is not of this world; and that those who would follow him to preferment, must follow him through humility and suffering. Our Lord's reply to the mother of Zebedee's children, and through her to them, was, "Ye know not what ye ask." It is well for us, that the good we ask not is often bestowed, and the evil we ask is withheld.

James was one of the three disciples who were privileged to be spectators of our Lord's transfiguration, of his agony in the garden, and of several other interesting scenes to which they alone were admitted.

James and John were surnamed by our Lord, *Boanerges*, *sons of thunder*. This was probably designed to intimate, that their preaching

should be of a powerful rousing cast, calculated to disturb sinners in their carelessness and guilt: or, some have supposed it was given them in consequence of their rash proposal, when certain Samaritans refused to receive our Lord, to punish their want of hospitality, by calling down fire from heaven to consume them. "But Jesus turned and rebuked them, and said unto them, Ye know not what manner of spirits ye are of; the Son of man is not come to destroy men's lives, but to save them." Let this ever be present to our minds when we are tempted to indulge any harshness or bitterness of expression towards those who have offended or injured us, or even whom we may think enemies to our Lord. Those who reject the Saviour, injure not him, but themselves; and their case is truly pitiable. Be it ours to pity and pray for them, and strive by gentleness and love to win them over to Him, who is the enemy of nothing but sin, and who, wherever he enters, brings peace and happiness with him.

After our Lord's resurrection, James, with several other disciples, returned for a short time to their old trade of fishing. And it was to the honour of their humility and industry that they did so, at a time when they did not know that their Master had any further employment for them. While they were thus engaged on the sea of Tiberias, Jesus appeared to them on the shore, and much delightful intercourse ensued.

The apostle James is the second Christian martyr whose death is recorded in scripture. He was put to death at Jerusalem, by Herod Agrippa. Probably his execution was private, as we have no account of any trial or imprisonment, or of any anxiety or prayer on his behalf in the church: we are merely told that he was killed with the sword. In answer to the ill-judged prayer of his mother, above alluded to, our Lord declared that her sons should indeed drink of his cup, and be baptized with his baptism; that is, be made partakers of the sufferings of their Master; and thus his words were fulfilled. James had doubtless relinquished all notion of distinction in a temporal kingdom; and now he found that the entrance to the kingdom of glory was through much tribulation. Yet his Master had smoothed and sanctified the rugged path. He was "made perfect through sufferings;" and well might His followers be content to tread the path He trod; and even hail the storm that should land them in the port of eternal rest, and the stroke that should transmit their liberated spirits to the feet of "Him who had loved them, and washed them from their sins in his own blood, and had made them kings and priests unto God and his Father." We gather the history of James from the following passages: Matt. iv. 21, 22. Luke viii. 2, 3. Matt. xx. 20—23. Luke viii. 51. Matt. xvii. 1. Mark xiv. 33. Mark iii. 17. Luke ix. 54—56. Acts i. 13; xii. 1, 2.

The other JAMES, who is usually called *the Greater*, or *Elder*, was the near kinsman of our Lord; and, as was common among the Jews, often called his brother. He was the son of Alphaeus (or Cleopas) and Mary, sister to Mary the mother of Jesus. This apostle was honoured with a separate interview with Jesus Christ after his resurrection, the particulars of which are not recorded. He was a man eminent for prudence and piety, and was stationed at Jerusalem, and appears to have had the superintendence of the affairs of the church there, while the other apostles were chiefly engaged in travelling to spread the gospel. When the first council, as it is commonly called, was held at Jerusalem;

that is, when the apostles and elders met to deliberate on the question, whether Gentile converts to Christianity were required to conform to the ceremonial law of Moses? James summed up the arguments, and distinguished himself as the advocate of Christian liberty, forbearance, and moderation. This apostle, on account of his distinguished piety and rectitude, was sometimes called *James the Just*; what an honourable appellation! This apostle wrote the short epistle that bears his name, which abounds with excellent instructions. It has been mistakenly supposed, that some statements in this epistle contradict those of the apostle Paul: (compare James ii. 14—26, with Rom. iii., iv., and Gal. ii. 16.) But we are sure there can be no discrepancy between two or more assertions, dictated by one and the same infallible Spirit. Beside, if we attend to the arguments of the sacred writers, we shall find that they are taking different, but not contradictory, views of the same subject. One seems to say, Look well to your foundation: the finest building will not stand a storm, if it be not reared on a good foundation. The other says, What avails it boasting of your foundation, while you neglect to build upon it? a foundation alone is not a house. If these remarks are borne in mind, we shall find that the statements of the two apostles are in perfect harmony. These hints of James's history, we glean from 1 Cor. xv. 7. Acts xii. 17; xv. 13—21. Gal. ii. 9.

From ancient ecclesiastical history, we learn that this apostle was martyred by the Jews on occasion of a public tumult. They demanded of him (his opinion being highly esteemed among his countrymen) what were his sentiments concerning Jesus? On his declaring him to be the true Messiah, the enraged Jews threw him from a battlement of the temple; and, as he was not killed by the fall, they stoned him to death; he, like Stephen, praying for the forgiveness of his murderers. The wisest of the Jews disapproved this act of violence, and attributed to it the calamities with which their nation was shortly afterwards visited.

JAMIN—JA'-MIN.

THE RIGHT HAND. Second son of Simeon, and head of a family. Gen. xlv. 10. Numb. xxvi. 12.

JANAI—JA-NA'-I.

WHO SPEAKS, or, WHO ANSWERS. Janai (or Jaanai) was the son of Abihail, of the tribe of Gad. 1 Chron. v. 12.

JANNA, or JANNE—JAN'-NA.

Was son of Joseph, and father of Melchi, in the genealogy of our Lord. Luke iii. 24.

* JANNES. See JAMBRES.

JAPHETH—JA'-PHETH.

HE THAT PERSUADES, or, EXTENDS. Son of Noah, commonly, but erroneously, named the third in order: from the date assigned to his birth, it would appear that he was the eldest son of the patriarch; and Ham is expressly spoken of as his younger son. Besides the family history of the preservation of Noah's family during the general deluge, we have only one particular on record of Japheth's personal history, viz. his joining with his brother Shem in an act of filial respect and decency; immediately after which a patriarchal and prophetic benediction, was passed upon them by their father, the fulfilment of which is marked on their respective posterity to the present day. See NOAH.

Japheth had seven sons, viz. Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tyros: (for their respective descendants, see the names of each.) The portion assigned to Japheth consisted of all Europe and part of Asia. When blessing Japheth, Noah said, "God shall enlarge (or persuade) Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant." This was accomplished when the Greeks, and after them the Romans, subdued Asia and Africa, where were the dwellings and dominions of Shem and Canaan. It has also been accomplished, and is still accomplishing, in a more evangelical sense, when the descendants of Japheth are made the instruments of conveying the gospel to the descendants of Shem and Ham. Gen. v. 32; vi. 10; vii. 13; ix. 18—27; x. 1—5.

JAPHIA —JA-PHI'-A.

WHICH ENLIGHTENS. Japhia, king of Lachish, was killed by Joshua, with Adonizedek, after a battle in relief of the Gibeonites. Josh. x. 3.

Another JAPHIA was son of David, 2 Sam. v. 15.

JARA—JA'-RA.

WHICH BREATHES. Jara, or Jaroah, was son of Gilead. 1 Chron. v. 14.

JARAH—JA'-RAH.

Was the son of Abaz, of Saul's family. 1 Chron. ix. 42.

JARED—JA'-RED.

HE THAT DESCENDS, *or*, THAT RULES AND COMMANDS. One of the antediluvian patriarchs, son of Mahalaleel, and father of Enoch. He lived to the age of 962 years. Gen. v. 15—20.

JARHAH—JAR'-HAH.

MOON, *or*, MONTH. Jarhah was an Egyptian slave to Sheshan, of the tribe of Judah. His master gave him his daughter Ahlai in marriage, by whom he had Attai, in whom the inheritance was kept up. 1 Chron. ii. 34, 35.

JARIB—JA'-RIB.

HE THAT MULTIPLIES. Son of Simeon. 1 Chron. iv. 24.

JASHEN—JA'-SHEN.

OLD, ANCIENT; *or*, THAT SLEEPS. Jashen, or Hashem, the Gizonite, was father of three valiant men in David's army. 2 Sam. xxiii. 32. 1 Chron. xi. 34.

JASHOBEAM—JA-SHO-BE'-AM.

THE PEOPLE THAT SIT. Jashobeam, son of Zabdiel, captain of twenty-four thousand men, who did duty in the court of king David, in the month Nisan. 1 Chron. xxvii. 2.

JASHOBEAM, son of Hachmoni, was captain over thirty men in David's army. With his own spear he killed three hundred men. He was one of the three heroes who broke through the enemies' camp, to obtain water for David from the well of Bethlehem, 1 Chron. xi. 11—19.

Some critics suppose that there was but one of this name; and either that Zabdiel was his father, and Hachmoni his mother, or that Hachmoni was an additional name to Zabdiel. 2 Sam. xxiii. 8.

JASHOBEAM, the Korhite, was a brave man, who joined David at Hebron, 1 Chron. xii. 6.

JASHUB—JASH'-UB.

HE THAT REMAINS OR SITS DOWN. Jashub, of Issachar, was the chief of a family. Numb. xxvi. 24.

JASHUB, or Shear-Jashub, was the son of the prophet Isaiah. This

significant name was given to the child, as an intimation that the Jews should return from their captivity in Babylon, Isaiah vii. 3.

JASON—JA'-SON.

HE THAT CURES, or, THAT GIVES MEDICINE. Jason was the host of the apostle Paul at Thessalonica, and hazarded his life to preserve the apostle during a riot in that city. He was a relation of St. Paul, and unites with him in Christian salutations to the church at Rome. Acts xvii. 5—9. Rom. xvi. 21.

JATHNIEL—JATH'-NI-EL.

GIFT, or RECOMPENSE OF GOD. Son of Meshelemiah, a porter of the temple. 1 Chron. xxvi. 2.

JAVAN—JA'-VAN.

HE THAT DECEIVES, or MAKES SORROWFUL. Javan was the fourth son of Japheth, and father of the Ionians, or Greeks, as well those settled in Greece as those in the islands, and on the continent of Asia, properly called Ionians. Javan was the father of Elisbah, Tarshish, Kittim, and Dodanim. Gen. x. 4.

JAZIZ—JA'-ZIZ.

BRIGHTNESS. The Hagarite, who had the principal care of David's flocks. 1 Chron. xxvii. 31.

JEBERECHIAH—Jĕ-BE-RE-CHĭ'-AH.

I BLESS GOD. Father of Zechariah, one of the witnesses to Isaiah's prediction and its fulfilment. Isaiah viii. 2.

JEBUS—Jĕ'-BUS.

WHICH TREADS UNDER-FOOT, or CONTEMNS. Jebus was a son of Capaan, and a father of the Jebusites, who dwelt at Jerusalem, and never were wholly extirpated till the time of David. Gen. x. 16. Josh. xv. 63. 2 Sam. v. 6.

JECAMIAH—Jĕ CA-Mĭ'-AH.

RESURRECTION, or, CONFIRMATION OF THE LORD. Son of Jeconiah, of the royal family of Judah. 1 Chron. iii. 18.

JECHOLIAH—Jĕ-CHO-Lĭ'-AH.

CONSUMMATION OF THE LORD. Wife of Amaziah, and mother of Azariah, kings of Judah. 2 Kings xv. 2.

JECONIAH—JĕC'-O-Nĭ'-AH.

PREPARATION OF THE LORD. Son of Jehoiakim. 1 Chron. iii. 16.

JEDAIAH—Jĕ-DAĭ'-AH.

HAND, or, PRAISE OF THE LORD. This name occurs several times; but whether it always refers to a different individual is not clear.

1. **JEDAIAH**, son of Harumaph, of the family of priests, Neh. iii. 10.

2. **JEDAIAH**, a priest, who returned from Babylon with nine hundred and seventy-three of his brethren. Ezra ii. 36. Neh. vii. 39.

3. **JEDAIAH**, one of the priests who volunteered to settle in Jerusalem. Neh. xi. 10.

4. **JEDAIAH**, head of the second class of priests, 1 Chron. xxiv. 7.

JEDIAEL—Jĕ-Dĭ'-A-EL.

GOD IS MY KNOWLEDGE, or, KNOWLEDGE OF GOD. A valiant man, who abandoned Saul's army, and came to David at Ziklag, and ever after served him faithfully. He was of the tribe of Manasseh, son of Shimri, and brother of Joah. 1 Chron. xi. 45; xii. 20.

JEDIAH—JĕD-I'-AH.

KNOWLEDGE. The Meronathite, who had the principal care of a part of David's flocks. 1 Chron. xxvii. 30.

JEDIDAH—JED-I'-DAH.

WELL-BELOVED, or, AMIABLE. Daughter of Adaiah, of the city of Bos-cath, and mother to Josiah, king of Judah. 2 Kings xxii. 1.

JEDIDIAH—JED-I-DI'-AH.

THE BELOVED OF THE LORD. A name given to Solomon. 2 Sam. xii. 25.

JEDUTHUN—JED-U'-THUN.

HIS LAW; otherwise, GIVES PRAISE. A Levite, of the family of Merari, and one of the four great masters of the temple. He is the same with Ethap, to which article the reader is referred.

JEEZER—JE-E'-ZER.

ISLAND OF ASSISTANCE. Son of Gilead, chief of a family. Numbers xxvi. 30.

JEHALALEEL—JE-HA'-LA-LE-EL.

WHO PRAISES GOD. One of the posterity of Judah. 1 Chron. iv. 16.

JEHAZIEL—JE-HA'-ZI-EL.

HE THAT SEES GOD, or, VISION OF GOD. Son of Hebron. 1 Chron. xxiii. 19.

JEIIDEIAH—JEH-DEI'-AH.

ONE ONLY LORD; or, THE POINT OF THE LORD. A Levite, son of Shubael. 1 Chron. xxiv. 20.

JEHEZEKEL—JE-HEZ'-E-KEL.

Head of one of the twenty-four families of priests, 1 Chron. xxiv. 16.

JEHIAH—JE-HI'-AH.

THE LORD LIVES. A Levite, who assisted in carrying the ark, when David removed it from the house of Obed-edom. 1 Chron. xv. 24.

JEHOAHAZ—JE-HO'-A-HAZ.

THE PRIZE, or, POSSESSION OF THE LORD. 1. JEHOAHAZ, or Aha'ziah, the youngest son of Jehoram, king of Judah, was preserved when all his brethren were carried away by the Arabians. He was made king at the time of his father's death, and reigned one year. (See AHAZIAH.) 2 Chron. xxi. 16, 17; xxii.

2. JEHOAHAZ, the son of Jehu, succeeded his father on the throne of Israel. He reigned seventeen years; but, as he walked in the ways of Jeroboam the son of Nebat, (a proverbial expression for countenancing and promoting idolatry,) the anger of the Lord was against him and his people, and through the whole of his reign they were harassed and oppressed by Hazael, king of Syria. To such an extremity was he reduced, that his army consisted of only fifty horsemen, ten chariots, and ten thousand foot; for the king of Syria had defeated them, and made them like the dust of the threshing-floor, scattered about with every stroke of the flail. At length, overwhelmed by calamity, Jehoahaz humbled himself, and cried unto the Lord for help; and the Lord heard him, and raised up a deliverer in the person of Joash, his son, who settled the affairs of Israel, and rescued the people from the oppression of the Syrians; but neither punishment nor mercy prevailed to turn aside the Israelites and their king from their evil ways. 2 Kings xiii. 1—9.

3. JEHOAHAZ, (otherwise Shallum,) was son of Josiah, king of Judah. Josiah being killed in battle at Megiddo, Jehoahaz succeeded him. He was not the eldest son, and we do not know the reason of his taking the precedence; perhaps the people thought him most fit to govern. His reign was not of more than three months' duration; for Pharaoh-necho, king of Egypt, (to whom Judea was then tributary,) returning from his expedition against Carchemish, was much displeased that the people had

made Jehoahaz king without his concurrence. He therefore sent for him to Riblah, in Syria, deposed him from the throne, and sent him in chains to Egypt, where he died. His brother Jehoiakim, or Eliakim, was made king in his stead. 2 Kings xxiii. 29—35. Jer. xxii. 11, 12.

JEHOIACHIN—JE-HOI'-A-CHIN.

PREPARATION, or, STRENGTH OF THE LORD. Jehoiachin (sometimes also called Jeconiah, and sometimes, in contempt, Coniah) was son of Jehoiakim, and grandson of Josiah, kings of Judah. He succeeded his father on the throne, and had probably, before his death, reigned ten years in conjunction with him; for one of the sacred historians says he was eighteen years old when he began to reign, and another that he was only eight; and both agree that he reigned three months. During his short reign, Nebuchadnezzar first sent his army to besiege Jerusalem, and afterwards came himself to the siege. On this, Jehoiachin, with his mother Nehushta, and his princes, officers, and domestic servants, went out of the city, and surrendered themselves to Nebuchadnezzar, and were sent by him to Babylon. At this time, also, were taken the chief treasures of the kingdom, and especially of the temple. The prophet Jeremiah denounces these heavy judgments against this king, as one whose conduct had been very displeasing in the sight of God: "As I live, saith the Lord, though Coniah, the son of Jehoiakim, were the signet upon my right hand, yet would I pluck thee hence," &c. "Write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Jehoiachin was not literally childless; but he had no heir or successor to the throne, and this is evidently what is meant in the above prediction. Salathiel, his son, was born and died in captivity; and Zerubbabel, his grandson, returned to Jerusalem, but never sat on the throne of Judah. It is believed that Jehoiakin, in captivity and imprisonment, repented, and that God treated him with mercy. Certain it is that, after thirty-seven years' imprisonment, Evil-Merodach, son of Nebuchadnezzar, dealt kindly and honourably with him, took him out of prison, and seated him above many other princes who were in his court. 2 Kings xxiv. 8—16. 2 Chron. xxxvi. 9. Jer. xxii. 24—30. 2 Kings xxv. 27—30. Jer. lli. 31—34.

JEHOIADA—JE-HOI'-A-DA.

THE KNOWLEDGE OF THE LORD. The high-priest who, with his wife Jehosheba, rescued the infant Joash, or Jehoash, son of Ahaziah, and grandson of Joram, or Jehoram, king of Judah, from the murderous violence of Athaliah, his grandmother, who, on the death of Ahaziah, slew all the seed royal, with the exception of this child, then one year old. He was kept concealed in the precincts of the temple, and carefully instructed by the pious high-priest, who, after seven years, brought him forth, and set him on the throne of his fathers. As long as Jehoiada lived, and Joash followed his advice, every thing went on prosperously. The high-priest formed a design of repairing the temple, and collected considerable sums for that purpose. The Levites, however, did not prosecute this pious design with due diligence till the king came of age, and then the prince and the high-priest united their authority. Jehoiada lived to the age of one hundred and thirty. He was buried in the royal sepulchre, an honour to which his public services entitled him, no less than his royal affinity. He left a son named Zechariah, who succeeded

him in the high-priesthood, and whom Joash, to his eternal ignominy, cruelly and ungratefully murdered for his faithful reproofs. 2 Kings xi., xii. 2 Chron. xxii., xxiii., xxiv.

JEHOIAKIM—JE-HOI'-A-KIM.

THE RESURRECTION, or CONFIRMATION OF THE LORD. Jehoiakim, (or Eliakim,) son of Josiah, was placed by Nebuchadnezzar on the throne of Judah, when he deposed his brother Jehoahaz. Jehoiakim was a very evil prince, and the prophet Jeremiah often faithfully reproved him. He charged him with building his house by unrighteousness; with injustice and oppression; with keeping back the wages of those he had employed; with having his heart and his eyes turned to avarice and inhumanity, and his hands polluted with barbarous and wicked actions. From the same prophet we learn, that he sent men to bring the prophet Urijah out of Egypt, whither he had fled; and that he put him to the sword, and left him without burial. For these and other crimes, the Lord commanded Jeremiah to predict that he should have a miserable end, and be neither mourned for nor regretted, but should be buried with the burial of an ass, and cast forth beyond the gates of Jerusalem. The prophet Jeremiah having caused his prophecies to be written down, directed Baruch to go and read them in the temple to all the people. Jehoiakim being informed of this, ordered the book to be brought and read before him, in the presence of his courtiers; but when a little was read, he became so enraged at the threatenings denounced against himself and his people, that he impiously cut the book with a penknife and threw it into the fire, in spite of the remonstrances of Elnathan, Delaiah, and Gemariah. He also gave orders for seizing Jeremiah and Baruch; but the Lord concealed them, and caused another roll to be written, with threatenings more numerous and more awful than those the wicked king had vainly destroyed. In due time, all these threatenings had their accomplishment. Jehoiakim rebelled against Nebuchadnezzar, to whom he was tributary; and that powerful monarch sent troops of Chaldeans, Syrians, Moabites, and Ammonites, who ravaged his country. Four years afterwards, the king himself was taken, slain, and thrown into the common sewer. 2 Kings xxiii. 36, 37; xxiv. 1—6. 2 Chron. xxxvi. 5—8. Jer. xxii. 1—19; xxv., xxvii., xxxvi. See JEREMIAH: BARUCH.

JEHOIARIB—JE-HOI'-A'-RIB.

THE LORD EXALTED. Head of the first family of priests, established by David. 1 Chron. xxiv. 7. From this family sprang the Maccabees, who so valiantly defended the Jews against their heathen oppressors.

JEHORAM—JE-HO'-RAM.

EXALTATION OF THE LORD. Jehoram, or Joram: two kings of this name were contemporary.

1. **JEHORAM**, son of Jehoshaphat, king of Judah. During the last four years of his father's reign, he was associated with him in the government, and at his death succeeded to the throne. He proved the unworthy son of a good and pious father, and did evil in the sight of the Lord. This is not to be wondered at, when we read that he married a daughter of the wicked house of Omri, Athaliah, the daughter of Ahab. By the influence of this woman, he was led into idolatry and vice, and provoked the judgments of God against himself and his people. His reign was a series of disastrous events. In his reign, the Edomites, who had been tributary ever since the time of David, were permitted to

revolt, and ever after continued free from the Jewish yoke. Soon afterwards, Libnah, a city of Judah, rebelled likewise. The Philistines and Arabians plundered the king's palace, and carried away his wives, and all his sons, except Jehoahaz, the youngest. Letters also were brought to him from the prophet Elijah, (see ELIJAH,) upbraiding him with his atrocious conduct, and predicting the calamities that should attend his reign, and the horrible disease by which he should be brought to death. He was afflicted two years with a dreadful disease in his bowels, of which at length he died. He appears to have been very little respected or regretted by the people, who buried him in Jerusalem, but not in the royal sepulchres. Neither was he honoured with the burning of fragrant spices, as was usual with the kings of Judah. 2 Kings viii. 16—24. 2 Chron. xxi.

2. JEHORAM, or Joram, son of Ahab, king of Israel, succeeded his brother Ahaziah, who died without children. He did evil in the sight of the Lord, but not like Ahab his father, and Jezebel his mother. He removed the images of Baal which his father had set up, but continued to worship the golden calves. Mesha, king of Moab, having revolted, and refused to pay an accustomed tribute, Joram warred against him, and called in the aid of Jehoshaphat, king of Judah, who also brought with him the king of Edom, his tributary. The allied princes advanced through the wilderness of Edom, where they were in danger of perishing with thirst; but the prophet Elisha was permitted miraculously to supply them with water. This miracle also involved the defeat of their enemies; for the water which flowed for the relief of the allied armies, appeared to the Moabites as blood; they, therefore, rushed into the camp of Israel, expecting great booty, but were immediately cut off.

During the reign of Joram, Naaman, the Syrian, having heard of the fame of the prophet Elisha, came to seek a cure for his leprosy, and brought with him letters of recommendation from his master, Benhadad, to the king of Israel. To his great disgrace, Joram appeared quite ignorant of the prophet, and of the wonders God had wrought by his hands. However, Elisha sent for Naaman, and miraculously cured him.

During a war with Benhadad, Joram received essential services from the prophet Elisha, who frequently discovered to him the secret designs of his enemies, and so frustrated them. At length, during a siege of Samaria, the capital of Israel, matters were reduced to such a dreadful extremity, as that a woman ate her own son. Joram, on being informed of these calamities, instead of humbling himself before God, and striving to cut off sin which was the real cause of the calamity, in a fit of impatience and despondency, sent a messenger to cut off the prophet's head, as if he had brought on the distress, or at least withheld his prayers, by which it might have been removed. Elisha's life was preserved; but the king rashly and desperately concluded, that it was in vain to wait or expect deliverance from God. The prophet, however, was permitted to comfort him with the assurance, that on the morrow there should be plenty in Samaria, which accordingly came to pass; for in the night God caused the Syrians to be deluded and thrown into consternation, by a sound of chariots and horses, on which they fled in precipitation, and the city was restored to safety and abundance. Unhappily, this wonderful deliverance wrought no reformation in king or people.

Some time after this, the king was conversing with Gehazi concerning the miracles of the prophet Elisha; and, in consequence of his representation, caused restitution to be made of the estate of the Shunamite woman, whose son Elisha had raised to life, and who had been seven years absent in consequence of a famine.

Shortly after this, Joram took the city of Ramoth-Gilead from the Syrians; but, being dangerously wounded, was obliged to retire to Jezreel for cure, and left Jehu, his captain, to complete the conquest: but Jehu came there and murdered him, and cast his dead body into the field of Naboth, the Jezreelite, according to the prediction of Elijah, that there God would avenge the murder of Naboth. 2 Kings iii.—viii 2 Chron. xxii. 5—9.

JEHOSADAK, or JEHOZADAK—JE-HO-SA'-DAK.

THE JUST LORD, or, JUSTICE OF THE LORD. 1 Chron. vi. 14.

JEHOSHAPHAT—JE-HOSH'-A-PHAT.

GOD JUDGES, or, THE JUDGMENT OF THE LORD. Son of Ahilud, secretary of David, and afterwards of Solomon. 1 Kings iv. 3.

2. **JEHOSHAPHAT**, son of Paruah, Solomon's overseer in the tribe of Issachar, 1 Kings iv. 17.

3. **JEHOSHAPHAT**, son of Nimshi, and father of Jehu, 2 Kings ix. 2.

4. **JEHOSHAPHAT**, king of Judah, was the son of Asa, (whom he succeeded on the throne,) and Azubah, the daughter of Shilhi. He commenced his reign at thirty-five years of age, and reigned twenty-five years. It was the distinguishing honour of this prince to have received and improved a pious education. The fact of two such kings in succession, as Asa and Jehoshaphat, stands unparalleled in the royal line of Judah. During the reign of this pious and excellent prince, the kingdom was in a prosperous state. His diligent and conscientious endeavours were employed for the good of his people, and the God of heaven was pleased to smile upon them. He exerted himself to abolish the practice, and to extirpate the vestiges of idolatry, such as the groves and altars; and, in order to convince the people of the folly and sin of idolatry, and instruct them in the worship and obedience of the true God, he sent round proper persons to all the divisions of the land, to read to the people the book of the law, and from it to instruct them in their religious concerns. By the blessing of God on these pious endeavours, Jehoshaphat was revered and beloved by an enlightened people, and respected and feared by all the neighbouring princes and states. Thus peace was, in a great measure, preserved in his time. The Philistines and Arabians paid him tribute; and the kingdom of Judah was so amazingly powerful, that the army consisted of 1,160,000 men, beside those in the garrisons; but it is probable only a fourth part of this vast number were on duty at one time.

"There is not a just man on earth that doeth good, and sinneth not:" the most excellent characters mentioned in scripture are not faultless; and the good king Jehoshaphat erred in one particular, for which he is justly censured. He formed an alliance with Ahab, the wicked king of Israel, and went to visit him at Samaria. Ahab invited Jehoshaphat to go up with him against Ramoth-Gilead, and the false prophets were ready to predict a favourable issue to the enterprise. Jehoshaphat, however, could not be satisfied without consulting a prophet of the Lord; and Ahab reluctantly consented to call in Micaiah, the son of Imlah,

who foretold a disastrous result. However, Jehoshaphat was induced to accompany Ahab, who was slain in battle, and Jehoshaphat narrowly escaped with his life; for being in his robes, the enemy mistook him for Ahab, and directed their force against him; but Jehoshaphat cried out, and the Lord caused the enemy to depart from him, and he returned in peace to Jerusalem. He was, however, sharply reproved by the prophet Jehu, who said to him, "Shouldst thou help the ungodly, and love them that hate the Lord? therefore is yrath upon thee from the Lord." It is exceedingly displeasing to the Lord, and hazardous to themselves, when the servants of God enter into voluntary alliance and association with the ungodly. While we are in the world, we must have transactions with the men of the world; but the intercourse of the consistent Christian with ungodly men, will be like that of one standing to transact important business in a shower of rain. He will patiently bear the inconvenience, but he will have no inclination to prolong it. His chosen associates, the companions of his enterprises, his retirement, his recreations, will not be chosen from among the "the ungodly, them that hate the Lord."

Jehoshaphat was convinced of his error, and endeavoured to repair it by new exertions for the good of his people. He issued wholesome laws and regulations, both in things civil and religious: he appointed upright and able judges, regulated the discipline of the priests and Levites, and charged on all strict punctuality and fidelity in the discharge of their duty. After this, the Moabites and Ammonites, and other neighbouring nations, made war against Jehoshaphat, and advanced as far as Engedi. Jehoshaphat, on hearing of this, instead of relying on his armies or his councils, convened the people together, and went up to the temple, and prayed fervently to the Lord, pleading the relation which Jehovah had been pleased to acknowledge to the seed of Abraham, his friend; and his promises to take part with them against their enemies, while they were faithful to his covenant, and obedient to his laws. It pleased God to listen to their requests. The spirit of prophecy came upon Jahaziel, a Levite, who encouraged the king with an assurance, that the next day he should obtain a victory without fighting. Accordingly, the people assembled against Judah fell out among themselves, and slew one another, so that Jehoshaphat and his army had only to gather the spoil. Some time afterwards, Jehoshaphat fell into his former error of associating with the ungodly. He joined with Ahaziah, king of Israel, to equip a fleet in the port of Ezion-geber, on the Red sea, in order to go to Tarshish. On this, Eliezer, the son of Dodavah, came to him, and reproved him for this alliance, assuring him that the Lord had disappointed his designs, and that his ships were shattered in Ezion-geber.

Jehoshaphat continued, to the end of his days, steadfast and devoted to the Lord; but the high-places were not taken away in his reign, because the hearts of the people were not fully prepared or established towards the God of their fathers. Jehoshaphat was honourably buried in the royal sepulchre, and his son Jehoram reigned in his stead. An account of the acts and reign of this prince was written by Jehu, the son of Hanani. 1 Kings xv. 24; xxii. 2 Chron. xvii.—xx.

JEHOSHEBA—JE-HO-SHE'-BA.

WHO IS REPLENISHED AND FILLED WITH THE LORD. Jehosheba, or Jehoshabeath, was the daughter of Joram, and sister of Ahaziah, kings of Judah, and wife of Jehoiada, the high-priest. She was the means of

rescuing the royal family of Judah from utter destruction, by secreting her infant nephew, Joash, and preserving him from the murderous designs of his grandmother, Athaliah. Jehosheba was not the daughter of Athaliah, but of Joram, by another wife. 2 Kings xi. 1—3. 2 Chron. xxii. 10—12.

JEHOZABAD—JE-HOZ'-A-BAD.

PORTION OF THE LORD. 1. JEHOZABAD, the son of Shomer, or Shimrith, was one of the murderers of Joash, king of Judah, 2 Kings xii. 21. 2 Chron. xxiv. 26.

2. JEHOZABAD, or JESABAD, of the tribe of Manasseh, was one of David's valiant officers, 1 Chron. xii. 4.

3. JEHOZABAD, son of Obed-edom, a Levite, was porter of the tabernacle, 1 Chron. xxvi. 4.

4. JEHOZABAD, general of Jehoshaphat's army, 2 Chron. xvii. 18.

JEHOZADAK, or JOZADAK—JE-HOZ'-A-DAK.

JUSTICE OF THE LORD. Son and successor of Seraiah, high-priest of the Jews. He died during the captivity of Babylon, and it does not appear that he ever exercised his office: but his son, Joshua, (or Jesus,) officiated as high-priest, after the return from captivity and the rebuilding of the temple. 1 Chron. vi. 14, 15. Ezra iii. 2.

JEHU—JE'-HU.

HIMSELF. The son of Hanani, was a prophet, or seer, sent by God to declare against the house of Baasha, king of Israel, for his wicked conduct, ruin similar to that which had been executed on the house of Jeroboam. It is generally supposed that the fury of the king was so excited by this message, that he slew the prophet; but the passage on which this is founded is somewhat ambiguous, and may intend, "therefore (for his wickedness) he (the Lord) slew him, (Baasha;)" or, "therefore (for his reproof) he (Baasha) slew him, (Jehu.)" The former reasoning is favoured by the fact, that about thirty years after we find Jehu the seer, son of Hanani, sent to reprove Jehoshaphat, king of Judah, for his alliance with Ahab; and also employed in writing the transactions of the reign of Jehoshaphat. On the latter supposition, this must be another prophet of the same name and parentage. 1 Kings xvi. 1—7. 2 Chron. xix. 2; xx. 34.

2. JEHU, son of Jehoshaphat, and grandson of Nimshi, (sometimes called the son of Nimshi,) was captain of the host to Joram, king of Israel. He was appointed of God to reign over Israel, and to execute vengeance on the wicked house of Ahab. The prophet Elijah received a commission to anoint him for this object, which appears to have been deferred twenty-three years, and then was executed by one of the sons of the prophets under the direction of Elisha. We are not to suppose that Elijah neglected, or hesitated, to fulfil the Divine command; but either that he was instructed to wait to a certain period, or until the occurrence of certain events.

Jehu was with the army of Israel besieging that place, when a young prophet came from Elisha, and desired a private audience with him; he then poured oil on his head, and told him that the Lord had made him king over Israel, to cut off the house of Ahab, and to avenge the blood of the prophets slain by Jezebel. The young man then instantly opened the door and fled. The other officers inquired of Jehu the nature of his business, and on his informing them, they, either weary of the government of Joram, or influenced to promote the Divine designs,

immediately threw off their cloaks to make him a kind of throne, and, with sound of trumpets, cried, "Long live king Jehu!"

Joram the king was now at Jezreel, sick of the wounds he had received in the attack upon Ramoth-Gilead. Jehu ordered that no one should quit the army, and instantly hastened to surprise the king at Jezreel. On observing his approach, Joram sent an officer to meet him; and another; at last he came himself in his chariot, accompanied by Ahaziah, king of Judah, and, meeting Jehu in the field of Naboth, (the appointed spot of retribution,) he asked, "Is it peace, Jehu?" Jehu replied, "What peace can there be, while the wickedness and idolatry of thy mother Jezebel abound and reign?" Joram took the alarm, and, turning to Ahaziah, said, There is treachery, Oh Ahaziah! At that moment Jehu drew his bow, and pierced the king to the heart, and directed that his dead body should be thrown there in the portion of Naboth, to fulfil the words of the prophet Elijah. Jehu then pursued after Ahaziah, and smote him in his chariot. He then proceeded to Jezreel, where the queen-mother, Jezebel, resided. She appeared at the window of the palace, painted and bedizen, and reproached him with the murder of his master; but he, looking up, ordered the chamberlains to throw her out of the window, which they did, and she was soon trampled to death by the horses, and devoured by the dogs, so that when they came to bury her only her bones could be found.

Jehu then commanded the inhabitants of Samaria to slay Ahab's seventy sons, and send him their heads, which was accordingly done the next day. He also destroyed all the friends and relatives of Ahab at Jezreel, and the idolatrous priests whom he had entertained there. After this, he proceeded to Samaria, and on his way thither met the friends of Ahaziah, king of Judah, going down to visit the sons of Ahab, (who were already slain.) He immediately ordered them to be put to death, forty-two in number. Soon after this, he met Jonadab, the son of Rechab, and invited him to accompany him, and witness his zeal for the Lord of hosts. Having slain all that remained of Ahab's family in Samaria, he assembled all the priests and prophets of Baal for a great festival, and having ordered them all to wear particular habits, and taken care that no stranger was among them, he caused them all to be shut in Baal's temple and put to death. The statue of Baal also was pulled down, broken, and burnt, and the temple was henceforth applied to the meanest uses.

In all this Jehu had acted according to the commands of God, and his conduct was so far approved, that it pleased God to confirm the crown to his family for several generations. He was, however, instigated even to this obedience by a very bad spirit: he was ambitious, unjust, revengeful, blood-thirsty, and ostentatious; and after all his zeal in extirpating idolatry, was guilty of it himself; for he walked in the ways of Jeroboam, the son of Nebat. He had followed his own passions rather than the will of God, and had not kept within due bounds. Therefore, while God rewarded his obedience, he punished his sins, and the blood unjustly shed by him, according to His threatening by the prophet Hosea: "Yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu," Hos. i. 4.

The reign of Jehu, which lasted twenty-eight years, was perplexed and embittered by war against Hazael, king of Syria, who ravaged the

frontiers of the kingdom, and wasted all the country of the tribes beyond Jordan. The descendants of Jehu who succeeded to the throne were, Jehoahaz, Joash, Jeroboam II., and Zachariah. 1 Kings xix. 16. 2 Kings ix.; x. 2 Chron. xxii. 8, 9.

3. JEHU, or JEUSH, the fourth son of Rehoboam, king of Judah, and Abihail. 2 Chron. xi. 19.

4. JEHU, son of Obed, and father of Azariah. 1 Chron. ii. 38.

JEIEL—JE-I'-EL.

GOD HAS TAKEN or DRIVEN AWAY. 1. JEIEL, of the tribe of Reuben, mentioned 1 Chron. v. 7.

2. JEIEL, a Levite, of Gibeon, 1 Chron. ix. 35.

JEKAMEAM—JE-KA-ME'-AM.

RESURRECTION, or, CONFIRMATION. The fourth son of Hebron. 1 Chron. xxiii. 19.

JEKAMIAH—JEK-A-MI'-AH.

RESURRECTION, or, CONFIRMATION OF THE LORD. Son of Shallum, of Caleb's family. 1 Chron. ii. 41.

JEMIMA—JEM-I'-MA.

HANDSOME AS THE DAY. One of Job's daughters, after the restoration of his prosperity. Job xlii. 14.

JEMINI—JEM-I-NI.

MY RIGHT HAND, or, WHICH IS ON THE RIGHT HAND. This word is generally placed to Benjamin: so, when it is said of Gera, the father of Ehud, that he was son of Jemini, it is meant that he was of the tribe of Benjamin. In this sense Saul is called a man of Jemini; and the land of the tribe of Benjamin is called the land of Jemini. See Judges iii. 15. 1 Sam. ix. 1. 4. The same applies to Jemineus, 2 Sam. xx 1.

JEPHTHAH—JEPH'-THAH.

HE THAT OPENS. Jephthah, judge of Israel, and successor to Jair in the government, was a son of Gilead by one of his concubines. Gilead having several children by a lawful wife, they conspired together to expel Jephthah, that he should have no part of the inheritance. He accordingly retired into the land of Tob, where he became captain of a band of rovers. In course of time, the Israelites beyond Jordan being pressed by the Ammonites, requested Jephthah to become their leader. He at first reproached them with their injustice to him, when he was expelled from his father's house; but told them he would succour them, on condition that at the end of the war they would acknowledge him as their prince. Having been thus acknowledged, Jephthah sent to the king of the Ammonites, and expostulated with him, hoping to induce him to withdraw peaceably; but finding gentler measures unsuccessful, he collected his troops, and, filled with a divine spirit, he went forth to avenge Israel against the Ammonites; at the same time vowing, that if the Lord gave him success in this enterprise, whatsoever should first meet him on his return, should be consecrated as a burnt-offering to the Lord: but as he returned, his only daughter met him with timbrels and dances, and thus became the subject of the vow. Learned men have maintained different opinions as to the nature of the vow, and the manner of its fulfilment. Perhaps, on the whole, it is most generally concluded that she was sentenced to perpetual virginity; which, among the Israelites, was regarded as a heavy calamity, especially as the hope of being in the line of mothers to the promised Messiah, was the honour most

ardently desired among their women. Jephthah's rash vow, probably, gave rise to the fable of Iphigenia, the daughter of Agamemnon.

After the victory over the Ammonites, the tribe of Ephraim being jealous of Jephthah, passed over Jordan in a tumultuous manner, complained that he had not invited them to share in the war, and threatened to burn his house. He assembled the men of Gilead, gave battle to the Ephraimites, and defeated them. The conquerors made themselves masters of the fords of Jordan; and whenever the Ephraimites attempted to pass, they detected them by their peculiar manner of pronouncing the Hebrew word Shibboleth, and slew great numbers of them. We do not know how far Jephthah concurred in this cruel revenge, nor have we any further particulars of his history, than that he judged Israel six years, and was buried in the city of Mizpeh, in the land of Gilead. Judges xi., xii. St. Paul mentions him among the ancient worthies, who "through faith . . . wrought victories," Heb. xi. 32.

JEPHUNNEH—JE-PHUN'-NEH.

HE THAT BEHOLDS. Father of Caleb, of the tribe of Judah, Num. xiii. 6.

2. JEPHUNNEH, son of Jether, (or Jethran,) of the tribe of Asher. 1 Chron. vii. 38.

JERAH—JE'-RAH.

THE MOON, *or*, MONTH. Fourth son of Joktan. Gen. x. 26.

JERAHMEEL—JE-RAHM'-E-EL.

MERCY OF GOD. One of this name was the son of Kish, of the tribe of Levi, 1 Chron. xxiv. 29. Another was the eldest son of Hezron, of the tribe of Judah, 1 Chron. ii. 9. 25—27. A third was commanded by the wicked king Jehoiakim to seize Baruch and Jeremiah, Jer. xxxvi. 26.

JEREMIAH—JER-E-MI'-AH.

EXALTATION, *or*, GRANDEUR OF THE LORD. Jeremiah the prophet, the son of Hilkiah, was of a priestly family, of the village of Anathoth, in the tribe of Benjamin. Before his birth, he was appointed to the prophetic office, and called to it very young. When he received the first intimation of his being sent to speak before the kings and princes, the priests, and people of Judah, he modestly shrank from the honour assigned him; but his difficulties were overruled by the Divine authority, and promises of support and assistance. He therefore set himself to discharge the duties of his function, which he did with great zeal and faithfulness for about forty-two years, under very unfavourable circumstances. He began to prophesy about seventy years after the death of Isaiah, and in the thirteenth year of the reign of Josiah. The people of the Jews were almost wholly given up to idolatry and wickedness; and though, through the influence of that good young king, a short revival of religion and reformation of manners took place, the people were in general hypocritical, and soon relapsed into their former crimes, and became ripe for the judgments of Heaven. Jeremiah predicted these judgments, and he lived to witness their infliction. He was a man of remarkably quick and tender feelings. The persecution and ill-usage he endured from his countrymen of all classes, on account of his faithful reproofs, sometimes drew forth from him unguarded expressions; but in general the bitterness of his soul seemed to be chiefly excited by the sins and miseries of his countrymen, which he pathetically bewailed. He was a man of elevated piety and conscientious integrity; a warm lover of his country, and having his heart set on the ordinances and

interests of religion. So affectionately was he attached to his countrymen, that he chose rather to abide with them, and undergo all hardships in their company, than separately to enjoy a state of ease and plenty, which the favour of the king of Babylon would have secured to him.

The outline of public events during the ministrations of this prophet, will lead to a better understanding of his prophecies and writings.

King Josiah was early taken away from a nation so unworthy of such a sovereign. The first twelve chapters of Jeremiah's prophecies were delivered during his reign. The earlier part consists of sharp reproofs against the people of Judah, for their idolatrous apostacy and abominable wickedness; and threatenings of Divine judgments in consequence. This was before the reformation under Josiah; for Jeremiah began his ministry in the thirteenth year of that reign, and the reformation was effected in the eighteenth. During this period, the prophet endured great persecutions. Even his relatives, and fellow-citizens of Anathoth, threatened to kill him, if he continued prophesying; but the Lord informed him of their designs, and protected his servant, but threatened that those who sought his life should die either by the sword or by famine. About this time, there was a grievous famine in the land, as an expression of the Divine wrath. In consequence of the insincerity or the people, though the heavier judgments were postponed till Josiah was at rest in the grave, they were not to be finally averted. Josiah's two sons, who succeeded him, were as remarkable for vice as their father had been for piety and goodness.

The first, (Shallum, or Jehoahaz,) after a reign of three months, was carried captive into Egypt, where he died. During this short reign, it is supposed, Jeremiah was directed to go down to the potter's house, and gather instruction. There he observed the potter break a vessel, and immediately form another from the same clay. By this, he was taught, that Judah for its wickedness would be reprobated, or cast aside as worthless, and another people raised in their room. To impress this on the people, he was directed to take an earthen pitcher, and break it before the priests and elders in the valley of Hinnom; from thence he went to the temple, and there repeated and confirmed his predictions. Pashur, the captain of the temple, seized him, and confined him in a prison belonging to the temple till the next day, when Jeremiah foretold the punishment that would overtake Pashur and his family. See PASHUR.

Jehoiakim succeeded his brother Shallum. In the beginning of his reign, Jeremiah told him, that if he would be steadfast in his fidelity and obedience to God, there should still be kings of Judah in his palace, with all the lustre of their dignity; but that if he persevered in his sins, God would reduce that place to a wilderness. As Jehoiakim persisted in his sins, and became more and more oppressive and avaricious, the prophet faithfully foretold the judgments of God that awaited him; that he should die a miserable death, and be denied the common honours of a burial: moreover, that his son and successor, Jeconiah, (or Coniah,) should be delivered to the Chaldeans, and that never should any of his family sit on the throne of Judah. About the same time, Jeremiah, going up to the temple, foretold its destruction. On this, the priests seized him, and declared he deserved to die. The princes being come together to judge him, Jeremiah undauntedly told them he had said

nothing but at the command of God; and that unless the threatened judgments were averted by repentance, they would soon behold their accomplishment. This discourse impressed the judges, who dismissed the prophet, and justified him by the example of the prophet Micah, who uttered similar predictions under king Hezekiah, without suffering for so doing.

The potter's house was not the only school of symbolical instruction which the prophet visited. By the symbol of an almond-tree was intimated the nearness, and by the seething-pot the severity, of the Divine judgments. The symbol of a linen girdle left to rot, intimated the manner in which the glory of the Jewish nation should be marred during their long captivity. The scene being near the Euphrates, denoted that Chaldea (which is watered by that river) would be the scene of the judgments brought upon the Jews for their incorrigible wickedness. The prophets, in their personal and domestic circumstances, were often made signs to the people. Thus Jeremiah was forbidden to marry, or feast, or bear any share in those little joys or sorrows of individuals and families, which should so soon be swallowed up and forgotten in public calamities.

On one occasion, the Lord declared, that had even Moses and Samuel (whose prayers had been so prevalent) interceded on behalf of the people of Judah, their prayers should not have prevailed. The prayers of the righteous ought to be esteemed a great privilege; and it is an awful thing, by sin, to shut ourselves out from the blessings they supplicate, and even to expose ourselves to the curse. There is One who makes intercession for the transgressors, and Him the Father heareth always; but He blesses those for whom He intercedes, by turning them away from their iniquities.

On receiving from God the most awful communications to the people, Jeremiah complained of his own hard fate, in being the bearer of such unwelcome messages; for which he was reproved. He appealed to God for his sincerity, and implored pardon; on which he received new promises of protection in the discharge of his duty.

On another occasion, the disobedience of the Jews was condemned, by a comparison with the obedience of the Rechabites to Jonadab their father, who prescribed to them a particular course of life, restricting them the use of many common enjoyments. About this time, the prophet was directed to employ Baruch as his amanuensis, to write all his former prophecies in a roll, and to read them to the people on a solemn fast-day. The princes hearing of this, sent for Baruch, who read the roll to them. Filled with consternation at its awful contents, they advised Jeremiah and Baruch to hide themselves. The king destroyed this roll; (see JEHOIAKIM;) but the prophet was directed to write another, filled with yet more grievous threatenings.

Jehoiakim had been placed on the throne by Pharaoh-Necho, king of Egypt, who, having conquered Syria, set up whom he would, and demanded of him a vast sum of money. For three years his reign was free from any foreign molestation: but about that time, Nebuchadnezzar, king of Babylon, made a descent on Judea, took Jerusalem, carried away a number of captives, (chiefly of the most noble families,) together with a great part of the sacred vessels of the temple, and compelled the king to swear fealty to him, and promise him a yearly tribute.

After three years, this tribute was withheld; and the king of Babylon sent forces, joined by the Syrians and Ammonites, who for several years harassed the country, and carried away spoils and captives. In one of these skirmishes, Jehoiakim was taken prisoner, and closely confined, in order to be sent to Babylon; but in the mean time he died, without the city, and his body, having been treated with much ignominy, was cast into the fields, without the honour of a burial—exactly according to Jeremiah's prediction.

His son, Jeconiah, followed his vicious example. After reigning only three months, Nebuchadnezzar carried him away captive to Babylon, with almost all the people of any note in the country, and the remaining gold and silver vessels of the temple. Zedekiah, the uncle of this king, was permitted to succeed him, on condition of swearing allegiance, and becoming tributary to the king of Babylon. Several nations having invited Zedekiah to join them in a revolt against Babylon, Jeremiah was directed to put yokes or bands on his neck, and send them to those nations as emblems of their subjection and slavery to Babylon. He particularly admonished Zedekiah not to revolt, or trust to the suggestions of the false prophets.

One of these pretended prophets having contradicted and opposed Jeremiah, he received an awful declaration, that, as a proof of his having spoken to the people without commission, he should die within the year; which accordingly came to pass. But with all these attestations to the word of the prophet, Zedekiah was so infatuated as to disregard his counsels. Relying on the assistance of the king of Egypt, he soon afterwards revolted, and drew on himself and his country the full vengeance of the king of Babylon. Some time before the siege of Jerusalem, the prophet delivered a prophecy against Babylon, and sent it to the Jews in Babylon, to be read by them, and then sunk in the Euphrates, as a type of the perpetual destruction of the city. A short time before the siege, the people applied to Jeremiah to intercede for them; but he declared that God was against them, and that their only resource was to submit to His judgments, and surrender themselves to the Chaldeans. About this time, he also predicted the taking and burning of the city, and the peaceful death and honourable burial of Zedekiah. He also reproved the Jews for their base violation of the covenant they had made, in the extremity of their danger, to release their poor brethren from bondage according to the command of God, they having compelled them to return to bondage, when they thought the danger was over. The Chaldeans having suspended the siege of Jerusalem, to pursue the Egyptians, Jeremiah predicted their return, and the taking of the holy city. For this, he was put into a dungeon; but after a time the rigour of his confinement was abated, though he was still kept a prisoner.

The prophet also predicted the return of the Jews from captivity, and confirmed it by purchasing a field. The solemnity and publicity of this transaction was intended to express the faith of Jeremiah, and to confirm that of the people. From predictions of the restoration of Israel and Judah, and their subsequent prosperity, the prophet makes frequent transitions to the great promise of the Messiah, of the happiness and stability of his times, and of the new covenant, the covenant of grace, established with sinners in Him.

The siege being suspended awhile, Jeremiah had his liberty given him, and the king sent for him, and recommended himself to his prayers. He sent the king word, that Nebuchadnezzar would return against the city, and reduce it to ashes. He then retreated towards Anathoth, his native place; but on the way was seized by the guards as a deserter to the Chaldeans, and the princes threw him into a dungeon, where his life was in danger; but Zedekiah released him, and ordered him to be supplied daily with bread, as long as there was any in the place.

Nebuchadnezzar returned; and, as Jeremiah continued to predict calamities, he was cast into a deep and miry dungeon, at the instance of the princes; but was delivered by the kind interference of Ebedmelech, who in return received an express promise of personal safety, amidst overwhelming calamities.

Jeremiah was kept in the court of the prison till the city was taken: he was then, with other captives, carried to Ramoth, and there had his choice given him, to go to Babylon, or remain in Judea. He chose the latter, and went to Gedaliah, the governor appointed by Nebuchadnezzar, with whom he lived in security, until Gedaliah was treacherously murdered by Ishmael, one of the royal family of Judah. The remnant of the people consulted Jeremiah, who advised them to remain, assuring them of safety in Judea, and of destruction in Egypt. They, however, determined to retreat into Egypt, whither he accompanied them, and continued warmly to remonstrate against their idolatry and evil practices, and to warn them of the consequences that would follow. It is generally supposed, that his zeal and fidelity so enraged his countrymen, that they stoned him to death at Tahpanhes, in Egypt. Soon after the taking of Jerusalem, and carrying the Jews into captivity, Nebuchadnezzar brought upon the Syrians, Moabites, Ammonites, Edomites, and Philistines the destruction foretold by the prophets of God. He also ravaged Egypt, and either killed or enslaved all the Jews who had fled there for refuge.

The reader who carefully compares the above sketch with the book of Jeremiah, will observe, that events are not recorded precisely in the same order in which they stand in our Bibles. The fact is, that there appears to be four distinct collections of prophecies, which are not placed in the order in which they were delivered:—

1. In the reign of Josiah. Chap. i.—xii.
2. In the reign of Jehoiakim. Chap. xiii.—xx; xxi. 11—14; xxii., xxiii., xxv., xxvi., xxxv., xxxvi.* xlv.—xlix. 33.
3. In the reign of Zedekiah. Chap. xxi. 1—10; xxiv. xxvii.—xxxiv. xxxvii. xxxix. xlix. 34—39; l., li.
4. When Gedaliah was governor. Chap. xl.—xliv. With these chapters should be compared 2 Kings xxiv., xxv. and 2 Chron. xxxvi.

Chap. lii. is supposed to have been added by Ezra, after the captivity, to shew the correspondence between prophecy and events; and also by way of introduction to the Lamentations. These are elegies, in which the patriot prophet gives vent to the sorrow of his heart, at the distress of his country, in a great variety of beautiful, tender, and pathetic images, poured forth with the most graceful and unstudied eloquence. Here we see not only the patriot and the poet weeping over the ruin of his venerable and beloved country, but the man of God mourning most bitterly over the sullying of Divine ordinances, and the loss of spiritual

privileges; acknowledging that all the miseries inflicted were the just consequences of sin; and, in the very depth of affliction, still cherishing feelings of unfeigned submission and humble reliance. The feelings of a worldly man, in all these respects, would have been very different. These poems are no less instructive than beautiful; and the sentiments are peculiarly applicable to individuals exercised with deep afflictions, and to the church in a desolate and impaired state. Happy they who, like the prophet Jeremiah, are distinguished by an ardent love to Zion, and whose prayers continually rise accepted for her prosperity.

In answer to our fervent cries,
Give us to see thy church arise;
Or, if that blessing seem too great,
Give us to mourn her low estate.

The lamentation composed by Jeremiah on the death of king Josiah, is not among those which bear his name; nor is it extant in any other part of sacred writ. 2 Chron. xxxv. 25.

The above particulars are gathered from the prophet's own writings, with the additional chapter ascribed to Ezra. The account of Jeremiah's death in Egypt, is not mentioned in scripture; but has been generally received by Jews and Christians.

Several others of this name are mentioned: Jeremiah, of the city of Libnah, father of Hamutal, wife of Josiah, king of Judah, and mother of Jehoiakim and Zedekiah, 2 Kings xxiv. 18. Jeremiah, a very valiant man, of the tribe of Manasseh, 1 Chron. v. 24. And two heroes of the name in David's army, 1 Chron. xii. 4. 10. 13.

JERIBAI—JER-I-BAI'.

HE THAT FIGHTS OR PLEADS. One of David's brave officers. 1 Chron. xi. 46.

JERIMOTH—JER'-I-MOTH.

EMINENCES. There were several persons of this name, but we know nothing of their lives. 1 Chron. vii. 7; viii. 14; xxiii. 23; xxiv. 30.

JEROBOAM—JER-O-BO'-AM.

HE THAT REJECTS OR OPPOSES THE PEOPLE. Jeroboam, the son of Nebat, is often characterized in scripture by this awful distinction—he "who made Israel to sin." The sin alluded to consists in the revolt of ten tribes from the house of David, and especially in their apostacy from the God of their fathers. The former was, indeed, a just judgment of God threatened in consequence of the defection of Solomon; but on their part, it was nevertheless a great sin; one, to which they were instigated by Jeroboam, and one which led to their subsequent idolatry.

Jeroboam, the son of Nebat and Tervah, was born at Zereda, in the land of Ephraim. He appears to have been a man of a bold enterprising spirit, of deep political skill and cunning, and regardless of principle, and of the interests of others. He was appointed by king Solomon to the obnoxious commission of levying taxes throughout the tribes of Ephraim and Manasseh. The declining years of Solomon's reign were grievously sullied by the introduction of "many strange wives," and, through their influence, of many strange gods. In complaisance to these women, altars were built and temples dedicated to Ashtaroth, goddess of the Sidonians; Chemosh, god of the Moabites; and Milcom, god of the Ammonites; and that in the very neighbour-

hood of that magnificent temple, which Solomon, in the better days of his youth, had reared and consecrated to Jehovah! In consequence of this, the Lord was greatly displeased; and though He permitted Solomon to enjoy undisturbed possession of the kingdom during his lifetime, yet He declared that a great part should be rent from his successor. Sin against God, not only provokes His displeasure, and calls down His righteous judgments; it also frequently, it may be said generally, naturally leads to its own punishment. Thus the extravagance and idolatry of Solomon and his wives, involved expenses which even his vast revenues could not support, and led to the laying new and obnoxious taxes, by which the hearts of his subjects were alienated from him, and in a measure prepared to receive the advances of any who might attempt to stir them up to revolt. It is probable that Jeroboam exercised considerable influence, and incited the people to disaffection, even while he enjoyed the confidence of his sovereign.

Once, when Jeroboam went alone from Jerusalem, the prophet Ahijah, by Divine direction, went forth to meet him in the field. He had on a new cloak, which the prophet seized, and rent into twelve pieces, saying to Jeroboam, "Take ten for thyself, for the Lord will rend the kingdom, and give ten tribes to thee. If, therefore," added the prophet, "thou obeyest the word of the Lord, and walkest in his ways, as did David his servant, then the Lord will be with thee, and will establish thy house for ever, and put thee in possession of the kingdom of Israel."

Whether the Divine intimation made to Jeroboam led him to take measures of open or secret hostility against the government of Solomon, or whether in any other way the monarch was informed of the interview between Ahijah and Jeroboam, and thus his fear and jealousy were excited, we are not informed. However, he attempted to seize Jeroboam, who fled from him, and took refuge in Egypt, where he abode till the death of Solomon. When that event took place, Rehoboam, the son of Solomon, ascended the throne, and, by his rash and arbitrary proceedings, disgusted his subjects so much, that some of them withdrew their allegiance from him. At this juncture, Jeroboam returned, and was immediately invited by the ten disaffected tribes to meet them at a general assembly, when they elected him king over Israel. He fixed his residence in Shechem, and rebuilt the city of Penuel beyond Jordan, making it a defenced city, for the purpose of maintaining tranquillity among the tribes on that side Jordan.

But Jeroboam soon forgot his obligations to God, and his dependence on Him who had given him the kingdom. He only thought of maintaining his own authority and dominion; and, instead of believing that his security consisted in his fidelity and obedience to God, he fancied that he could not be secure without casting off His worship and His laws. All the tribes were required to go up to Jerusalem, to hold their annual feasts. Jeroboam feared that, on these occasions, his subjects would be in danger of being won back to their allegiance to the house of David. He therefore resolved to make two golden calves, and set up one at Dan, and the other at Bethel, to which he directed the people henceforward to repair, and keep their solemn feasts, intimating that it was too laborious and expensive for them to repair to Jerusalem from the distant parts of the land. He also ordained priests from the lowest classes of the people, and who were neither of the house of Aaron, nor

of the tribe of Levi. He appointed a solemn feast on the fifteenth day of the eighth month, for the dedication of his altar, and the consecration of his golden calves; and went himself to Bethel, for the purpose of offering incense and sacrifice. It is astonishing, how easily the people were led into compliance with these idolatrous innovations. The power of religion must have greatly declined during the latter part of Solomon's reign, and his example have tended much to weaken the sense of right and wrong; besides, we may suppose that Jeroboam would take care to have his ritual somewhat resembling that appointed and practised at Jerusalem, and would persuade them that they were serving God just as acceptably by these means of their own devising.

But this solemn mockery was interrupted by the entrance of a prophet of the Lord, (generally believed to be Iddo the seer,) who came from Judah by Divine direction, and, seeing Jeroboam at the altar, thus addressed himself: "O altar, altar, thus saith the Lord, A child shall be born unto the house of David, by name Josiah; and upon thee shall he sacrifice the priests of the high-places, who now burn incense upon thee: he shall burn men's bones upon thee!" To confirm the truth of this prediction, the prophet added a sign, viz. that the altar should be immediately rent asunder, and the ashes and every thing upon it be poured upon the earth. Enraged at this interruption, the king stretched forth his hand, and commanded the prophet to be seized; but his hand became immediately paralyzed and withered, so that he could not draw it back. The altar also fell asunder, and the fire and ashes, and whatever else was upon it, were all scattered on the ground. Somewhat intimidated by these awful and incontrovertible expressions of Divine displeasure, Jeroboam entreated the prophet to intercede for the recovery of his withered hand. The prophet did so, and the hand was restored to health and soundness. Jeroboam then entreated the prophet to accompany him to his house, and accept a reward; but he nobly replied, "Though thou shouldst give me the half of thine house, I would not go with thee, neither would I taste any thing in this place; for the Lord has forbidden me." But these miraculous interpositions did not recover Jeroboam from his idolatry and wickedness: he continued to appoint idolatrous priests and high-places, and to encourage the people to worship in a manner contrary to the Divine law, and this conduct led to the total extirpation of his family.

Abijah, the son of Jeroboam, an amiable young prince, being alarmingly ill, and Jeroboam, conscious that should he in his true character apply to a prophet of the Lord, he could expect nothing but an answer of wrath and threatening, sent his wife in disguise to the prophet Ahijah, to inquire the result of the child's illness. Ahijah was the same prophet who had foretold his exaltation; and now he was made the messenger of approaching ruin. He was blind through old age; but immediately that Jeroboam's wife entered the threshold, he addressed her by name, told her the child should die, and that the whole family should be cut off for their idolatry and wickedness; that the child now dying alone should be honourably lamented and buried; but that for all the rest, they should be cast out as carrion to the fowls of the air. The whole of which came to pass shortly afterwards. (Sec BAASHA: ABIJAH: AHIJAH.) Jeroboam reigned over Israel 22 years, and was succeeded by his son Nadab. 1 Kings xi. 26—40; xii., xiii., xiv. 1—20.

JEROBOAM II., king of Israel, was the son and successor of Jehoash. He reigned forty-one years, and, on the whole, his reign was prosperous; for, according to the predictions of the prophet Jonah, the kingdom of the ten tribes was restored from a state of decay, into which it had fallen, and was raised to an extraordinary state of splendour. He, however, walked in the idolatrous and wicked ways of the former Jeroboam; and (as we may gather from the writings of the prophets Hosea and Amos, who, as well as Jonah, flourished in this reign) the people were awfully addicted to idolatry, idleness, luxury, and injustice. It is observable, however, that in this reign some attention was paid to the observance of the ceremonial law; the first-fruits and tithes were paid; the sabbath and new-moons were observed, and the Nazarites consecrated: and the complaint of God by his prophets is, that these things were not done in sincerity and singleness of heart. 2 Kings xiv. 16—29. Amos ii. iv., v. viii.

JERUBBAAL—JE-RUB'-BA-AL.

HE THAT DISPUTES OR DEFENDS BAAL, or, THAT REVENGES THE IDOL. This surname was given to Gideon, in consequence of his having destroyed the grove of Baal, and his father saying, "If Baal has insulted or injured, it was his own business to avenge it." Judges vi. 31, 32.

JERUSHA, —JE-RU'-SHA.

HE THAT POSSESSES THE INHERITANCE. Wife of Uzziah, and mother of Jotham, kings of Judah. 2 Kings xv. 33.

JESAI AH—JE-SAI'-AH.

SALVATION OF THE LORD. Son of Pelatiah. 1 Chron. iii. 21.

'JESHAIAH—JESH-A-I'-AH.

Same signification. Son of Jeduthun, head of the eighth family of Levites appointed for temple service. 1 Chron. xxv. 3.

JESHARELAH—JESH-AR'-E-LAH.

GOD THAT PREVAILS, or, HE THAT SURMOUNTS GOD. Seventh of the twenty-four families of the Levites. 2 Chron. xxv. 14.

JESHEBEAB—JESH-EB'-E-AB.

HABITATION; RESIDENCE OF THE FATHER. Chief of the fourteenth family of priests. 1 Chron. xxiv. 13.

JESHER--JE'-SHER.

JUST, EQUITABLE. Son of Caleb and Azubah. 1 Chron. ii. 18.

JESHISHAI—JE-SHISH'-A-I.

OLD, ANCIENT. Of the tribe of Gad, son of Jahdo, and father of Michael. 1 Chron. v. 14.

JESHUI, or 'ISHUI—JESH'-U-I.

SAVIOUR. Son of Saul. 1 Sam. xiv. 49.

JESSE—JES'-SE.

TO BE, WHO IS, MY PRESENT. Jesse, the son of Obed, and father of David. He had six other sons; but David, the youngest, was by far the most illustrious. David is often called "the son of Jesse;" and Jesse sustains the honourable appellation of "the root of David." Thus, also, to Jesse was assigned the honour of being on the list of progenitors of the great Messiah. We have no particulars of Jesse's history, except his bringing forward his sons in succession before the prophet Samuel, who had been divinely commissioned to anoint one as king over Israel; his sending David to the army, to inquire after the welfare of his brethren; and his being placed, by his affectionate son, under the care of the king

of Moab, while exposed to danger, on his account, from the persecuting rage of Saul. 1 Sam. xvi., xvii. xxii. 3, 4.

JESUI—JES'-U-I.

WHO IS EQUAL, PROPER, PLACED. Second son of Asher, and head of a family. Numb. xxvi. 44.

JESUS—JE'-sus.

SAVIOUR. This name, in an inferior and comparative sense, was applied to Joshua, and others, who were benefactors of their country, and perhaps types of Christ. But as their histories will be found under their respective names, this article will be confined to a sketch of the life and death of our blessed Saviour Jesus Christ. It is obvious, that to enter minutely into particulars, not to say to collect the instruction which THIS life is calculated to suggest, would be to present the narratives of the evangelists, and would of itself form a volume. This design having been already accomplished,* nothing is to be expected here beyond the briefest outline of that life, of which, if all were said that the subject would admit, "I suppose that even the world itself would not contain the books that should be written."

The Messiah—He, who should be sent by God to save the world, was the principal object of ancient prophecy; was prefigured in the divinely-appointed Jewish ritual; was, in a special manner, promised to the family of Abraham; was the hope and desire of all nations, and the expectation of those who knew the sacred oracles. The time marked by prophecy for His appearance was at hand, and a general expectation was excited, when the angel Gabriel was sent to pre-announce the birth of John the Baptist, His forerunner, Luke i. 5—25. Six months afterwards, the same angel was sent to announce to Mary, an espoused virgin of the city of Nazareth, that she should bring forth the Son of God, Luke i. 26—38. Shortly after this, Mary visited her cousin Elisabeth, (the mother of John the Baptist,) who gave remarkable testimony to the expected offspring of Mary. When John was born and circumcised, his father, Zacharias, also, was inspired to predict the office of the child, as the prophet and forerunner of the expected Messiah, ver. 26—80. An angel of the Lord was sent to Joseph, the espoused husband of Mary, encouraging him to receive her as his wife, and informing him of the dignity and character of the infant she should bear, Matt. i. 18—24. Joseph having obeyed the heavenly intimation, and received Mary as his wife, they were shortly afterwards called to Bethlehem, there to be registered according to a decree of Cæsar Augustus; and there the child Jesus was born, and laid in a manger, because there was no room at the inn, Luke ii. 1—7. Matt. i. 25. This great event was immediately announced by angels to shepherds, who kept their flocks in the fields near Bethlehem. They hastened to the town, and found the infant Jesus in a manger, as the angels had told them; and they praised God, and declared among the people what things they had seen, Luke ii. 8—20. At eight days old, the infant Jesus was circumcised according to the law; and at forty days, was presented in the temple with the accustomed offering. On this occasion, Simeon, an aged saint, who had been miraculously assured that he should see Christ before he died, came into the temple, and, taking the infant Jesus into his arms, acknowledged him to be the Saviour. Anna also, an aged and devout widow, bore a similar testimony Luke ii. 21—39.

* New Testament History.

A new and unknown star having arisen over the East, at the time of the birth of Jesus, some of the magi (or wise men, generally supposed also to have been princes) left their own land, and, following the movement of the star, came to the land of Judea, and inquired after the illustrious infant whose birth this star announced. This awakened the jealous suspicions of Herod, who dreaded a rival, and immediately formed a design to murder the infant. Under the direction of the star, the sages proceeded to Bethlehem, and, having found the young child and his mother, worshipped him, and presented costly gifts. They were then directed of God in a dream to return to their own country another way, without informing Herod of their movements. Joseph also was directed to take the young child and his mother, for safety, into the land of Egypt. They were no sooner gone, than Herod caused all the young children in Bethlehem to be murdered, thinking to ensure the death of Jesus, Matt. ii. 1—18.

After the death of Herod, the holy family returned to Nazareth, where the childhood of Christ was spent. At twelve years of age, he accompanied Joseph and Mary to Jerusalem: there he conversed with the doctors in the temple, and astonished all who heard him by his understanding and his answers. He was, however, equally remarkable for docility and obedience, and every amiable disposition, Matt. ii. 19—23. Luke ii. 40—52.

The early years of Jesus were spent in retirement; and we hear very little of him until, at about thirty years of age, John the Baptist went forth preaching in the wilderness of Judea, and announcing the near approach of the kingdom of God. Those who received John's doctrine, were baptized by him in the river Jordan, confessing their sins. As great numbers came to him to be instructed and baptized, the priests and Levites sent to inquire of him whether he were the Christ. He assured them he was not, but that one infinitely superior stood among them, at present unknown, but who should soon be made manifest. About this time, Jesus himself came to John to be baptized: John at first hesitated, but afterwards complied. As Jesus came up out of the water, the Holy Ghost visibly rested on him like a dove; and a voice from heaven said, "This is my beloved Son, in whom I am well pleased," Matt. iii. Mark i. 1—11. Luke iii. John i. 6—34.

Immediately after his baptism, Jesus retreated into the wilderness, where he remained fasting forty days, and was tempted of the devil to distrust, to presumption, and to ambition; but in every instance the immaculate Saviour foiled the artful tempter, with "the sword of the Spirit, which is the word of God." At length, the devil, defeated, left Jesus, and angels came and ministered unto him, Matt. iv. 1—11. Mark i. 12, 13. Luke iv. 1—13.

On Christ's return from the wilderness, John repeatedly and publicly bore testimony to him as the Messiah, the Son of God, the Lamb of God who should take away the sin of the world. In consequence of the above testimony, two of John's disciples (Andrew, and, most probably, John the evangelist) followed Jesus, and confessed him to be the Messiah. Andrew also brought his brother Simon Peter, and Jesus himself called Philip, who brought Nathaniel: all these confessed their faith in Christ, and followed him to hear his word, John i. 29—51. Shortly after this, Jesus, with his mother and his disciples, being at a marriage at Cana in

Galilee, Jesus commanded a large quantity of water to be drawn, which he changed into wine. This beginning of miracles greatly confirmed the faith of his disciples, John ii. 1—11.

After remaining a short time at Capernaum, Jesus went up to Jerusalem, to keep the passover: there he purified the temple, by driving out the buyers and sellers who profaned it. He also wrought many miracles, by which the Jews were convinced that he was a teacher sent from God. Among others, a ruler of the Jews, named Nicodemus, came to him by night, and conversed with him: Jesus explained to him the nature and necessity of regeneration, and of faith in Him as the Son of God, given by the Father's love for the salvation of a lost world, John ii. 13—25; iii. 1—21.

After the passover, Jesus returned into Judea, and there baptized such as believed on him. At this, the disciples of John became jealous, and appealed to their Master; but he assured them that Jesus was the true Messiah, and that so far from being envious at his superiority, he esteemed it his highest honour and happiness to direct the attention of men to Him. Shortly after this, John was imprisoned by Herod, John iii. 22—36; iv. 1, 2.

In a journey from Judea to Galilee, Jesus rested on Jacob's well, at the entrance of Sichar, a city of Samaria, and entered into discourse with a Samaritan woman, to whom he declared himself to be the Messiah. In consequence of the woman's report, many of the Samaritans believed in Him, John iv. 1—42. On his arrival in Galilee, Jesus cured the son of a nobleman, who was at the point of death, John iv. 43—54. He then taught in the synagogue at Nazareth, the town where he was brought up. His townsmen despised him, and attempted to kill him, Luke iv. 14—30. Jesus then left Nazareth, and went to Capernaum, where he taught in the synagogue; and the people marvelled greatly to hear the gracious words that proceeded out of his mouth. He also taught in other parts of Galilee, and on the lake of Galilee, or Tiberias. He then called Peter and Andrew, James and John, to a more constant attendance on him; and, to encourage their expectation of success in the great work of his kingdom, he caused a miraculous draught of fishes to fill their net, although they had toiled the whole night previous, and had taken nothing, Matt. iv. 13—22. Mark i. 14—20. Luke v. 1—12.

Having taught in the synagogue at Capernaum, Jesus cast out a devil from one that was possessed. He then went to the house of Peter, and cured his wife's mother, who lay sick of a fever; and in the evening of the same day, performed many other miracles. Matt. viii. 14—17. Mark i. 21—34. Luke iv. 33—41.

Early the next morning, Christ retired into a desert for prayer. The people eagerly sought him, but for that time he departed, and took the circuit of Galilee; on one of the mountains of Galilee he delivered that admirable discourse, commonly called the sermon on the mount. Mark i. 35—39. Luke iv. 42—44. Matt. iv. 23—25; v.; vi.; vii.

On descending from the mountain, Jesus miraculously cured a poor leper, who besought his mercy. Matt. viii. 1—4. Matt. i. 40—45. Luke v. 12—15. At Capernaum He healed a paralytic man, whom his friends had let down on a bed through the roof of the house into the room where Jesus sat. Jesus told the man his sins were forgiven him, and as a proof that He had power to forgive sins, bade the man take up

his bed and walk. With the command was given strength to fulfil it, and the man took up his bed and went to his house. Matt. ix. 2—8. Mark ii. 1—12. Luke v. 17—26. About this time, Matthew, (or Levi) the publican, was called to be an apostle of Jesus Christ. Matt. ix. 9. Mark ii. 13, 14. Luke v. 27, 28.

When Jesus again went up to Jerusalem at the passover, he walked in the porches of the pool of Bethesda, and there miraculously healed an impotent man, who had been thirty-eight years afflicted, and sat there waiting for the moving of the waters. This was on the sabbath—on which account, the Jews were offended, and persecuted Jesus; but He vindicated His conduct, and brought many proofs of his Divine mission. John v.

Returning towards Galilee after the passover, the disciples, on the sabbath, gathered a few ears of corn to satisfy their hunger, at which the Jews cavilled; but Jesus defended them on the ground of necessity and mercy. He then healed a man that had a withered hand, and declared himself Lord of the sabbath. Matt. xii. 1—13. Mark ii. 23—28. Luke vi. 1—11. About this time, Jesus wrought many miracles, and cured multitudes of sick people, yet with so much modesty and gentleness, as could not but call to mind the prophecies concerning the Messiah, that he should not strive, nor cry, nor cause his voice to be heard in the streets. Matt. xii. 15—21. Mark iii. 7—12. His next official act was, to ordain twelve apostles, and send them forth to preach to the Jews; after this, He repeated a considerable part of the sermon formerly delivered on the mountain. Matt. x.; xi. Mark iii. 13—19. Luke vi. 13—49.

A Roman centurion, with great humility, applied to Christ for the cure of his servant; not desiring Him to come down for that purpose, but assured that His very word was sufficient. Jesus, however, went and healed the man, and applauded the faith of his master. Matt. viii. 5—13. Luke vii. 1—10. Next day, Jesus went to the little city of Nain, and there raised to life the only son of a widow, whom she was following to the grave. Luke vii. 11—17. John the Baptist, who was now in prison, sent two of his disciples to Christ, to ask, not for his own satisfaction, but for theirs, Art thou He that should come, (that is, the expected Messiah,) or are we to expect another? Immediately Jesus performed several miracles in their presence, which, as fulfilling the prophecies concerning the Messiah, sufficiently proved Him to be the Messiah. At this time, Jesus lamented over the impenitence and hardness of heart of those who had seen his miracles, and yet would not believe. Matt. xi. 2—30. Luke vii. 18—35.

Dining at the house of one of the Pharisees, a penitent woman anointed the feet of Jesus, as an expression of her gratitude and love for pardoning mercy, at which the Pharisee was offended; but Jesus reproved him, and vindicated the woman, in the parable of the two debtors. Luke vii. 36—50.

Our Lord attended by some pious women, took a circuit round Galilee, preaching as He went. On this journey many remarkable sayings were uttered, and many interesting parables delivered; particularly these:—the relapsing demoniac, Matt. xii. 43—45. Luke xi. 21—26;—the sower; afterwards explained, Matt. xiii. 1—23. Mark iv. 1—20. Luke viii. 4—15;—the candle under a bushel, Mark iv. 21—25. Luke

viii. 16—18;—the tares of the field, Matt. xiii. 24—30. 36—43;—the gradual growth of corn, Mark iv. 26—29;—the mustard seed, Matt. xiii. 31, 32. Mark iv. 30—32;—the leaven hid in meal, Matt. xiii. 33;—the treasure hid in a field, Mark xiii. 44;—the pearl of great price, Matt. xiii. 45, 46;—the net enclosing various fishes, Matt. xiii. 47—50;—the good householder, Matt. xiii. 51, 52. These parables were delivered by the sea-side, after which, Jesus proposed to retreat to the other side of the lake; on the way, he gave some striking answers to persons who professed a wish to follow him, yet secretly hankered after the world. Matt. viii. 18—22. Luke ix. 57—62.

While crossing the lake, a mighty tempest arose, at which the disciples were greatly alarmed; but Jesus stilled the storm with a word. Matt. viii. 23—27. Mark iv. 36—41. Luke viii. 22—25. On arriving at the opposite coast of the Gadarenes, Jesus expelled a legion of devils from a poor creature who had long been possessed. The devils solicited permission to enter a herd of swine which were at hand; which Jesus permitted, probably as a punishment to the owners for their unlawful traffic. The swine perished; and the people, terrified and yet hardened besought Jesus to depart out of their coasts. Matt. viii. 28—34. Mark v. 1—30. Luke viii. 26—40. On occasion of a feast made for Christ and his disciples, by Matthew, who had formerly been a publican, as many publicans were present, Jesus vindicated his intercourse with sinners in order to their salvation, and said many encouraging things to that despised race of men. Matt. ix. 11—17. Mark ii. 15—22. Luke v. 29—39.

A ruler of the synagogue, named Jairus, besought Christ to come and heal his daughter, who was at the point of death; as he went, a woman who had long been diseased by an issue of blood, came in the crowd and touched Jesus, believing that the very touch of his garment was sufficient to effect her cure. Jesus honoured her faith, and cured her malady. Meanwhile, the daughter of Jairus was dead. Nevertheless, Jesus proceeded to the house, and taking with him the three favoured disciples, Peter, James, and John, and the father and mother of the damsel, He restored her to life. Matt ix. 18—26. Mark v. 22—43. Luke viii. 41—56. About the same time, Jesus restored to sight two blind men; and cured one that had been possessed of a dumb devil. Matt. ix. 27—34. Jesus again visited Nazareth, where he was again rejected on account of his parentage. He then travelled round the neighbouring country, sending forth the apostles to preach, and forewarning them of opposition, but at the same time encouraging them to fidelity and perseverance. Matt. xiii. 54—58; ix. 35—38; x.; xi. 1. Mark vi. 1—13. Luke ix. 1—6. Herod the tetrarch of Galilee, having heard of the fame of Jesus, was very desirous of seeing Him. His curiosity was mingled with the terrors of a guilty conscience, which led him to suspect that Jesus was John, whom he had lately murdered, risen from the dead. Matt. xiv. 1, 2. 6—14. Mark vi. 14—29. Luke ix. 7—9.

When the apostles returned from their first commission, Jesus crossed the sea of Tiberias; but multitudes followed him to the place of his intended retirement, where he instructed and healed them; and afterwards miraculously fed above five thousand with a few small loaves and fishes; he then retired to pray, Matt. xiv. 13—23. Mark vi. 30—46. Luke ix. 10—17. John vi. 1—15. The following night, as his disciples

were crossing the lake, they were overtaken by a violent storm, during which Jesus came walking to them on the sea. On recognizing him, Peter requested to be permitted to walk on the sea to meet him; but his faith failing, he began to sink: Jesus rescued him, and, entering the ship, the storm immediately ceased, and they landed on the coast of Gennesaret, where Jesus healed many of their diseases, Matt. xiv. 24—36. Mark vi. 47—56. John vi. 16—21.

Many of those who had been miraculously fed followed Christ to Capernaum, where he discoursed with them, reproving worldly views, and speaking of himself as the bread of life, who must be fed on by faith. Many disciples were offended at his doctrine, and withdrew: on this, Jesus appealed to the twelve, whether they would desert him? Peter, in the name of the rest, replied, “Lord, to whom shall we go but unto Thee? thou hast the words of eternal life; and we know, and are sure, that thou art the Christ the Son of God.” Jesus then foretold the treachery of Judas. John vi. 22—71.

Having condemned many of the Jewish traditions, and explained the nature and necessity of internal purity, Jesus withdrew to the coasts of Tyre and Sidon, where his help was besought by a Canaanitish woman, on behalf of her daughter, who was possessed with a devil. Jesus seemingly neglected, and then repulsed her; but it was only to try the sincerity and strength of her faith, which in the end he honoured and rewarded in the cure of her daughter, Matt. xv. 1—28. Mark vii. 1—30. After this, passing through the coasts of Decapolis, Jesus cured a man who was deaf, and had an impediment in his speech; and performed many other astonishing miracles, Matt. xv. 29—31. Mark vii. 31—37.

Again Christ fed a vast multitude, above four thousand, on seven loaves and a few small fishes, and then went over to Dalmanutha, Matt. xv. 32—39. Mark viii. 1—10. After all these miracles, which must have convinced any unprejudiced mind, the Pharisees demanded a further sign—on which Jesus upbraided them for their hypocrisy; and as they crossed the lake again, he warned his disciples against imbibing their leaven, or following their example, Matt. xvi. 1—12. Mark viii. 11—21. At Bethesda, Jesus gradually healed a blind man, by repeatedly touching his eyes,—his sight advancing at every touch, Matt. viii. 22—26.

Jesus having asked his disciples what were the sentiments entertained of him by the people in general, and by themselves in particular, Peter replied, “Thou art the Christ, the Son of God.” Jesus approved of this good confession, and declared that he was the Messiah. In immediate connexion with this, he foretold his approaching sufferings, and enforced on his disciples the duty of taking up the cross. He also told them that some of them should shortly have a glimpse of his glory, which was fulfilled about a week afterwards, when, taking Peter, James, and John apart into a mountain to pray, he was transfigured before them. His face shone as the sun, and his raiment was white as the light; and there appeared unto them Moses and Elijah, talking with Jesus of his sufferings and death, which he should shortly endure at Jerusalem: there appeared also a bright cloud of glory overshadowing them; and there came forth a voice out of the cloud, saying, “This is my beloved Son, in whom I am well pleased, hear ye him.” After this, the bright scene passed away, and Jesus remained alone with the disciples, in his usual

garb of humiliation, Matt. xvi. 13—28; xvii. 1—13. Mark viii. 27—38; ix. 1—13. Luke ix. 18—36.

On descending to the plain, Jesus found the disciples whom he had left behind upbraided and questioned by the scribes, because they had attempted to cast out a devil, and had failed. The father of the diseased child came with tears, and besought the aid of Jesus, who granted his request, and healed the child. After this, Jesus spake more plainly than ever to the disciples, of his sufferings and death; at which they were greatly distressed, and even offended, Matt. xvii. 14—23. Mark ix. 14—32. Luke ix. 37—45.

At Capernaum, Jesus was applied to for tribute-money; though he might have pleaded exemption from this tribute, he rather wrought a miracle, to pay it; directing Peter to cast a hook into the sea, and in the mouth of the fish he took up he should find the sum required. He then reproved his disciples for a vain dispute about precedence, and set a little child before them, as an example of humility. The duties of humility, condescension, and christian forgiveness he farther inculcated and enforced by the parable of the unmerciful servant, who, when his lord had forgiven him vast sums, would not forgive his fellow-servant a mere trifle. He also rebuked John for an instance of an illiberal spirit, in forbidding one who cast out devils in the name of Christ, merely because he followed not with them, Matt. xvii. 24—27; xviii. Mark ix. 33—50. Luke ix. 46—50.

The feast of tabernacles now approached, after which Jesus intended to visit many cities and towns. He therefore sent forth seventy disciples, two and two, into each of those places, to intimate his approach, and invite the people to receive the blessings of the gospel; at the same time warning them of the dreadful guilt of rejecting it, Luke x. 1—16.

At the feast, a variety of sentiments were expressed concerning Jesus, the people being astonished at his knowledge, and the rulers and Pharisees enraged against him; at length, they sent officers to seize him, but they returned, saying, "Never man spake like this man." On the last day of the feast, Jesus stood in the midst of the assembly, and invited all to come to him, and receive of the water of life; a figure by which the influences of the Holy Spirit are often described. In the great sanhedrim, a dispute arose concerning Jesus, in which Nicodemus pleaded for the justice of fairly examining into a cause, previous to passing sentence upon it, John vii.

Jesus having spent the night in retirement, returned early in the morning to the temple, where the Jews brought an adulteress, and desired him to pass judgment upon her, hoping thereby to entrap him into disagreement with the law of Moses; but Jesus, with singular wisdom, replied, "Act upon the law of Moses, which commands her to be stoned; but let the first stone be cast by him among you that is without sin." Self-convicted, they every one went out, and Jesus bade the woman go, and sin no more. Jesus afterwards spake of himself as the light of the world, and the great liberator of mankind, and exposed the folly of boasting a descent from Abraham, by those who possessed not his spirit. Jesus also asserted his own divinity, which so enraged the Jews, that they attempted to stone him in the temple; but he miraculously escaped from them, John viii. The seventy disciples, about this time, returned to Jesus, (probably at Jerusalem,) exulting in the success of

their mission. Jesus also rejoiced in the success of the gospel, and praised his heavenly Father for his wise though mysterious dispensation of it. A scribe inquiring of Jesus what he should do to inherit eternal life, Jesus replied, "Love the Lord thy God with all thine heart, and thy neighbour as thyself." The scribe, willing to justify himself, affected ignorance as to who was to be regarded as his neighbour. Jesus answered him in the parable of the good Samaritan, shewing that every one is our neighbour who is within reach of our assistance, and stands in need of it. Luke x. 17—37. On leaving Jerusalem, Jesus and his disciples were entertained by Martha and Mary at Bethany, where Jesus reproved the distraction of worldly care, and taught the importance of the one thing needful. Luke x. 38—42.

About this time, Jesus being requested by his disciples to teach them to pray, gave them "the Lord's prayer," and encouraged them in prayer, by examples taken from among men. Luke xi. 1—13. Dining in the house of a Pharisee, Jesus reproved the vices of the Scribes, Pharisees, and Lawyers. Luke xi. 37—54. As Jesus was instructing, warning, and encouraging his disciples, one of the company desired his interference in a matter of worldly property, and hence He took occasion to exhort his disciples against covetousness and worldly anxiety, enforcing his instructions by the parable of the rich man suddenly called away from his possessions. He further exhorted his disciples to watchfulness and fidelity, under an habitual expectation of his return. Luke xii.

On the mention of some particular calamities, such as the slaughter of some Galileans by Pilate, and the death of others by the falling of the tower in Siloam, Jesus took occasion to enforce repentance on all, and illustrated his exhortations by the parable of the barren fig-tree. Notwithstanding the perverse cavils of the Jews, Jesus on the sabbath day cured an infirm woman, who had been afflicted eighteen years. He repeated several of his former parables, and continued to teach in the cities and villages through which he passed in his way to Jerusalem to keep the feast of dedication. One of the hearers proposed a curious question; "Lord, are there few that be saved?" to which Jesus replied with an exhortation to earnest endeavours after personal salvation, and warned his hearers of the danger of missing it. Some of the company warned Jesus of Herod's designs against him, but he was not to be deterred by danger; and indeed declared, that it was in Jerusalem that his labours must terminate, and that by his own people he would be rejected. He tenderly lamented over the impenitence and approaching destruction of that miserable people. Luke xiii.

Dining in the house of one of the chief Pharisees, Jesus cured a man of the dropsy. Amidst much instructive discourse, he delivered the parable of the great supper, to which many guests were invited, but from which they absented themselves on trifling excuses. Luke xiv. At this time, many publicans and sinners flocked to hear our Lord's instructions; at which the scribes and Pharisees were offended, but Jesus vindicated his conduct in receiving sinners, and declared that great joy was occasioned in heaven by their repentance and salvation. This he illustrated by three parables: 1. the lost sheep recovered; 2. the lost piece of money found; 3. the penitent prodigal's return and welcome. Luke xv. By the parable of the unjust steward, Jesus taught the duty of

Christians to make a faithful and profitable improvement of their possessions with a view to their future account. Reproving the Pharisees for their covetousness, hypocrisy, and worldly mindedness, He added the parable, or narrative, of the rich glutton, and Lazarus the pious beggar. Luke xvii.

As Jesus went towards Jerusalem, the Samaritans of a certain village denied him common hospitality; and the sons of Zebedee, James and John, proposed to call down fire from heaven to consume them; but Jesus rebuked their harshness, and declared that he came as a Saviour, not an avenger. Luke ix. 51—56. As Jesus went on his way, imparting many excellent instructions, ten lepers implored his healing mercy, which he imparted to them all; but one only, and he a Samaritan, returned to give thanks. Luke xvii. Jesus encouraged his disciples to perseverance in prayer, by the case of the importunate widow, and he reproved self-righteousness and encouraged humility by that of the Publican and Pharisee. Luke xviii. 1—14.

While in Jerusalem, at the feast of dedication, Jesus opened the eyes of a man that was born blind. The Jewish sanhedrim strictly inquired into the truth of this miracle; but such was the enmity of their hearts, that though they were fully persuaded of its truth, they excommunicated the poor man, who defended his benefactor, and became more inveterate in their malicious designs against Jesus. John ix. In conversation both with his own disciples and the Jews, Jesus described himself as the Door of the sheep-fold—the only way of access to the Father, and to the privileges of the gospel. He afterwards spoke of himself under the character of the Good Shepherd laying down his life for the sheep, and, by his omnipotence and fidelity, securing their everlasting happiness.

On this occasion, the Jews pressed Jesus to declare whether he were the Messiah. He appealed to the miracles he had wrought, and asserted his divine union with God the Father; on this they took up stones to stone him, supposing him to be guilty of blasphemy; but he withdrew from them, probably in a miraculous manner, and retreated to Bethabara beyond Jordan. John x.

In that retreat many instructive discourses occurred: such as, Christ's protest against divorces, and all deviations from the original institution of marriage;—his favourable regards to young children;—his discourse with a rich young ruler who professed great regard to Christ, but forsook him for the sake of his worldly possessions; this led to cautions against worldly-mindedness, and a statement of the reward of forsaking all for Christ's sake. Matt. xix. Mark x. 1—31. Luke xviii. 15—30. By the parable of the labourers in the vineyard, Jesus warned the Jews against envying the Gentiles those equal privileges which they should share in the Messiah's kingdom. Matt. xx. 1—16.

At this time, Jesus received a message from his friends at Bethany, Mary and Martha, informing him of the dangerous sickness of their brother Lazarus. After some designed delay, Jesus went to Bethany, accompanied by his disciples. Lazarus was by this time dead and buried; but Jesus raised him to life in the presence of a vast number of spectators. Many of the Jews were convinced by this miracle, and believed on Jesus as the Messiah; but some were so hardened and perverse, that they went to the Pharisees, and told them what was done, by which their minds were more than ever enraged against Jesus, and a council was held in con-

sequence, at which Caiaphas the high-priest recommended that Jesus should be put to death. An order was issued for his apprehension ; but he retired to Ephraim, a small city on the banks of the Jordan. John xi.

As Jesus set out on his last journey to Jerusalem, he foretold his sufferings there ; rebuked the ambition of James and John, whose mother desired for them posts of honour in a temporal kingdom, which they vainly expected. Passing through Jericho, Jesus gave sight to two blind men, and converted Zaccheus the publican. Matt. xx. 17—34. Mark x. 32—52. Luke xviii. 31—43 ; xix. 1—10. As Jesus went on his way, he delivered the parable of the ten pounds. Luke xix. 11—27. At Bethany a feast was made for Jesus, at which many of the Jews were present, for the sake of seeing Lazarus : there Mary anointed the feet of Jesus, at which Judas murmured, but which Jesus justified. The Jewish rulers conspired to kill Lazarus, on account of the effect produced by his resurrection in confirming the Divine mission of Jesus. Matt. xxvi. 6—13. Mark xiv. 3—9. John xii. 1—10.

Jesus now proceeded towards Jerusalem, and having sent two of his disciples to fetch him an ass and colt, to which they were miraculously directed, He sat thereon, and proceeded in lowly triumph, the people spreading their garments, and strewing the way with palm branches. As Jesus beheld the city of Jerusalem, he wept over its impenitence and approaching miseries. Jesus a second time purified the temple from profanation. When the youths cried hosanna, the priests rebuked them ; and Jesus vindicated them. Some Greeks having desired to see Jesus, were introduced by Philip : Jesus conversed with them ; and his doctrine was confirmed by a voice from heaven. At night, Jesus returned to lodge at Bethany, Matt. xxi. 1—17. Mark xi. 1—11. Luke xix. 29—48. John xii. 12—43.

Returning early next morning to Jerusalem, Jesus was hungry, and seeking fruit on a fig-tree which was full of leaves, but in other respects barren, Jesus condemned it to perpetual barrenness, as an emblem of the state of the Jewish people. He continued through the day teaching the people in the temple, repeated his efforts to reform the continued abuses of the sacred place, and in the evening returned to his retreat at Bethany, Matt. xxi. 17—19. Mark xi. 12—19. Luke xix. 47, 48. John xii. 44—50.

The following morning, as Jesus and his disciples returned to Jerusalem, the disciples observed with astonishment that the fig-tree had already withered away. Being come into the temple, Jesus confounded the members of the council who questioned his authority, and reproved them by several parables : that of the son who professed obedience to his father's commands, but did not yield it : that of the vineyard let out to unfaithful husbandmen : that of the marriage of the king's son, and the guest destitute of the wedding-garment. The Jewish rulers were so enraged at these reproofs, that they would fain have laid hold on Jesus, but feared a tumult among the people. Jesus then confounded the Pharisees and Herodians, in their crafty question as to the lawfulness of paying the Roman tribute. He also confuted the Sadducees, and proved the resurrection ; then discoursed with the scribes on the first great question of the law, and confounded the Pharisees with a question relative to David calling the Messiah his Lord. The pride, hypocrisy, uncharitableness, and vain scrupulosity of the Pharisees, he severely

denounced; and warned his disciples against following their example. He also reproached his persecutors for their hypocrisy; declared that they had made themselves partakers in the guilt of all the blood shed by persecution, and foretold their approaching ruin. As the rich men were ostentatiously casting in their splendid offerings to the temple treasury, Jesus observed and commended the liberality of a poor widow, who cast in all she possessed, which was two mites. Jesus then finally quitted the temple, Matt. xxi. 19—46; xxii., xxiii. Mark xi. 20—33; xii. Luke xx., xxi. 1—4.

In the evening, chiefly on the mount of Olives, Jesus foretold the approaching destruction of Jerusalem, and described first the remotest signs of its approach, afterwards its nearer prognostications, and finally its awful desolations; using many strong figures, which literally suit the day of final judgment, to the mention of which he then proceeded, and exhorted his disciples to constant fidelity, watchfulness, and preparation for that all-important and certain event, of the precise time of which they were altogether ignorant. He enforced these exhortations, by the striking parable of the five wise and five foolish virgins; also by that of the talents, in a form somewhat different from that formerly delivered; and concluded his discourse with a plain and most solemn description of the judgment-day. Matt. xxiv.; xxv. Mark xiii. Luke xxi. 5—36. On the fourth day of the week, the chief priests consulted to kill Christ, who plainly warned his disciples of his approaching sufferings. Matt. xxvi. 1—5. Mark xiv. 1, 2. Luke xxi. 37, 38; xxii. 1, 2.

The day following, Judas Iscariot, one of the twelve apostles, agreed with the chief priests to betray his master privately into their hands, for thirty pieces of silver. The same day, Jesus sent forward two of his disciples, to prepare the passover at a certain house at Jerusalem, to which He gave them a miraculous sign. Matt. xxvi. 14—19. Mark xiv. 10—16. Luke xxii. 3—13. John xiii. 1, 2.

On the day of the passover, towards evening, Jesus went to the appointed house, and sat down to the celebration of the paschal supper, during which the disciples fell into a contention about superiority, which Jesus rebuked, by setting them an affecting example of humility in washing their feet, giving them also many striking exhortations to brotherly love, and to fidelity in his cause, promising them future exaltation and glory. He then, with much emotion, declared that one of the twelve would betray him, and at length pointed out Judas as the individual; who on this retired, full of resentment, to complete his fatal purpose. Matt. xxvi. 20—25. Mark xiv. 17—21. Luke xxii. 14—18. 21—34. John xiii. 3—35.

After this, Jesus foretold that Peter, notwithstanding his present confidence, should very shortly deny Him. At the conclusion of the passover, Jesus instituted the Eucharist in commemoration of his sufferings and death for sin, then immediately about to take place. Matt. xxvi. 26—30. Mark xiv. 22—26. Luke xxii. 19, 20. 31—38. John xiii. 36—38. Jesus then forewarned his disciples of the trials that awaited them, and encouraged them by the assurance of his continued sympathy, and the promise of the Holy Spirit. Representing himself as a Vine and them as the branches, Jesus urged upon them to abide constantly in dependence on him, in mutual love to each other, and in increasing holiness, by which the honour of his religion would be pro-

moted. After this, he commended his disciples to the care of his heavenly Father, in a solemn intercessory prayer, which he declared comprehended the interests of his church in all ages of time. Jesus then retired from the guest chamber to the garden of Gethsemane, and on the way renewed his cautions to Peter and to the rest of the apostles. John xv. ; xvi. ; xvii. ; xviii., Matt. xxvi. 31—35. Mark xiv. 27—31. Luke xxii. 39.

In the garden of Gethsemane, Jesus fell into an awful agony, during which, the three disciples who accompanied him fell asleep. He gently reproved them, especially Peter, who had lately made such strong professions of zeal and fidelity, and exhorted them to watch and pray ; at the same time graciously extenuating their infirmity. Again Jesus was in an agony, and prayed : an angel from heaven was sent to strengthen him. His agony increased, so that he sweat as it were great drops of blood : a third time Jesus came, and found the disciples sleeping, and then told them that the hour of his apprehension was at hand. Immediately Judas the traitor came with a band of men and officers from the chief priests, and led them to Jesus, whom he marked to them by the preconcerted signal of a kiss. When the guard attempted to seize Jesus, such displays of his power and glory burst upon them, as confounded and disarmed them ; they went backward, and fell to the ground ; Jesus, however, voluntarily surrendered himself, having engaged for the safety of his disciples. On the officers laying hold on Jesus, Peter rashly drew his sword and cut off the ear of Malchus the high-priest's servant, which Jesus miraculously healed, and rebuked Peter, declaring that all these things came upon him in fulfilment of prophecy. He, however, rebuked the priests, officers and people for coming against him in hostile array, when so many opportunities had been given of seizing him without tumult. As Jesus was led away from the garden, all the disciples forsook him and fled. He was conducted to the palace of Caiaphas, when Peter followed him, but having been challenged as a follower of Jesus, he thrice denied him. By a look from his injured Master, his heart was melted in repentance ; he went out, and wept bitterly. Matt. xxvi. 36—59. 69. 75. Mark xiv. 32—54. 66—72. Luke xxii. 40—62. John xviii. 2—18. 25—27.

On his examination in the high-priest's hall, false witnesses were brought against Jesus, but their testimony was insufficient. Being adjured by the high-priest to tell whether he were the Christ or no, Jesus solemnly avowed it, and declared that hereafter he should be seen in glory and triumph, sitting at the right hand of God. On this they declared him guilty of blasphemy and worthy of death ; and the men who had him in custody, derided and insulted him. Jesus was then taken before Pilate the Roman governor, who declared he found no harm in him, but left him in the hands of the Jews. This they declined ; not having the power of life and death. Determined, if possible, to obtain judgment against Jesus, the Jews charged him with treason against Cæsar ; but Jesus declared that his kingdom was not of this world, and Pilate again acknowledged his innocence. The Jews then accused him of stirring up sedition in Galilee, and Pilate sent him to Herod, the tetrarch of Galilee, then in Jerusalem. Herod acknowledged that he saw no fault in him, but mocked him, and sent him back to Pilate. Pilate, convinced of the innocence of Jesus, offered to release

him ; but the multitude of the Jews, urged on by the chief priests, desired that Barabbas, a notorious robber, should be released, and Jesus crucified.

Pilate then scourged Jesus, though fully believing him to be innocent ; in which he was confirmed by a message from his wife, warning him against injuring "that just man," on whose account she had suffered many things in a dream. Pilate made a last effort to save him, but at length yielded him up to the clamour of the Jews ; and Jesus, having suffered many indignities, being clothed in mock royalty, crowned with thorns, mocked, smitten on the head, and spit upon, was led away to be crucified ; Pilate washing his hands as an expression of freedom from his blood, which the Jews imprecated on themselves and their children. Jesus was constrained to bear his cross a part of the way to the spot of crucifixion, and was then relieved by Simon, a Cyrenian. The women of Jerusalem followed him weeping ; but he admonished them rather to weep for themselves and their children, who should experience the approaching calamities of the Jewish nation. At the place of execution, vinegar was given to Jesus by the soldiers ; which he tasted, but would not drink. Wine also was offered him by his friends, which he declined. He then was crucified between two malefactors, and his garments were divided among the soldiers by lot. Over his cross was placed a superscription, "Jesus of Nazareth, King of the Jews : " and as he hung there, those that passed by reviled and scoffed at him ; as did also the chief priests, scribes, rulers, and elders ; the soldiers, and one of the dying malefactors ; but the other acknowledged the innocence and dignity of Jesus, and prayed to be remembered by him when he should come into his kingdom. Jesus immediately replied, "This day shalt thou be with me in Paradise." Beholding at the foot of the cross his widowed mother, Jesus commended her to the care of John, the beloved disciple, who from that hour took her to his home. It was now high noon, but a preternatural darkness overspread the land for the space of three hours. When it had passed by, Jesus in agony of soul exclaimed, "My God, my God, why hast thou forsaken me ? " After this he said, "I thirst ; " and they gave him vinegar on a sponge, which he received, and said, "It is finished : " then, committing his spirit to his heavenly Father, he bowed his head, and gave up the ghost. At the moment when Jesus expired, the vail of the temple was rent in twain from the top to the bottom ; and there was an earthquake, which opened many graves, from which departed saints arose, and appeared unto many. The Roman centurion, on witnessing these wonders attending the death of Jesus, was convinced, and exclaimed, "Truly this was the Son of God," Matt. xxvi. 59—68 ; xxvii. 1—56. Mark xiv. 55—65 ; xv. 1—41. Luke xxii. 63—71 ; xxiii. 1—49. John xviii. 19—23. 28—40 ; xix. 1—31.

As the crucifixion took place on the eve of one of the great Jewish festivals, they were in haste to take down the bodies from the cross. The soldiers, therefore, brake the legs of the two thieves, to ascertain that they were dead ; but as Jesus was evidently dead already, they brake not his legs, but pierced his side, and there came out blood and water : the whole of this in striking fulfilment of scripture. One of the disciples of Jesus, Joseph of Arimathea, having obtained leave of Pilate to bury the body of Jesus, took it down, assisted by Nicodemus and the women who surrounded the cross ; and having wrapped it in fine linen,

with a large quantity of spices, laid it in a sepulchre in a garden just at hand, intending, after the sabbath, to proceed with embalming it. The Jews, anxious to prevent any possibility of the removal of the body, obtained leave of Pilate to seal the stone with the public seal, and to place at the entrance of the tomb a guard of soldiers, Matt. xxvii. 55—66. Mark xv. 40—47. Luke xxiii. 49—56. John xix. 31—42.

Very early in the morning, on the first day of the week, Jesus arose from the dead, having lain in the grave part of three days. An angel descended, and rolled away the stone from the door of the sepulchre, and the guards fled away in astonishment and terror. The women coming early to proceed with embalming the body, to their great surprise found the stone removed, and the body missing. Mary Magdalene hastened to call Peter and John, who examined the sepulchre, and retired wondering; but Mary remained at the grave weeping: and Jesus himself appeared to her, and, addressing her by name, sent heart-cheering messages to the disciples, assuring them of his resurrection, and that he should ere long ascend to his Father and their Father, to his God and their God.

The rest of the women coming to the sepulchre, found two angels, who assured them that Jesus was risen, and would go before the disciples into Galilee. As the women went to the disciples, Jesus himself met them, and confirmed the message they were about to communicate. As the news of the dispersion of the guards, and the resurrection of Jesus, began to spread in the city, the chief priests and elders largely bribed the soldiers to say, that the disciples had stolen the body of Jesus while they slept. The same day, Jesus appeared to Peter, and also joined two of them as they walked to Emmaus. He explained to them the scriptures concerning himself, and convinced them that all that had taken place was in exact fulfilment of prophecy. Afterwards he revealed himself to them while breaking of bread, and then vanished out of their sight. They joyfully returned to Jerusalem, to communicate these things to the rest of the disciples. While they were yet together, (with the exception of Thomas,) Jesus himself appeared to them, and allayed their fears with the most convincing proofs of his resurrection. He also upbraided their unbelief, and slowness of heart to admit the fact, and renewed the commission of the apostles. On being informed of these things, Thomas declared that nothing but sensible evidence should make him believe. A week after, when the disciples were together, and Thomas with them, the doors being shut for fear of the Jews, Jesus again stood in the midst of them, and especially offered to Thomas the very proofs he had demanded of his resurrection. Again he appeared to Peter and several other disciples, who were fishing on the sea of Tiberias, and caused a miraculous supply to fill their nets. On the shore, they found a meal miraculously prepared, to which, at the command of Jesus, they added some of the fish they had just caught; and Jesus himself blessed and distributed the meal. Afterwards much delightful conversation ensued: Jesus especially addressed Peter, and thrice challenged him as to the sincerity of his love; on which Peter appealed to his Lord's omniscience. Jesus then foretold the period and manner of the death by which he should glorify God, and attest his faith in Christ. Peter vainly inquired what sufferings were allotted to John; Jesus reproved this vain curiosity, saying, "If I will that he tarry till I come, what is

that to thee? follow thou me." Hence arose a mistaken supposition that John should not die.

After this, Jesus appeared to the whole body of disciples, according to appointment, on one of the mountains of Galilee. The disciples then returned to Jerusalem, where they had several interviews with their Lord, who explained to them the fulfilment of scripture in him; assured them that all power was committed to him, as Mediator and Head of the church; appointed them his witnesses on earth, directed them to wait in Jerusalem until they should receive the promised outpouring of the Holy Spirit, and then go forth into all the world, beginning at Jerusalem, to preach repentance and remission of sins, through faith in his name: and baptizing in the name of the Father, and of the Son, and of the Holy Ghost, assuring them of His gracious presence with the church, even to the end of time; and promising also such miraculous attestations to the gospel, as should be necessary to ensure its early and extensive reception.

After remaining forty days on earth, Jesus ascended to heaven in sight of his disciples, from the mount of Olives, near Bethany. As they stedfastly gazed after him, they were assured by two angels, that He should so come again in like manner: and having received this assurance, they returned to Jerusalem, to wait for the outpouring of the Spirit, Matt. xxviii. Mark xvi. Luke xxiv. John xx., xxi. Acts i. 2—14.

In closing this meagre sketch of the most interesting biography that ever was recorded, the reader is reminded, that it is no more than chronological hints of facts, the minutest of which demands attention, and is replete with important instruction. The young reader will do well to make himself thoroughly acquainted with all those facts from the narratives of the evangelists themselves; and in doing so, he will find his advantage in comparing the narratives of all the four, or as many of them as record any particular event. By this means, interesting and illustrative circumstances will be traced, and the designed instruction rendered obvious. It is particularly desirable to bear in mind the circumstance which gave rise to any action, or discourse, of Him who never spake without occasion, meaning, and design; and who never said a word that was not worthy of being remembered and recorded. Above all, let the life of Jesus never be read without an habitual recollection that he lived, and acted, and suffered, and died, as our all-atoning Sacrifice, our justifying Righteousness, and our perfect model of imitation; on whom alone our faith and hope must rely, and through whose Holy Spirit we must follow his bright example, if ever we would see him as he is, and sit down with him in glory.

JETHER—JE'-THER.

HE THAT EXCELS, or REMAINS. Jether, the son of Gideon, had not courage to kill Zebah and Zalmunna, when his father commanded him. Judges viii. 20.

Another JETHER married Abigail, the sister of David, and was the father of Amasa. 1 Chron. ii. 17.

JETHETH—JE'-THETH.

HE THAT GIVES. A son of Esau, and one of the dukes of Edom. Gen. xxxvi. 40.

JETHRO—JETH'-RO.

HIS EXCELLENCE; HIS REMAINS; HIS POSTERITY. A priest or prince

of Midian. It is probable that he retained the true religion, and was a priest of Jehovah, being a descendant of Abraham by Keturah. Moses took shelter with him when he fled from Egypt, and married his daughter Zipporah. After forty years' retirement in Midian, where Moses kept Jethro's flocks, the Lord appeared to him in a burning bush, and sent him to deliver Israel. Jethro, understanding the command of God, permitted Moses to return to Egypt with his wife and children; but Zipporah having been obliged to return to her father's house, abode there for more than a year. Jethro then took her and her children to Moses, at the foot of mount Sinai. Moses received them most affectionately, and related to Jethro all that the Lord had done for Israel; for which Jethro blessed God, and, after offering burnt-offerings and peace-offerings, ate with Moses and Aaron, and the elders of Israel, in the presence of the Lord. Next day, Moses sat to judge Israel, and was closely occupied from morning to evening. Jethro remonstrated with him, that this fatigue was too great for one individual, and advised him to appoint deputies for lesser causes; which counsel he followed. When the Israelites prepared to depart for the promised land, Moses wished Jethro to continue with them; but he chose to return to his own country, leaving with them his son Hobab as a guide, who accompanied the Israelites through the remainder of their journeyings, and received an inheritance in the promised land. We have no further particulars of Jethro. Exod. ii. 15—22; iii. 1; iv. 18—26; xviii.

JETUR—JE'-TUR.

HE THAT KEEPS. Son of Ishmael, and father of the Itureans. Gen. xxv. 15.

JEZER—JE'-ZER.

WHO IS SHUT UP; MADE; CREATED. Son of Naphtali, and head of a family. Numb. xxvi. 49.

JEZRA—JEZ'-RA.

WHICH PERTAINS TO THE HOG. Son of Meshullam, and father of Adiel. 1 Chron. ix. 12.

JEZRAHIAH—JEZ-RA-HI'-AH.

THE LORD IS THE EAST, *or*, ARISES, *or*, BRIGHTNESS OF THE LORD. Intendant or chief of the temple singers. Neh. xii. 42.

JEZREEL—JEZ'-RE-EL.

SEED OF GOD. Son of Etam, of Judah. 1 Chron. iv. 3.

Another JEZREEL was son to the prophet Hosea, significantly named. See Hosea i. 4.

JOAB—JO'-AB.

PATERNITY, *or*, WHO HAS A FATHER. Son of Zeruiah, the sister of David, and brother to Abishai and Asahel. Joab was one of the most valiant soldiers and greatest generals in David's time; but he was also most cruel, revengeful, and imperious. He never seemed happier than when devising or executing some bloody design. We shudder to read such transactions; and surely every Christian is ready to say of such men, "My soul, come not thou into their secret: Lord, gather not my life with bloody men." Joab was warmly attached to David's interest, and rendered him many important services. While David reigned over Judah only, Joab was commander-in-chief of his troops. He signalized himself at the battle of Gibeon, against Abner; but his brother Asahel was killed in that battle by Abner. In order to avenge his brother's death,

as well as from a jealousy of Abner having offered to join David, Joab treacherously slew that great general. David was greatly displeased and distressed at this base action; but he dared not punish so formidable a person as Joab.

When David was acknowledged king over all Israel, he besieged Jerusalem, and promised that whoever appeared first on the walls, and beat off the Jebusites, should be made captain-general of his army. Joab was the first, and by his valour well deserved to hold the office. He subdued the Ammonites; but, in that war, was David's willing servant in a most base and horrible action, that of procuring the death of the brave Uriah, in the siege of Rabbah. Joab was he who interceded for Absalom's return from exile, and his restoration to David's favour. But though he shewed himself Absalom's friend in his disgrace, he treated with just abhorrence his unnatural rebellion. He overcame him in a set battle near Mahanaim, and, being informed that he hung by his hair in an oak, he advanced to the spot, and pierced him to death with darts; though he well knew that David had given express orders to preserve the life of his son. In Absalom's death, the justice of God was seen; and perhaps Joab rightly judged as to the necessity of the measure to the future security and peace of David's government. When David was overwhelmed with grief for the death of Absalom, Joab reprimanded him, and roused him to attend to the concerns of state at that very critical juncture.

When Sheba, the son of Bichri, set up the standard of rebellion, David commanded Amasa to assemble the troops of Judah, and pursue him; but Amasa being tardy, David directed Abishai, Joab's brother, to engage in the pursuit. Joab accompanied him with some of the king's guards. Amasa arriving shortly after, Joab pretended to embrace him, but plunged his poniard under his fifth rib. He then brought the war with Sheba to a happy conclusion without a battle. He returned to Jerusalem, and David continued him in the general command of his armies.*

When David, through a vain-glorious and presumptuous curiosity, desired to number the people of Israel, Joab earnestly dissuaded him from the measure; but, having received his sovereign's command to execute it, he was obliged to obey,—yet it was only in part accomplished.

Adonijah, the eldest son of David, after the death of Absalom, aspired to the succession of the throne; and engaged Joab in his interests, and Abiathar the high-priest, and was by them saluted as king: but David, hearing of this, immediately caused Solomon to be crowned, and so defeated the measure. Joab's concern in this affair increased David's aversion against him; and, when near his end, he advised Solomon to punish his many acts of violence. Some time after the death of David, Adonijah made a new attempt, for which Solomon caused him to be put to death; and Abiathar the high-priest, who had been his abettor, to be banished to his country residence at Anathoth. Joab, on hearing this, fled for refuge to the horns of the altar; but Solomon sent Benaiah, the son of Jehoiada, and required him to quit his asylum, which he refusing, Solomon ordered execution upon him at the foot of the altar. He was buried by Benaiah in his own house in the wilderness. The history of Joab is found chiefly in the second book of Samuel, beginning with the second chapter; and the first of Kings, i., ii.

JOACHIN. See JEHOIACHIN.

JOAH—Jo'-AH.

FRATERNITY, *or*, WHO HAS A BROTHER, *or*, BROTHER OF THE LORD. Son of Zimmah, and grandson of Gershon, the Levite. 1 Chron. vi. 21.

2. JOAH, secretary to king Josiah, employed in repairing the temple. 2 Chron. xxxiv. 8.^{re}

3. JOAH, son of Asaph, sent by Hezekiah, king of Judah, with Eliakim and Shebua, to answer Rabshakeh, the general of Assyria. 2 Kings xviii. 18.

JOAKIM. See JEHOIAKIM.

JOANNA—Jo-AN'-NA.

THE GIFT, or THE MERCY OF THE LORD. Joanna was the wife of Chuza, Herod's steward; and was one of the pious women who followed Jesus from Galilee, and ministered to him of their substance. Luke viii. 3.

JOASH—Jo'-ASH.

WHO DESPAIRS, or, BURNS, or, GNAWED BY THE MOTH, or, IS ASSEMBLED. The father of Gideon, who, when Gideon had broken down the altar of Baal, and the men of Abiezer sought his life, replied, "If Baal is injured or insulted, let him avenge his own quarrel." Judges vi. 11. 30, 31.

2. JOASH, son of Amelek, was commanded by king Ahab to imprison the prophet Micaiah. 1 Kings xxii. 26. (The word *Melek* is translated king, but is a proper name.)

3. JOASH, a descendant of Shelah, son of Judah. 1 Chron. iv. 22.

4. JOASH, or Jehoash, son of Ahaziah, king of Judah, was preserved in his infancy by his aunt Jehosheba, wife of the high-priest Jehoiada, from the cruel attempt of his grandmother Athaliah, who destroyed all the rest of the royal family of Judah. He was concealed in the temple till seven years old, when he was brought forth, and acknowledged king of Judah, and the murderous Athaliah was killed just without the temple. Jehoiada presented the young king at once with the sceptre of government, and the word of the Divine testimony as the rule of his conduct: he also made a covenant for the king and the people, engaging for their future fidelity to God; and likewise engaged the people in an oath of allegiance to the king.

The reign of Joash was continued forty years. While under the wise and pious influence of the good Jehoiada he reigned well, and his government was prosperous. Large sums were collected for repairing the temple, and other works of public and sacred utility. But after the death of Jehoiada, Joash was misled by evil counsellors, who had before been restrained by the high-priest's authority. They soon began to forsake the temple of Jehovah, and to adopt the worship of idols, which drew wrath on Judah and Jerusalem. Joash and the people being reproved by Zechariah, son of Jehoiada, who was divinely inspired with holy zeal for the honour of God and the holiness of his people, they who heard his reproofs stoned him to death by order of the king. To this murder, which was aggravated by the basest ingratitude and impiety our Lord alludes, Matt. xxiii. 35. It seemed to stamp the degradation of Judah: the kingdom from that period declined; both king and people became open idolaters, as Israel had been long before; and both Israel and Syria were permitted to harass and punish them. Very shortly after the death of Zechariah, Hazael, king of Syria, invaded Judah, took Gath,

and proceeded against Jerusalem. In this distress, Joash found the bitterness of having forsaken the God of his youth, and made Him his enemy instead of his friend and refuge. At his wits' end, he stripped the temple and the treasury of their stores, in order to buy the departure of his formidable enemy; but the respite was very short. The following year, the Syrian forces returned, making dreadful ravages in the country. They defeated the army of Joash, entered Jerusalem, put to death the princes of Judah, and carried away great spoils. They treated Joash himself in a very ignominious manner; and when he was afflicted with a complication of diseases, his own servants conspired against him, and slew him on his bed—a heinous crime on their part; but God is just, who thus visited on him the blood of the sons of Jehoiada the priest, his early benefactor. 2 Kings xi., xji. 2 Chron. xxiii., xxiv.

5. JOASH, or Jehoash, king of Israel, was the son and successor of Jehoahaz, in conjunction with whom he reigned two years, and fourteen after his death. His character was evil in the sight of the Lord, and he walked in the ways of Jeroboam the son of Nebat, who made Israel to sin; that is, he was idolatrous and vicious. We have but few particulars of this reign. In general, it was rather prosperous; and things were brought into a more settled state than they had been during the reign of his father Jehoahaz.

This king visited the prophet Elisha on his death-bed, and was very sensibly affected at the loss that would be sustained in the death of the prophet. Elisha directed him to shoot with arrows. This was figurative of success against the Syrians; but having shot three times, he failed, and in consequence gained but three victories over Syria. Those who are half-hearted, and shrink from attempting great things, need never expect to achieve them. Joash reigned a long time peaceably; at length, Amaziah, king of Judah, having been victorious over the Edomites, elated with success, insolently challenged Joash, saying, "Come, let us look one another in the face." Joash replied in a parable or fable of the thistle and the cedar of Lebanon; but Amaziah would not hearken to him. Joash therefore took the field, routed the army of Judah, took the king prisoner, and entered Jerusalem. He broke down four hundred cubits of the city wall, took away the treasures of the temple and the palace, and returned in triumph to Samaria. He died soon after this victory, and was succeeded by Jeroboam II. 2 Kings xiii. 9—25; xiv. 1—16. 2 Chron. xxv. 17—24.

JOB.

HE THAT CRIES, OR WEEPS. The third son of Issachar, Gen. xlv. 18; called Jashub. 1 Chron. vii. 1.

2. JOB, or Jobab, the patriarch so renowned in all ages for his integrity, piety, and patience under severe afflictions, dwelt in the land of Uz. As to the circumstances of his parentage, and the date of his history, learned men are very much divided. It is useless to follow their arguments on a subject on which scripture furnishes us no data, and on which we have no other means of obtaining satisfactory information. In general it may be observed, that on all hands it is agreed that the book of Job is by far the most ancient record in existence. The latest period assigned to the history is, during the bondage of the Israelites in Egypt, and about thirty years before their deliverance. Those who support this date suppose Job to have been a descendant of Esau, and

four removes from the patriarch Abraham : thus, Abraham, Isaac, Esau, Reuel, Zerah, Jobab or Job. They also suppose Job to have been king of Edom, and that his three friends also were kings: Eliphaz, king of Teman; Bildad, king of the Shuhites; and Zophar, king of the Naamathites. But other critics, perhaps with equal foundation, place the history of Job about two hundred years before the birth of Abraham. They think that, as the Divine Being has never left himself without witnesses in the world to the truth of his religion, Job was the faithful witness coming in between Noah and Abraham. Some suppose Job to have been a descendant of Nahor, the brother of Abraham.

Some learned men have endeavoured to prove that the book of Job is not a real history, but merely a fictitious narrative, designed to instruct through the medium of parable. There appears, however, no sufficient ground for this supposition; but, on the contrary, most satisfactory evidence, both from the book itself and from other parts of scripture, that Job was a real character. That the book is poetical, furnishes no objection against its truth: the songs of Moses and Miriam, (Exod. xv.) and that of Deborah and Barak, (Judges v.) are highly poetical; yet no one, who at all believes the truth of scripture, doubts that they relate matters of fact. It is not necessary to the historical truth of the book of Job, that every sentiment of every speaker should be expressed in precisely the words originally used. The facts and arguments may be faithfully and exactly retained, whether expressed in poetry or prose. The truth of the history is evidenced by the particular mention made of places, persons, and circumstances; and still more so, from the manner in which Job is mentioned in other parts of the sacred writings. The prophet Ezekiel couples him with Noah and Daniel, (who were unquestionably real characters,) as a powerful intercessor with God. And the apostle James expressly refers to Job, as an eminent example of patience and resignation, and a recipient of the faithful mercy of God. He would scarcely have referred thus to an imaginary character.

The introduction and conclusion of the book of Job consist of historical facts, narrated in plain prose; but the intermediate chapters, by far the largest part of the book, are the sublimest dramatic poetry, in which a number of speakers are introduced, as declaring and maintaining their respective sentiments.

The narrative opens with an account of Job's character and prosperity. He was a man of distinguished and uniform integrity, extensive benevolence, and ardent piety. It pleased God to bless Job with eminent prosperity. His wealth was abundant, his station in life exalted, his influence extensive; and he used them all as not abusing, but as the steward of God, and the guardian of his fellow-creatures. The abundance by which he was surrounded, the family connexions with which he was blessed, the respect and gratitude with which he was honoured, the security of his possessions, the success of his enterprises—all crowned by the enjoyment of a good conscience, and the favour of God—left him, as it were, nothing to desire.

One feature of Job's character, as displayed in his early history, must not be overlooked. He was a man eminent for family religion. He watched with jealous care over the spiritual interests of his offspring, and was a constant intercessor with God for them. Aware, too, of the influence of worldly pleasure in drawing away the heart from God,

whenever they had any cheerful meetings among themselves, he offered special sacrifices, under the possibility that something in their conduct might have been displeasing to God. Thus, in every respect, Job was an eminent and an exemplary character; and, like Enoch, had this testimony, that he pleased God. But nothing beneath the skies is beyond the reach of calamity; and no man, whatever may be his present possessions and enjoyments, can say he shall never know destitution and distress. *One day* completely reversed the picture of Job's circumstances. We are told that Satan, the adversary, the accuser of the brethren, hating the holiness and envying the happiness of Job, stood before the Lord, and endeavoured to impugn his motives. "Doth Job fear God for nought? Is he not mercenary and self-interested? Does he not find it answer his purpose, and promote his worldly interests? Has not God set a hedge of defence round about him, and his house, and all that he has? Surely, then, Job may be religious without any good principle. But let him be stripped of his worldly enjoyments, and he will no longer retain his integrity; he will curse God to his face." Not to gratify this false and malignant accuser, but to confound and defeat him, Jehovah permitted the trial of his servant's integrity; and Satan went forth with a license to touch him in every enjoyment, restricted only as to laying his hand on his person.

Job rose in the morning with abundant possessions, his children around him in health and cheerfulness, spending the day in festivity at their elder brother's house; when one of the herdsmen ran to his master with the intelligence, that, as his vast droves of asses and oxen were feeding and ploughing, a band of Sabeen robbers burst upon them and took them away, slaying with the edge of the sword the servants who attended them; the bearer of these evil-tidings alone having escaped. Scarce was his message told, ere another came to say, that lightning from heaven had consumed the seven thousand sheep and their shepherds; and he alone was left to tell the tale. While he yet spake, another messenger came to announce, that three bands of Chaldeans had fallen upon the camels and driven them away, and had also slain the servants; he alone having escaped to bear the news. Thus was Job stripped of his worldly substance: but he might still encourage himself with the thought, that he was blessed with a kind partner and affectionate children, in whose society he might solace himself even in poverty; that he had still health and activity, which he could employ for a maintenance; beside the respect and gratitude of his neighbours, which would induce them to commiserate and relieve his distress. But not long was he permitted to enjoy this solace, for the next moment a messenger ran up with heavier tidings than any of his precursors; a great wind from the wilderness had smitten the four corners of the house where his sons and daughters were assembled, and they were all buried in the ruins. Hitherto Job had uttered no complaint: he sustained the loss of his property with the greatest composure and equanimity of mind; and even under this heavier stroke, religion came in to his aid. He bowed to the stroke without a murmur; he arose and rent his mantle, and shaved his head, and fell down and worshipped, and said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly."

Thus, though Satan's wish was granted, his end was not answered: Job did not renounce his religion, or curse his God, but acknowledged and adored Him, alike in what he resumed and in what he gave. In affliction, there is nothing calms the mind like looking above all the means and instruments of calamity, to the wise, paternal, and gracious hand by which they are directed and regulated. Job was spared all heart-burnings and murmurings against the Sabeans and the Chaldeans, and even Satan himself, by the simple consideration, "The LORD hath taken away."

But though thus baffled by Job's integrity and piety, the malicious accuser was not satisfied or silenced. Still he insinuated, that Job had not been touched in the very point where he was most vulnerable. Amidst all his privations, his body was still at ease; and apathy might render him insensible to external and relative afflictions, while he was not racked with personal sufferings. "But lay on his body some grievous malady," said the base accuser, "and he will surely curse thee to thy face." For a farther trial of Job's steadfastness and integrity, Satan was permitted to try him in this respect also. He was immediately afflicted with a most painful and loathsome disease, affecting his whole frame, and rendering him a burden to himself, and an abhorrence to those around him. No rest nor ease was afforded him night and day; and either he was so miserably reduced that he had no dwelling wherein to abide, or from the extreme loathsomeness of the disease he was driven from the habitation, and, sitting down among ashes, he took a potsherd and scraped himself. But were there none to comfort him in his deep affliction? Where were his numerous domestics, his friends and relations? Where were those whom his bounty had fed and clothed? Where were those who used to seek his counsel with deference and confidence? Hear his own touching reply: "My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in my house, and my maids, count me a stranger. I am an alien in their sight. I called my servant, and he gave me no answer; I entreated him with my mouth. Yea, young children despised me; I arose, and they spake against me. All my inward friends abhorred me; and they whom I loved are turned against me." To form the climax of this cruel desertion: "My breath is strange to my own wife; though I entreated for the children's sake of my own body." Not content with denying him sympathy and solace, this woman even took part with the adversary, and persuaded him to abjure his religion, and deny his God; insinuating that religion was a thing of nought, since it availed not to preserve him from these calamities. In this deep extremity, the reply of Job was most magnanimous; and served only to evince the firmness of those religious principles, which Satan had belied, and his own ungodly wife had derided: "Thou speakest as one of the foolish women speaketh: what! shall we receive good at the hand of the Lord, and shall we not receive evil? In all this, Job sinned not with his lips."

But yet another trial was in reserve for Job; and under that Satan so far gained an advantage over him, as to provoke him to some rash and impatient expressions, though he utterly failed in his grand attempt to prove him an unprincipled hypocrite. Though most of Job's friends deserted him in his distress, three of them, men of considerable rank and wisdom, agreed together to meet and condole with him on his calamities; but, instead of alleviating, they greatly aggravated his distress, so that

he had to say of them, "Miserable comforters are ye all." At first they sat in silence with Job, astonished at his excess of sorrow, and perhaps as unable to suggest any suitable counsel, as he was to receive it. They appear to have been staggered in their opinion of Job's integrity, by the singular afflictions with which he was exercised, which they rashly concluded would scarcely be inflicted on one whose heart was right in the sight of God. These suspicions were confirmed by some passionate expressions which the excess of Job's afflictions extorted from him. He so far lost his spirit of entire and calm resignation, as to curse the day of his birth. This complaint of Job introduces the dramatic part of the book. His friends, in turn, bitterly and vehemently reproached him, as one who had but deceived himself and others in his profession of godliness. They hastily concluded, that he was but a specious hypocrite, guilty of some secret and heinous transgression, for which God was openly punishing him. From this general and cruel charge, they descended to special particulars, charging him with those very crimes his soul abhorred—injustice, oppression, and covetousness.

Job stedfastly asserted his innocence, and declared he could give no special and satisfactory reason why God should afflict him in so extraordinary a manner. The further the debate was carried on, the wider the parties seemed from a satisfactory and amicable adjustment of their differences. At length, Elihu, a fourth visitant, (of whose introduction we have no particular account,) interposed; summing up the whole argument, condemning the conduct of all the disputants, shewing that God frequently afflicts men for the best of purposes, and that, in every instance, submission is the duty of man; and concluded with a grand description of the omnipotence of the Creator.

After this, Jehovah himself appeared in awful majesty, addressing Job out of a whirlwind, in a most sublime and magnificent speech; not, indeed, condescending to explain the reasons of particular dispensations, but in general asserting His own omnipotence, and illustrating man's utter ignorance of his ways and works of creation and providence. On this, Job prostrated himself in humble submission before God, acknowledging the wisdom and equity of the Divine proceedings, and his own insignificance and vileness. No sooner was Job brought into this frame of self-renunciation and humble acquiescence, than the favour of God was manifested towards him. "The Lord himself pleaded the cause of his servant against those who had accused him, asserted his integrity, and sharply reproved their rash judgment. They were even referred to the very man whom they had condemned as a hypocrite, that he might offer sacrifices and pray for them. Thus the very dark cloud which had long hung over Job began to disperse, and the prospect brightened around him."*

It was an honour put on Job, and likewise a testimony of his meek and loving spirit, that he prayed for his friends. Nor can we have stronger proof that our prayers and intercessions for others, especially for our offending brethren, are acceptable to God, than what is here related. For *then* "the Lord turned the captivity of Job," when his resentment against his accusers was extinguished, and he put up to Heaven charitable petitions for them. The poor sufferer was restored to health, abundance, and prosperity. He received twice as much property as he had before possessed, so that his latter end was better

* Robinson.

than his beginning. The Lord gave him favour amongst an extensive acquaintance, a very large property, a numerous issue, and an honourable old age. Thus the Lord casteth down, and raiseth up; and, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" It is delightful to trace the dealings of God towards his people, and their faith in him, which are the same in all ages. The very truths that supported Job under his sorrows, remain to the present day, firm as the pillars of heaven, an unshaken basis of confidence for the people of God.

As a poetical composition, the book of Job ranks far above the sublimest productions of uninspired men; and equals, perhaps with the exception of Isaiah's writings, every other specimen of poetry given us in the sacred volume. It chiefly excels in elevation of thought and fidelity of description. No reader of taste can peruse many passages of the book of Job, without having present to his imagination the very images they describe; for example, chap. xxxix. 19—25; xli. Nor can he read of the sublime manifestations of Almighty power, and unsearchable wisdom, displayed in the works of creation and providence, (xxvi.; xxvii. xli.,) without adopting the sentiment of Job—but what uninspired writer could have clothed it in language as suitable? "Lo! these are parts of his ways; but how little a portion is heard of Him? and the thunder of his power, who can understand?" xxvi. 14.

As to the characters introduced, though not numerous, they are nicely discriminated and well supported. It has been justly observed, that the milder and more modest temper of Eliphaz is well contrasted with the froward and unrestrained violence of Bildad, (compare iv. 2—4, with vii.); and the terseness and brevity of Zophar, (xi.) with the pent-up and overflowing fulness of Elihu, (xxxii.); while in Job himself we perceive a dignity of mind that nothing can humble, a firmness that nothing can subdue, still habitually disclosing themselves, amidst the tumult of hope, fear, rage, tenderness, triumph, and despair, with which he is alternately distracted.

Many of the remarks of Job's friends, although made upon mistaken conceptions respecting him, nevertheless form excellent aphorisms on general principles. At the same time, care should be taken not to confound the sentiments of erring, imperfect, and perhaps unholy, persons, with the divinely inspired principles, injunctions, and promises of the word of God. This error is not unfrequently fallen into, by taking detached sentiments and passages, without due regard to their connexion.

The following great truths are evidently inculcated in the book of Job:—

1. The creation of the world by one Supreme Being. This is the first great principle of natural religion; it is laid down throughout the whole book as an incontestable truth, but is particularly illustrated in the speech of Jehovah himself, xxxviii.—xli.

2. The government of the world by the providence of God, i. 21; ii. 10; v. 8—27; ix. 4—13.

3. The corruption of man by nature, xiv. 4; xv. 14—16; xxv. 4.

4. The necessity of an atonement, prefigured in sacrifices, to turn away the Divine anger, and to render the Almighty favourable; also, the intercession and mediation of a righteous person on behalf of the guilty, i. 5; ix. 33; xxxiii. 23, 24; xlii. 8, 9.

5. The certainty of a future resurrection and retribution, xiv. 7—15; xix. 25—27; xxvii. 8; xxxi. 13, 14.

There are also in the book of Job some remarkable references, or implications, which tend to confirm other parts of the sacred scriptures, and by that means to confirm the whole; such as the following:—

1. To the former destruction of the world by water, and its final dissolution by fire, xxii. 15—20; compare with Gen. vi., vii., and Jude 14, 15.

2. To the existence and agency of angels, both good and evil, i. 6—12; ii. 1—6; iv. 18, 19; v. 1; compare with Psa. civ. 4; ciii. 20; xxxiv. 7; xci. 11. Heb. i. 14. Zech. iii. 1, 2. 1 Pet. v. 8, 9.

This book, like every other part of the sacred volume, is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Among many other important inferences, the following may be drawn:

1. Innocence and piety are no defence against satanic influence, personal afflictions, and the misconceptions and reproaches of both enemies and friends. To do well and suffer reproach is characteristic of the Christian. Therefore,

2. Outward prosperity or adversity affords no criterion of character, nor of the Divine approbation or displeasure. Job was equally the servant, the friend, the child of God, when he sat bemoaning himself on the dunghill, despised and persecuted, as when he was exalted in prosperity, and surrounded by affectionate relatives and obsequious attendants.

3. Integrity of heart and purity of conscience form the best basis upon which the afflicted mind can rest in adversity. Under all the complicated trials of human life, all the unkindness of friends, and all the reproach of enemies, what delightful support and consolation are derived from the consciousness, “My witness is in heaven, and my record is on high!” xvi. 19. “HE knoweth the way that I take; when He hath tried me, I shall come forth as gold,” xxiii. 10.

4. We have no right to arraign the sovereignty of the Divine Being. When the wicked prosper, and unaccountable calamities attend the righteous, we are too apt to reply against our Maker, and say, “What doest thou? Is this equitable and right?” But humble submission ever becomes creatures like ourselves, so blind, so ignorant, so guilty. Jehovah has reasons for his conduct, though we cannot perceive them. He orders all things according to the counsel of his own will. Nothing is left to the decision of chance; nor any thing decreed, but what equally consists with rectitude, wisdom, and love. If we trust in God with an unshaken confidence, like that of Job, when he said, “Though he slay me, yet will I trust in him,” in the furnace of adversity we shall not only be preserved from destruction, but shall emerge with a brighter lustre and with a higher degree of purity.

5. In the conferences of Job and his friends, we see the ill effects of bitter religious contention; these four pious men, it has been well observed, argued together till, becoming angry, they censured and condemned each other, and uttered many irreverent things about the Divine character and government; and, having lost their temper, would have lost their labour, and been more than ever at variance, if another method had not been taken to decide the controversy.

6. However upright and excellent the character and actions before men, and though, under certain circumstances, persons may justly and properly plead their innocence and rectitude; yet, before God, the best have nothing, are nothing, but meanness, vileness, and guilt. Self-abase-

ment is ever attendant on a perception of the Divine glory, and is the precursor of advancement, and of the signal favours of Heaven, xlii.

JOBAB—JO'-BAB.

Son of Zerah, and grandson of Esau. Gen. xxxvi. 33. 1 Chron. i. 44. (by some supposed to be the patriarch Job.)

2. JOBAB, son of Joktan. Gen. x. 29. 1 Chron. i. 23.

3. JOBAB, king of Madan. Josh. xi. 1.

4. JOBAB, son of Gera, of Benjamin. 1 Chron. viii. 9.

5. JOBAB, son of Elpaal, also of the tribe of Benjamin. 1 Chron. viii. 18.

JOCHEBED—JOCH'-E-BED.

GLORIOUS, HONOURABLE, A PERSON OF MERIT. Jochebed, the wife of Amram, and mother of Miriam, Aaron, and Moses. She is called the daughter of Levi, but was probably a grand-daughter, or more remote descendant. She is eminent for her faith, as well as for her maternal affection, solicitude, ingenuity, and promptitude discovered in the concealment and preservation of the infant Moses. It is evident also, that she not only did a mother's part in nursing the infant committed to her care, but also the part of a pious mother in instilling into the mind of her charge those principles which led him to refuse the treasures of Egypt, and to choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. See MOSES. Exod. ii. Acts, vii. 20, 21. Heb. xi. 23—26.

JOEL—JO'-EL.

HE THAT WILLS, COMMANDS, OR SWEARS. Several of this name are mentioned in scripture:—

1. JOEL, the eldest son of the prophet Samuel. Samuel being aged, made his sons, Joel and Abiah, judges over Israel. They exercised their jurisdiction in Beersheba in the south of Palestine. They received bribes, and were unjust in their judgments, which led Israel to desire a king. 1 Sam. viii. 1, 2.

2. JOEL, son of Josibiah, of the tribe of Simeon. 1 Chron. iv. 35.

3. JOEL, son of Izrahiah, of the tribe of Issachar. 1 Chron. vii. 3.

4. JOEL, one of David's valiant men, 1 Chron. xi. 38.

5. JOEL, a Levite, and chief musician in David's time, 1 Chron. xv. 7.

6. JOEL, son of Pedaiah, of Manasseh. 1 Chron. xxvii. 20.

7. JOEL, one of the tribe of Reuben, 1 Chron. v. 4.

8. JOEL, one of the tribe of Gad, 1 Chron. v. 12.

9, 10. Two of the tribe of Levi, 1 Chron. vi. 23, 26.

11. JOEL, one of the Gershonites, 1 Chron. xxiii. 8. xxvi. 22.

12. JOEL, one of those who had married strange wives, Ezra, x. 43.

13. JOEL, one of the tribe of Benjamin, among the earliest settlers in Jerusalem after the captivity, Neh. xi. 9.

14. JOEL, son of Pethuel, of the tribe of Reuben and of the city of Beth-horon, (or rather Beth-haran, which belonged to the tribe of Reuben, Beth-horon being on this side Jordan, in the tribe of Ephraim.) Joel is the second of what are called the twelve minor prophets. He prophesied in the reign of Uzziah, or possibly of Manasseh, kings of Judah, but most probably the former. He was contemporary with Hosea, Isaiah, and Amos. His style is very sublime and poetical. He foretold those calamities which were hastening forwards; exhorted and encouraged the people to repentance; and predicted the restoration of the kingdom of Israel, and the ruin of its adversaries.

The prophecies of Joel may be divided into three parts: 1st, from i. to

ii. 11., consists of calls to the priests and people to repentance, and threatenings of further judgments. The land was already suffering a severe famine from the ravages of the palmer-worm, the canker-worm, and the caterpillar; and they were threatened with farther judgments of locusts—all of them creatures insignificant of themselves, but formidable from their vast numbers. The plague of locusts predicted, was to be attended by a drought and famine so severe as should cause the service of the temple to be interrupted. This is a double prophecy, intending, besides its literal meaning, the Babylonish and other subsequent invasions, when armies, like swarms of locusts, should pass through the land, consuming, destroying, and laying waste the country.

Part 2. from chap. ii. 12—32, exhorts to keeping a public and solemn fast, with a promise of removing national calamities, and restoring prosperity to the Jews on their sincere repentance. From the beautiful description of the fertility of the land, when the Lord should return to pardon and bless his people, the prophet makes an easy transition to the copious blessings of the gospel, especially the outpouring of the Holy Spirit, fulfilled on the day of Pentecost, Acts ii.—In the second part, the destruction of Jerusalem is also foretold in words nearly the same as those used by our Lord, Matt. xxiv. Promises of mercy and safety to the faithful and penitent are mingled with these awful threatenings, and were remarkably fulfilled to the Christians in that great national overthrow. So much so, that it is not known that one Christian perished, and it is generally believed there did not.—The third part predicts the general conversion and restoration of the Jews in the latter days of the world.

JOELAH—JO-E'-LAH.

ELEVATION. Son of Jeroboam, one who espoused David's party in his disgrace. 1 Chron. xii. 7.

JOEZER—JO-E'-ZER.

HE THAT AIDS AND ASSISTS. One of David's officers. 1 Chron. xii. 6.

JOHA—JO'-HA.

WHO ENLIVENS AND GIVES LIFE. A brave man in David's army. 1 Chron. xi. 45.

JOHANAN—JO-HA'-NAN.

WHO IS LIBERAL, MERCIFUL, PIOUS, GRANTS FAVOUR. Son of Careah, gave intelligence to Gedaliah of the designs of Ishmael against him; but Gedaliah refusing to entertain such a suspicion, was soon after murdered. 2 Kings xxv. 23. Jer. xli. 11—16.

2. JOHANAN, eldest son of king Josiah. 1 Chron. iii. 15. Probably* Johanah died young, as Scripture makes no further mention of him, and his brother succeeded to the throne.

3. JOHANAN, son of Elieoenai, a descendant of David by Zerubbabel. 1 Chron. iii. 24.

4. JOHANAN, the high-priest, son of Azariah the high-priest, and father to another Azariah. 1 Chron. vi. 9, 10. Some believe him to be Jehoiada, father of Zechariah, in the reign of Joash king of Judah. 2 Chron. xxiv.

JOHN.

THE GRACE, GIFT, or MERCY OF THE LORD. John (commonly called the Baptist) was the son of Zacharias and Elizabeth, a pious and exemplary pair, of the tribe of Levi. Zacharias was a priest, of the course of Abia. The birth of his son was foretold to him by the angel Gabriel, while he

was burning incense in the temple. Zacharias and Elizabeth were both aged, and had long given up all expectation of having children; Zacharias, therefore, was very incredulous, and questioned the truth of the announcement. A sign was accordingly given him, which proved a long rebuke for his unbelief. He was speechless until the accomplishment of the prediction. The particulars predicted of this child were, that his name should be John; that his parents should have joy and gladness, and that many should rejoice at his birth; that he should be great in the sight of the Lord; that he should drink neither wine nor strong drink, and should be filled with the Holy Ghost from his mother's womb; that he should turn many of the children of Israel to the Lord their God; before whom he should go, in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

About six months afterwards, Elizabeth, who resided in the hill-country of Judea, was visited by her cousin Mary, a virgin of Nazareth, to whom had been revealed the signal honour that awaited her, of bringing forth the Son of God. On the meeting of these holy women, they experienced a supernatural rapture, and, praising God for the honour conferred on them, spoke by Divine inspiration of the wonders his grace would perform.

In due time Elizabeth brought forth her son, and the congratulating friends proposed to call him after his father, but Elizabeth insisted on his being called John. Zacharias was appealed to, and, having written "his name is John," the prediction of the angel was now accomplished, and the penalty of Zacharias's incredulity taken off, and he spake and glorified God, predicting that this child should be called the prophet of the Highest, and should go before to prepare his way before his face. And the child grew, and gave early indications of great strength of mind and elevation of character; not so much brilliancy of talent, as firmness, self-denial, and superiority to the vain pursuits of childhood and youth in general. In such strength of spirit, real superiority consists; and when it exists in youth, affords the strongest pledge of abiding and growing excellence.

The youth of John was spent in devout retirement, as the best preparative for his great work. As the appointed harbinger and forerunner of our Lord, John was in this sense honoured and exalted above any other prophet, Matt. xi. 9—11. Under this character he was the subject of ancient prophecy. Isa. xl. 3—5, Mal. iv. 5, 6, the application of which predictions was expressly marked by the angel who announced his birth, and afterwards by our Lord himself. Luke, i. 16, 17; Matt. xi. 13, 14; xvii. 10—13.

At thirty years of age John was divinely directed to go forth and call sinners to repentance. The chief scene of his ministry was the wilderness of Judea and the banks of the Jordan. Every thing in the appearance and manners of John was such as to excite inquiry, and command seriousness and respect. He was clothed, like the ancient prophets, in a rough garment of camel's hair, with a leathern girdle. He subsisted on such food as the wilderness afforded—locusts, and wild honey. His address was calculated to strike awe on the minds of his hearers, for he spake with authority as a messenger from God, "Repent ye, for the kingdom of God is at hand." He explained to the people the insuffi-

ciency of all merely national distinctions, outward professions and ritual observances, and urged the necessity of purity of heart, without which none could be fit subjects for the kingdom of the approaching Messiah, whom he described as having his fan in his hand, and thoroughly purging his floor, gathering the wheat into his garner, but burning the chaff with unquenchable fire. To those who professed deep compunction for their sins, John administered the significant rite of baptism, as expressive at once of their need of spiritual washing, and their desire and determination to abandon every evil way.

So remarkable a teacher could not but excite general notice. Vast multitudes of all ranks and descriptions flocked to hear him. To all of them he addressed most pointed and appropriate reproofs, on some occasions so severe, as, it would appear, must be offensive in the extreme. None, however, seem to have attempted to injure him, and many were brought under deep and serious concern by his faithful labours. He who never compromised his principles to flatter the follies and vices of his auditors, whatever might be their rank and station, was respected and revered by them; and though he sought not popular applause, obtained, in the best sense of the word, a large share of popular favour.

Although John and Jesus were related to each other by natural affinity, they were brought up at a considerable distance from each other and were not even personally acquainted. This was no doubt divinely arranged, to render the testimony of John to Jesus more palpably disinterested and impartial. At length, by the same voice that had called him out to the ministry, John was told that one should shortly present himself for baptism, on whom the Spirit of God should visibly descend and rest, and by that token John should recognize Him who was the great subject of his ministry, and to whom he was to direct the attention of men.

Accordingly, Jesus came from Galilee to Jordan to John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And, lo! a voice from heaven saying, This is my beloved Son, in whom I am well pleased. John had hitherto unreservedly declared to all who inquired of him, "I am not the Christ, but sent before to proclaim the approach of One so infinitely my superior, that to discharge the meanest office of respect to his sacred person, is an honour of which I am unworthy." On the baptism of the Saviour, John recognized him by the appointed token, and afterwards changed the manner of reference to Jesus. He no longer said, "There cometh one," but "There standeth among you one whom ye know not," &c.

Immediately after his baptism, Jesus retreated into the wilderness, and endured forty days' fasting and temptation. After his return, John met and recognized his Lord, and immediately directed the attention of those around to Him, saying, Behold the Lamb of God, which taketh away the sin of the world! This is He of whom I said, He it is, who, coming after me, is preferred before me; for he was before me. And I know him not, but he that sent me to baptize with water, the same said unto

me, Upon whomsoever thou shalt see the Spirit of God descending and remaining on Him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." On every subsequent occasion, John repeated his testimony concerning Jesus, and called upon the surrounding multitudes to regard Him as the great propitiatory sacrifice which alone could expiate human guilt.

Some of the disciples of John now followed Jesus, and many others also were among his converts, so that in a short time Jesus made and baptized more disciples than John. This excited the jealousy of some, who perhaps were more attached to the person of John than concerned to fulfil the end of his ministry—they were disturbed lest the reputation of their master should suffer, and his fame be eclipsed; but in what way did he receive this intimation? Did he sympathize in their regret at the growing celebrity of Jesus? No, quite the reverse. With magnanimous humility and zeal, he declared this was just as he would have it. 'My business and my delight is to exalt my Lord; and so that men will but look to Him, I am well content to remain in obscurity, or glide out of sight. This my joy is fulfilled: He must increase, but I must decrease.'

It were natural to wish that the ministry of so holy, faithful, disinterested, and laborious a servant of God should be very long continued for the benefit of mankind; but an allwise God, whose ways are unsearchable, saw fit to appoint it otherwise. The great notice excited among the people in general, carried the fame of John's ministry to the court of Galilee; and Herod the tetrarch sent for him, probably from motives of curiosity, and heard him preach. Herod was a prince of infamous character, and was living in open adultery with Herodias the wife of his brother Philip. He appeared to be much affected by the solemn admonitions of the prophet, listened to his discourse with pleasure, and even reformed many parts of his conduct in compliance with his expostulation. But when John faithfully and boldly reprovved him for his master-sin, he was so exasperated at his zeal and fidelity, and so urged on by the malice of his infamous paramour Herodias, that he laid hold on John, and put him in prison. Yet even there Herod respected and feared him. Such is the superiority of goodness in the most abject outward circumstances, over vice, though exalted in pomp and power. John was far greater in the prison, than Herod on the throne.

From the prison John sent his disciples to Christ, who performed in their presence such striking miracles, and so obviously fulfilled ancient prophecy, as abundantly to prove himself to be the Messiah.

At length, female malignity and artifice prevailed for the destruction of the holy prophet. 'At a sumptuous feast on Herod's birth-day, the murder of John was contrived and accomplished. The king, being greatly delighted with the dancing of Salome the daughter of Herodias, rashly promised, with an oath, to grant her any favour she should ask, though it extended to the half of his dominions. She, instigated by her mother, desired the head of John the Baptist; and a warrant was obtained from the half-unwilling Herod, to behead John in the prison; and he presented the unfeeling damsel with his bleeding head. Happy John! one short stroke burst his shackles, unbarred his prison doors, and set his happy spirit in the paradise of God. Vile Herodias! thy deadly

revenge indeed was gratified, but thou hast long since had to answer for shedding the righteous blood of God's holy prophet, and thy name is handed down with infamy from generation to generation. Wretched Herod ! thou hast indeed silenced thy faithful reprover, but thou canst not dismiss thy reproaching conscience. Thou hearest of the fame of Jesus, and his murdered precursor stands before thy terrified imagination ! " This is John, whom I have beheaded ; he is risen from the dead, and therefore mighty works do shew forth themselves in him." Oh, who can endure the horrors of a guilty conscience ! who, for the sake of one poisonous drop of flattering sweet, would hazard months, years, an eternity, of self-torture and reproach ?

The disciples of John honourably buried his body, and went and told their sorrows to Jesus, among whose followers, it should seem, they afterwards ranked themselves. John's history is found in Luke i., iii. John i., iii. 23—36. Matt. iii., xi. 1—19 ; xiv. 1—12 ; xvii. 10—13. Mark i. 1—15 ; vi. 14—29 ; ix. 11—13. Luke iii., vii. 18—35 ; ix. 7—9. (See articles HEROD : HERODIAS : ELISABETH : ZACHARIAS.) It is worthy of observation, that John is, perhaps, the only character in the New Testament, as Daniel is in the Old, that is detailed at any considerable length, without any intimation of failing.

2. JOHN, the evangelist and apostle, was a native of Galilee, by profession a fisherman. He was one of the sons of Zebedee, brother of James, and with him was surnamed by our Lord, *Son of thunder*. John was honoured with the peculiar friendship and intimacy of our Lord, insomuch that he bears the delightful appellation, " the disciple whom Jesus loved." This preference appeared on several interesting occasions : John was invariably selected as one of the three who were present at the most retired scenes of their Master's life ; who attended him on the mount of transfiguration, at the house of Jairus, and in the garden of Gethsemane. At the paschal supper, which immediately preceded our Lord's sufferings and death, John was placed next the Saviour, and reclined his head on his bosom : through him, the rest of the disciples inquired who it was that should betray the Lord. John was, in all probability, the disciple who followed Jesus to the house of Caiaphas, and afterwards introduced Peter. To John, our blessed Lord, in the moment of sharpest agony and approaching dissolution, committed the interesting charge of his bereaved mother, a charge which he faithfully and affectionately fulfilled.

Such close and holy intimacy did not subsist, without imparting to the beloved disciple much of the distinguishing features of his Lord's human character. Love, gentleness, and expansive benevolence shine conspicuously in his character and writings. In his early history, we have indeed two instances of vehemence and impetuosity of natural temper : when he forbade one casting out devils in the name of Christ, because he followed not with them ; and when (together with his brother James) he proposed to call down fire from heaven to consume those who insulted his beloved Lord. On another occasion, it appears that the sons of Zebedee were not wholly free from sharing the ambitious spirit that actuated their mother in her ill-judged request, " Grant, Lord, that these my two sons may sit, the one on thy right hand and the other on thy left, in thy kingdom." But, in maturer years, these more turbulent passions appear to

have subsided, and given place to "the same mind that was in Christ Jesus."

After our Lord's resurrection, John was one of the first who visited his tomb, and appears to have been the first of the apostles who believed that event. When Jesus appeared to his disciples who were fishing in the sea of Tiberias, John was the first to discern his Master. Oh! it is our unspeakable happiness, by frequent and close communion, to have attained such a holy intimacy with our Lord, as enables us at once to discern his presence, and trace his agency in every event—"It is the Lord;" and whatever allotment his hand deals out, in his presence, and under his guidance and control, I must be both safe and happy!

During the same affecting interview, when our Lord renewed to Peter his ministerial commission, and signified to him "by what death he should glorify God," Peter, with his usual quickness, not unmingled with rash and vain curiosity, asked concerning John, "Lord, and what shall this man do?" The language in which Jesus reproved this unwarrantable interference, proved the occasion of a mistaken notion among the disciples that John should not die—"If I will that he tarry till I come, what is that to thee?" The coming of Christ, often, in the New Testament, refers to his coming for the punishment of Jerusalem, as well as his final coming to judgment, and in this sense the apostle John lived to see it.

A few days after the outpouring of the Holy Ghost, the apostles Peter and John, going up to the temple, miraculously cured a man lame from his birth. This miracle, which the apostles ascribed to the power of Jesus of Nazareth, excited the rage of the chief priests and rulers, and the apostles were in consequence committed to prison, but released on the following day, with a charge to forbear henceforth speaking in the name of Jesus. How noble was their reply!—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye: for we cannot but speak the things that we have seen and heard." May such an answer be ever adopted by us, when the fear of man would intimidate, or worldly influence or interest allure, us from obeying the commands of God! The apostles continuing to preach boldly in the name of Jesus, and the truths they taught exciting a wide and powerful influence over the people, the high-priest and Sadducees again committed them to prison, whence they were miraculously released by an angel. And as they still continued to preach in the name of Jesus, they were again taken into custody, but, after being scourged, were dismissed at the suggestion of Gamaliel; and they went forth from the presence of the council, nobly glorying that they were accounted worthy to suffer shame for the name of Christ; for they esteemed the reproach of Christ above all the honours and riches of this world.

When the disciples were scattered by persecution, and Philip had preached Christ in the city of Samaria, and many had been converted through his instrumentality, the apostles Peter and John went down to lay their hands on the new converts, that they might receive the Holy Ghost; that is, his extraordinary operations, which were communicated only by laying on of the apostles' hands. On this occasion, the hypocrisy and wickedness of Simon Magus were manifested. (See SIMON MAGUS.)

After this, we have no traces in scripture of the apostle's history for many years. It is generally believed that he preached to the Parthians; and the Indians assert that he preached the gospel in their country. There is no question of his having preached in Asia, and that he resided some time at Ephesus. He lived to extreme old age. At what time he published his Gospel, is not certainly known; but at a much later period than those of the other evangelists; and probably after the destruction of Jerusalem, as he never mentions the predictions of that event, which its fulfilment had rendered unnecessary. In the year 96, the Roman emperor, Domitian, persecuted the church; and at this time, it is said, the apostle John was carried to Rome, and plunged into a caldron of boiling oil, without being injured by it, but was, on the contrary, greatly refreshed. He was then banished to the isle of Patmos, in the Ægean sea, where Jesus Christ appeared to him in a vision, and instructed him to write the book of Revelation.

In rather more than two years, Domitian was killed, and his successor, Nerva, recalled all whom he had banished. The apostle John then returned to Ephesus, and there peaceably ended his days. When he became so feeble that he could no longer walk to the assembly of the Christians, or conduct long services, he was borne thither by some of his disciples, and repeated to them this short but emphatic exhortation, "My little children, let us love one another."

The writings of this evangelist are distinguished both by their simplicity and sublimity. He chiefly dwells upon those points in our Lord's history, or discourses, which the other evangelists had either omitted or more slightly noticed. He especially asserts and proves that glorious fundamental truth, the Divinity of our Saviour, in opposition to the early heretics, who had already gone so far as to deny it. In the narrative of our Lord's life, the other evangelists dwell most on the transactions in and about Galilee; but John dwells chiefly on those at Jerusalem. Several signal miracles are recorded by him alone; viz. the water becoming wine at the marriage-feast, (chap. ii. 1—11;) the healing of the nobleman's son at Capernaum, (iv. 43—54;) the healing of the impotent man at the pool of Bethesda, (v. 1—15;) restoring the blind man to sight, (ix. ;) the raising of Lazarus, (xi. 1—45.)

The following facts and discourses are related only, or much more fully, by this evangelist: the repeated testimonies of John the Baptist to Christ, (chap. i. 19—36; iii. 27—36;) the discourse with Nathaniel, (i. 43—57;) that with Nicodemus, (iii. 1—21;) with the Jews, on occasion of healing the impotent man, (v. 10—47;) concerning Jesus as the bread of life, (vi. 22—65;) in the temple at the feast of tabernacles, (vii. 14—39;) the woman taken in adultery, and discourse with the Jews in the temple, (viii. ;) concerning Jesus as the good Shepherd, (x. ;) the visit of the Greeks, and the audible Divine testimony to Jesus, (xii. 20—36;) Jesus washing the disciples' feet at the paschal supper, and hence enjoining humility and love, (xiii. 1—17;) the admirable discourses after that supper, for the encouragement of the disciples under the approaching separation from their Lord, (xiv., xv., xvi. ;) and His intercessory prayer for them, (xvii.) This evangelist also dwells minutely on several most affecting circumstances connected with the crucifixion of our Lord; and relates particularly his appearance to Mary Magdalen after the resurrection; the unbelief and conviction of Thomas; and the scene on the lake of Tiberias, already referred to.

We have three epistles by this apostle. The first is general, or addressed to Christians, as such, without being confined to any particular individual or society. The second is addressed to a lady of quality, named Electa; or, as some suppose, to the church at different places under that figurative name; and that it was given as a kind of introduction to Christians who might travel from one church to another. The third is addressed to Gaius, an eminent Christian, distinguished by his liberal hospitality to the faithful. The apostle John was further honoured in being appointed to close the canon of Divine revelation, and to portray, in mystical prospect, the advancing glories and final triumph of the Messiah's kingdom.

The history of this apostle is scattered through his own evangelical narrative, and the book of Revelation, with references by the other evangelists, especially Matt. iv. 21; xvii. 1; xx. 20—28; xxvi. 37. Mark iii. 17; v. 37. Luke ix. 49—54; and the first eight chapters of the book of Acts.

JOHN MARK. See MARK.

JOKSHAN—JOK'-SHAN.

HARD, DIFFICULT, SCANDALOUS. Second son of Abraham and Keturah. It is supposed that he peopled part of Arabia. Gen. xxv. 2.

JOKTAN—JOK'-TAN.

SMALL, *otherwise*, DISGUST, WEARINESS. Joktan, the eldest son of Eber, whose portion was the land from Mesha as thou goest unto Sephar, a mount of the east, or Kedom. Mesha is probably in Mesopotamia, and Sephar the land of the Sepharvaim, a people placed between the Colchims and the Medes. Gen. x. 25.

JONADAB—JON'-A-DAB.

WHO ACTS IN GOOD EARNEST; GIVES FREELY, LIBERALLY. Jonadab, son of Shimeah, David's nephew, and cousin to Amnon; only remembered by a blot on his character, that of being the adviser of his friend and kinsman to an act of the grossest wickedness. There are no enemies so subtle and dangerous as those who, under the mask of friendship, contrive means for the gratification of passions which ought to be entirely suppressed and dismissed without a hearing. 2 Sam. xiii. 3.

2. JONADAB, son of Rechab, and head of the family of Rechabites, lived in the time of Jehu, king of Israel. When Jehu was raised up by God to punish the sins of Ahab's house, as he went to Samaria to destroy the false prophets and priests of Baal, he met Jonadab, and said, "Is thy heart right, as my heart is with thy heart?" that is, Art thou hearty against idolatry? Jonadab replied, "It is:" then Jehu took him up in his chariot to Samaria, and in his presence destroyed all that remained of Ahab's family, and all the priests of Baal. 2 Kings x. 15, 16.

The Rechabites bound themselves to many austerities, and indifference to the comforts of civilized life. In particular, they abstained from the use of wine, and forbore the cultivation of their lands, contenting themselves with what their flocks and fields spontaneously produced. This stedfastness in adhering to the injunctions of their father, is made a reproach to the people of Judah for their disobedience and infidelity to God. Jer. xxxv.

JONAH—JO'-NAH.

A DOVE, *otherwise*, HE THAT OPPRESSES. Jona, or Jonas, was the father

of Simon Peter. Hence Peter is sometimes called Simon Barjona, *i. e.* Simon son of Jonah, and sometimes Simon son of Jonas, Matt. xvi. 17. John xxi. 15.

JONAH, the son of Amittai, the fifth of the minor prophets, was a native of Gathhepher in Galilee. The short book which bears his name is an account of his own conduct and occurrences on a commission to Nineveh. Another prophecy of his is mentioned as fulfilled, viz. that Jeroboam, king of Israel, should restore the kingdom of Samaria, from the entrance of Hamath to the Dead Sea; but we do not know whether this prediction was delivered before Jonah went to Nineveh or after his return.

Jonah was a man of a very selfish, peevish, and irritable spirit. A knowledge of the imperfections of character that may subsist together with genuine piety, should make us very candid in judging of the sincerity of others, and very jealous of ourselves, lest imperfections and failings should exist, of which we perhaps are not aware, but which may render our piety questionable to others, and which perhaps ought to lead us to question it ourselves. If we give way to sinful tempers in what may appear small matters, we may insensibly be led into acts the most rebellious and insolent towards God. Jonah received from God an express commission to go to Nineveh, that great city, the capital of the Assyrian empire, and preach the preaching that God should bid him. This was, a denunciation of the Divine judgments, and their near approach; for the people were so wicked, that their crimes, as it were, rose up to heaven, and cried aloud for vengeance. Jonah, instead of immediately complying with the Divine command, took counsel with flesh and blood. This led him to consider that the mission would probably prove both dangerous and unavailing, and especially that his veracity, and character as a prophet, might be affected by God's merciful change of purpose. The result was, that he took ship to go to Tarshish,* and flee from the presence of the Lord. Foolish man! and *whither* could he flee, from the presence of Him who is every where? or *how* could he flee from Him, who must every moment uphold him, or he would sink into nothing? See Psa. cxxxix. 7—12.

It has been supposed that Jonah imagined that the spirit of prophecy was confined to the land of Judea, and that he should thus free himself from the sacred impulse to a disagreeable duty. Jonah paid his fare and set off on his voyage, but vengeance soon pursued and overtook him—a dreadful storm arose, and the sailors found all the ordinary means, to which they resorted with a view to save the vessel, quite useless and hopeless; they therefore betook themselves to prayer, and each man cried unto *his god*; for they were heathens, and knew not Jehovah, the one living and true God. This conduct, however, shamed Jonah, who alone, of all the ship's company, possessed that knowledge; for while they were agonized with terror, and were, as well as they knew, imploring aid from on high, he—the prophet of the true God who alone could help them—he, the sole cause of the calamity—lay fast asleep! The captain roused him with a sharp expostulation for his insensibility, and bade him join the rest in invoking the help of God. He probably did so: yet still the storm prevailed, for prayer even to the true God cannot be expected

* Perhaps either Tarsus (the birth-place of the apostle Paul), or Tartallus in Spain,

to allay the tempest, while the sin that occasioned it is persisted in. "If we regard iniquity in our hearts, the Lord will not hear us." At last the mariners began to suspect that there must be some notorious sinner on board, for whose sake this most extraordinary tempest pursued them. They accordingly cast lots, and the lot fell upon Jonah. The conduct of these heathen mariners is one of the most striking instances of the power of natural conscience.—They felt an inward witness to some superintending Power, who takes cognizance of human actions, and who will punish the guilty. The lot having marked Jonah, they questioned him as to his country and occupation. These inquiries he candidly answered, and acknowledged that for his sake this calamity had visited them. Here the real saint burst forth from beneath the clouds that sin and inconsistency had cast over his character. With all his imperfections, Jonah was sincere at heart, and, when thus convinced of his sin, was willing to give glory to God, and take shame to himself. The mariners, with a great degree of forbearance, tender feeling, and humanity, still strove hard to escape the tempest without sacrificing the disobedient prophet, whose candid confession and disinterested submission had, no doubt, greatly affected them; but all their efforts to bring the ship to land were vain, while Jonah was on board. At length, with great reluctance, and humble supplication to the God of Jonah, that they might not be charged with his blood, they cast him overboard, and immediately the sea ceased her raging. This wrought in their minds a deep conviction of the power and greatness of the true God; they feared exceedingly, and offered a sacrifice and vowed vows unto Jehovah. In some instances it may be feared that these impressions were short-lived, but in others we may hope they proved abiding, and that some of these individuals became indeed the servants of Jehovah, and carried the savour of his name to their respective abodes. It was by such means that some knowledge of the true God was preserved in the world; and Israel, though a small nation, was of the highest importance, not only as the conservatory of Divine truth, but as the salt of the earth, which being occasionally (and it might seem accidentally) scattered and sprinkled among other nations, preserved them from total destruction.

The ship and ship's company passed on to their desired haven—but what had become of Jonah? Should we not have been ready to say, "No doubt, he is gone to reap the due reward of his disobedience, and is for ever banished from the presence of that God from whom he so rebelliously attempted to flee." Such a conclusion, however, would have been both rash and erroneous. "The Lord had prepared a great fish, to swallow up Jonah," and Jonah was praying fervently from the fish's belly. This fact may serve as a caution against forming hasty conclusions respecting the eternal state of any, from the mere circumstances of their death, especially if those circumstances are at variance with the habitual tenor of their lives. Insensibility, or even horror of mind, may attend the dying struggle, which, however, cannot affect the safety of the individual; nor ought they, in the judgment of others, for a moment to be brought in competition with the unequivocal evidence of a life of consistent piety. On the other hand, a few expressions of penitence, or of rapture, at the close of a life of rebellion, do not warrant our speaking with confidence of the safety of the individual. Neither should we

judge too severely and positively, however much we may regret the absence of such expressions. A work *may* be carried on between God and the soul, when the individual has lost the power of communicating it to his fellow-creatures. In fact, we are not called upon to pronounce on the state of those who are gone to the bar of the Judge of all the earth. He will assuredly do right; but great caution and modesty become us in speaking of them, and great earnestness and circumspection in examining ourselves, in order to ascertain that our hopes for eternity are built on a basis that will not sink under them in the trying hour.

The prayer of Jonah is most affecting: it is a beautiful specimen of Hebrew poetry; the imagery is highly sublime, vivid, and appropriate; but it is infinitely more valuable, as the breathing of genuine penitence, and the exercise of hope in God, even in the last extremity, when every other dependence was entirely cut off. It would afford ample scope for many interesting remarks; but, lest the article should be unduly extended, a few only of the most prominent must be merely hinted at.

1. Where is the depth of human misery, from which the voice of penitence and prayer cannot reach the ear of mercy? Jonah cried from the belly of the fish at the bottom of the sea, and was heard.

2. Jonah had been determined to have his own way; but he now confessed that in so doing he had followed lying vanities, and forsaken his own mercies. The way of *all* transgressors is hard.

3. How dreadful was the punishment which Jonah in imagination realized! "Then I said, I am cast out of thy sight." For one who knows the joy of God's presence, to be deprived of it, would render every earthly enjoyment tasteless and uninteresting, and stamp a curse on every blessing. Even those who estimate not its value now, will know the weight of its privation hereafter. To be eternally absent from God, describes the misery of hell. (See Matt. xxv. 41.)

4. How strikingly is sin sometimes seen in its punishment! Jonah had sinfully *fled*, or attempted to *flee from the presence of the Lord*. Now, in anguish of soul, he said, "I am cast out of thy sight."

5. There is a striking difference between repentance and remorse, between the deepest distress of a good man and the sullen despair of an impenitent sinner. Jonah and David both mourned over the separation which their sins had occasioned between them and their God: but Cain howled forth, "My punishment is greater than I can bear;" and Judas, when he saw the consequences of his crime, went forth and hanged himself.

6. Jonah's fears were beyond the truth. He expected no more to approach God with favour and acceptance as the God of grace, no more to worship among His people in his holy temple, no more to be employed as his prophet. Jonah said and thought all this, and very justly too; but God's thoughts were not as his thoughts, and mercy and favour were yet in store for him.

7. Even in this deep extremity, a ray of light arises: "Yet will I look again towards thine holy temple." It was no superstitious regard to the temple, which Jonah here expressed; he betook himself to a resource in which both scripture and experience encouraged his hope. At the dedication of the temple, Solomon implored that when, in future ages, the people of God, being brought into distress and captivity because of

their sins, should, in a far distant land, bethink themselves of the God of Israel, and, in humble penitence, turn towards the temple at Jerusalem, where He had chosen to dwell; that then the Lord would hear and forgive. At the close of Solomon's prayer, fire came down from heaven and consumed his sacrifices, and the glory of the Lord filled the house. Thus a pledge was given that his petitions were accepted, and should be answered. Jonah in the whale's belly pleaded this pledge, and sought mercy, not only of a God hearing and answering prayer, but of a God faithful to his promises. * Jonah was also encouraged by past experience. He had already seen the power and glory of God in his sanctuary; and now, in his distress, he said, "I will yet look *again*." It is an unspeakable mercy, in time of distress, not to be totally ignorant of God as a refuge. It is much easier to look again, than to look for the first time. This is the advantage of *experience*. There is even a great advantage connected with having heard and been taught these things, even though personal application has been hitherto neglected; and here the value of early, though perhaps neglected instruction, discovers itself. Thus: suppose two vicious youths, brought into deep distress and imminent danger; the one, brought up in gross ignorance, says, "What can I do? Where can I flee? I have no hope, no refuge; I know not whither to turn:" but the other bethinks himself of the God of his parents; he remembers that in their distresses they repaired to His throne, and always found succour and consolation; and he says, "I, too, will arise and go there; I will say, Father, I have sinned against heaven and in thy sight, and am not worthy to be called thy son; yet bless me, even me also, O my heavenly Father." This is an encouragement to parents, in imparting religious instruction, and exemplifying religious principles, to those around them, even though they may see no immediate advantage resulting. The seed may spring up in some distant season, some deep extremity; perhaps, when the hand that scattered it has long lain mouldering in the dust.

8. Jonah's prayer intimates, that extraordinary mercies lay claim to extraordinary purposes of devotedness and obedience. Such vows and purposes must be made deliberately, solemnly, and in the strength of Divine grace, without which they will be sure to fail.

We come now to a most surprising turn in the prophet's history: "The Lord spake unto the fish, and it vomited out Jonah upon the dry land." Is any thing too hard for the Lord? No; He who spake all creatures into being, at first, can change their nature, or enlarge their capacities, or restrain their propensities, and render them subservient to His designs, and serviceable to his children, as easily as the most powerful sovereign can command the obedience of his rational and dutiful subjects.*

The prophet, thus restored, was again commanded to go to Nineveh, and proclaim the message that had been given to him before. This was a surprising mercy to one who had so basely deserted his post, and a consolatory proof that he was indeed forgiven. It also stands as a testimony, that when God judges, he will overcome. The rebellion of man shall not defeat His purposes. It also affords occasion to observe,

* The fame of the prophet's miraculous preservation was so widely propagated as to reach Greece, and was doubtless the foundation of their poetical fable of Hercules escaping alive out of a fish's belly.

that when God pardoned Jonah's transgression, and delivered him from his affliction, he was restored, not for indolence, but activity; not to remain in presumptuous security and insolent rebellion, but to fall in humble submission, as a pardoned rebel, at the feet of his gracious Sovereign, and to return to the obedience of a faithful servant.

Jonah no longer disputed, or hesitated, or turned his back upon the command, but arose and went. The substance of his message was, that in forty days Nineveh should be overthrown: an awful, and yet a merciful declaration, that even such a respite was afforded, such an intimation given. Jonah's preaching was attended with the most blessed effects on the Ninevites. Stimulated by the command and example of the king upon the throne, they all with one accord betook themselves to deep humiliation, fasting, and supplication to God, encouraged by the bare possibility that they might find mercy. Two very strong evidences were given, that their repentance was genuine and spiritual.

1. "They believed God." They stood conscious and self-condemned of the sins charged upon them by the prophet; and they believed the revelation of God's righteous judgments against their transgressions, and that there really was no possible way of escape but by his unmerited mercy.

2. They also brought forth fruits meet for repentance. They turned every one from his evil way, and from the violence that was in their hands.

Repentance, which is a change of mind, can be evidenced only by conversion, which is a change of course; and that repentance which places reformation at a distance, it may be feared will never reach it. It is easier to confess a thousand sins, than to forsake one. The Ninevites, however, forsook their sins, and thus evidenced the sincerity of their repentance.

"And God saw their works; and repented of the evil that he said he would do unto them; and he did it not." This is not to be understood as intimating that the Divine Being, who cannot err, can repent as a man does, when he perceives that he has fallen into an error, or committed a wrong action. No, He is of one mind, and who can turn Him? But as when we see an individual changing his conduct in any particular instance, though we cannot see the secret springs and motives by which he is actuated, we conclude he has changed his mind; so, in condescension to our weakness, the changing dispensations of God towards penitents, from those which hung over them while rebels, are ascribed to a merciful change in Him; though, in fact, the mercy is one throughout the varying dispensation. Mercy sounded the alarm in the sinner's ear, "Flee from the wrath to come." Mercy wrought in the heart that repentance which is a pledge of pardon, and thus prepared it to receive the outward expressions of mercy. The effects of Nineveh's repentance were not of very long duration, as we learn from the other prophets, particularly Nahum, and from the fate of the city afterwards. Yet it proved the means of averting the Divine judgments, and lengthening out the prosperity of that people for about one hundred and fifty years.

Before the history of Jonah closes, we again find the petulant prophet in an angry mood. We should have concluded, that, having been himself made so signal a monument of mercy, he would rejoice when the same Lord, who is rich in mercy, had also extended it to the guilty Ninevites. But, strange to say, "It displeased Jonah exceedingly, and he was very angry." He prayed again, but how different from the

prayer of his humility and penitence! How does he fly in the face of Jehovah, and repine at His mercy! "I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore fled I to Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore, now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live." A man is never in a less fit frame to die, than when he thus peevishly desires it through pride and discontent at the allotments of Heaven. But when, in addition to the common murmurings of a discontented mind, we find an individual enraged at the Divine goodness to others, and willing to sacrifice so vast a display of the mercy of God, and the preservation of so great a multitude of his fellow-creatures, rather than hazard his own reputation, we stand amazed, and are ready to say, Can this man be a real saint? Can he himself have tasted that the Lord is gracious?

It was well for Jonah that he had to do with the Lord, and not with man; therefore he was not consumed. Instead of cutting off the offender, God condescended to reason with him, and instruct him. This instruction was conveyed by a type, which, while it again roused the prophet's petulant murmurs, was well calculated to reprove them. The Lord provided for him a miraculous shelter from the vehement heat and east-wind which afflicted him. A gourd, probably the *Palma Christi*, sprang up in the night, and grew to such a size and thickness as to prove a sufficient shade. With this Jonah was exceedingly delighted; but a worm was at the root of the gourd, and it withered as quickly as it had sprung up. Jonah was then again so exceedingly distressed and angry, that he presumptuously wished for death. "Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare that great city, wherein are more than threescore thousand persons that cannot discern between their right hand and their left, and also much cattle?" What an endearing display of the tender mercies of Him who preserveth man and beast!

We have no farther particulars of the prophet's history. In addition to the remarks it has already suggested, the following ought not to be overlooked.

1. How greatly do our happiness or misery depend on ourselves! Whence arose all Jonah's unhappiness, but from his own perverseness and peevishness? He was restless and discontented in himself, and then he fretted against all the world, against his outward condition, his duties, and his God. "The foolishness of man perverteth his way, and his heart fretteth against the Lord;" but "a contented mind is a continual feast."

2. We are warned by Jonah's example, that sin is not a thing to be made light of and trifled with. It is always hateful in the sight of God, and he manifests his displeasure against it in his own servants.

3. We see the wonder-working power of God, in bringing great good out of great evil. This, however, affords no encouragement to do evil that good may come.

4. We are taught not to set too high a value on any earthly possession, or too inordinate an affection on any created enjoyment. The undue esteem in which Jonah held his reputation, caused him first to

disobey and forsake God, and afterwards to repine and murmur against his goodness; and his overfondness for his gourd, led him to repeat one fault and to justify both. Whatever occupies the place of God in the heart, is an idol, and will assuredly defile it with many sins, and pierce it through with many sorrows.

5. Since so much imperfection attaches even to good men, we are taught not to expect perfection from any; and though we are not required to connive at imperfections, or encourage them, yet we ought not to condemn others on account of them, and especially not to pretend to perfection in ourselves.

6. However great our sins and apprehensions; this delightful narrative affords us ample encouragement to repent and return. He who forgave guilty Nineveh, and repining rebellious Jonah, is still rich in mercy, and ready to forgive every humble penitent that comes seeking mercy for the great Redeemer's sake.

The circumstance of Jonah's preservation in the belly of the fish for a period of three days and three nights, (or a part of three days,) and then cast out alive, is quoted in the New Testament as a type of our Lord being restored to life, after having lain a like period in the grave, Luke xi. 30.

The conduct of the Ninevites, who believed and repented at the preaching of Jonah, is said to condemn the impenitence and unbelief of those who reject the preaching of a greater than Jonah, and turn away from the warnings and invitations of the gospel, Matt. xii. 41.

JONATHAN—JON'-A-THAN.

THE GIFT OF GOD. The first Jonathan mentioned in scripture was a Levite, son of Gershom, and grandson of Manasseh (or, as some suppose, of Moses, who had a son named Gershom.) He is infamous for his connection with the establishment of idolatry in Israel. He dwelt some time at Laish in the house of Micah, there irregularly officiating as a priest, with the superstitious and idolatrous use of ephod and teraphim.

Some years afterwards, six hundred men, of the tribe of Dan, going forth to seek an additional settlement, met with Jonathan, and persuaded him to accompany them. He did so, carrying with him by stealth, the idol gods of Micah, which he set up in Dan, and settled there as their priest. His son also was appointed to succeed him. Sin always brings sorrow; and the tribe of Dan, which was the first in idolatry, was first and most grievously harassed by idolatrous neighbours, especially the Philistines. Judges xvii. xviii.

2. **JONATHAN**, the son of Saul, was an amiable, valiant, and pious prince, chiefly celebrated for his disinterested and faithful friendship for David.

During a war with the Philistines, Jonathan was the means of achieving a decisive victory over them. As the Philistines fled in dismay Saul and his troops pursued them with great eagerness; and Saul rashly declared that whoever should stop the pursuit till night for the purpose of taking food, should be put to death. Not knowing of his father's rash declaration, Jonathan and his men hastily refreshed themselves with a little honey, and then urged on the pursuit with new ardour; but Saul hearing of it, was greatly enraged, and declared that Jonathan should die. The people, however, rose up and rescued Jonathan, whom they regarded as innocent, and by whom the Lord had wrought so great a deliverance.

When David slew Goliath, Jonathan was not only struck with admiration of his valour and piety, but became so affectionately attached to him, that it is said he loved him as himself. This friendship was steadily manifested through all the changing scenes of David's early life. While he was resident at court, Jonathan bestowed on him the most distinguishing marks of open favour. He stripped off his own robe, and put it on David. He also presented him with his own sword, bow, and belt. Afterwards, when David fell under the jealous and unjust displeasure of Saul, Jonathan frequently pleaded his innocence, dissuaded his father from his barbarous designs against his life, and gave repeated intimations to David to provide for his own safety. During David's exile, Jonathan frequently visited or met him by appointment; renewed the pledges of inviolable friendship between them; encouraged David to hope for the crown of Israel, though he knew that it must pass from his own head; and, above all, strengthened his mind in pious reliance on God. How rare, but how honourable, such truly disinterested, steady, and pious friendship!

At length, Jonathan, together with his father and brothers, fell in battle with the Philistines on the mountain of Gilboa. David lamented their death in a most pathetic and elegant poetical ode. He mourned for them a year, and manifested his enduring friendship for Jonathan in acts of liberal kindness to Mephibosheth his son. 1 Sam. xviii. xix. xx. xxiii. 16—18. xxxi. 2 Sam. i. ix.

3. JONATHAN, son of Abiathar the high-priest, gave notice to Adonijah and his party, that David had appointed Solomon as his successor. 1 Kings i. 42, 43.

4. JONATHAN, son of Shage the Hararite, was a valiant man in David's army. 1 Chron. xi. 34. 2 Sam. xxiii. 32, 33.

5. JONATHAN, son of Shimeah, David's nephew, slew a giant who had six fingers on each hand, and six toes on each foot. 1 Chron. xx. 7.

6. JONATHAN, or Jehonathan, son of Uziah, was David's treasurer. 1 Chron. xxvii. 25.

7. JONATHAN, son of Asahel, appointed among many others by Ezra to search out those Jews who had married strange wives. Ezra x. 15.

8. JONATHAN, high-priest of the Jews, was son of Jehoiada, and father of Jaddua, so celebrated in the time of Alexander the Great. Neh. xii. 11.

9. JONATHAN, a scribe, and keeper of the prisons in Jerusalem, under king Zedekiah. He dealt very severely with the prophet Jeremiah, who therefore entreated of the king that he might not be sent back to that dungeon where his life was in danger. Jer. xxxvii. 14, 15, 20.

JORAM, or JEHORAM—Jo'-RAM.

HE THAT CASTS, or SHEWS, or IS ELEVATED, See JEHORAM. Joram, son of Toi, king of Hamath, was sent by his father to congratulate David on his victory over Hadadezer. 2 Sam. viii. 10.

JOSEPH—Jo'-SEPH.

INCREASE, ADDITION. Joseph, the first-born son of the patriarch Jacob, by Rachel his beloved and only chosen wife. Having long been denied the blessing of children, on becoming the joyful mother of a son, she called him Joseph, in the confidence that God would add to her another son also. She probably little anticipated the circumstances that would attend the birth of Benjamin. It is well for us that we cannot

see far into futurity. It is the part of wisdom to be neither too eager in desiring, nor too much elated in obtaining any particular providential favour, but rather to be concerned for the due improvement of our circumstances, whether of privation or of indulgence.

After the death of Rachel, the affections of Jacob seem in a great measure to have concentrated themselves in the tender pledges she had left him. His elder sons were the source of much grief and distress by their misconduct; but as the character of Joseph began to develop itself, it seemed to encourage the conclusion, "This same shall comfort me." Nor was the expectation disappointed, though many most severe and unlooked-for trials intervened, and strangely chequered the scene.

Joseph was no less the object of partial fondness to his father, than of bitter hatred and envy to his brethren. These different feelings sprang in a great measure from the same causes. Joseph was the son of his father's old age, and had probably enjoyed a much larger share of personal parental intercourse and superintendence than his elder brethren. The circumstance of Rachel's children being left destitute of maternal care, would give them a claim on his attention; and the comparative independence and leisure of this period of Jacob's life would enable him to render it. This would naturally produce greater tenderness of endearment between the father and his children. It would, at the same time, greatly tend to secure the minds of the children against the influence of improper sentiments and evil examples, by which it is to be feared the elder brethren had been corrupted. Joseph and Benjamin alone, of all this numerous family, were in childhood privileged with the converse of their pious grandfather Isaac. All these circumstances combined to form these youths to superiority of character; and, by rendering them more amiable, to secure for them a larger share of their father's love. At the same time this very excellence would seem a standing reproof to what was amiss in the elder sons of Jacob, and thus would excite the displeasure which vice always feels in the presence of virtue, while the fond partiality of their father, on some occasions very injudiciously expressed, would confirm their dislike, and provoke their envy against their unoffending brother.

At seventeen years of age Joseph was associated with his brethren in the care of their flocks, and having witnessed some gross misconduct in the sons of Bilhah and Zilpah, his purer feelings were shocked, and he communicated the matter to his father. Joseph has, in this instance, been injudiciously and unjustly censured as a tale-bearer; but the act appears to have been simply one of unreserved frankness towards a father, and ingenuous horror against vice. It, however, naturally excited the displeasure of the offenders thus exposed. These feelings were aggravated by a silly and invidious display of partiality which Jacob discovered in arraying Joseph in a robe of many colours; a mark of distinction not at all conducive to his own advantage or happiness, and which could not fail to set him as a mark for the envy of those already so ill-disposed towards him.

About the same time Joseph had repeated dreams of a very significant nature, which made a strong impression on his mind, and which were indeed remarkable pre-intimations of his future elevation above the rest of the family. With youthful openness, not perhaps wholly unmingled with vanity and indiscretion, Joseph communicated these dreams, which

inflamed the animosity of his brethren to the most rancorous and inveterate hatred, and even his partial father reproved him for dwelling on anticipations of a pre-eminence so unlikely in itself, and so offensive to the other members of the family. Jacob, however, no doubt treasured the prognostications in his heart, resolving to watch the event. His sons, also, retained the full impression of these intimations; but it was with a malignant design to counteract them, by making away with the dreamer. The purposes and plans of Providence, however, move steadily on, neither advanced by the crooked measures of injudicious friends, nor impeded by the most violent opposition of haughty foes.

An occasion soon occurred which seemed to favour the accomplishment of the malignant designs of the brethren of Joseph. They had gone from their father's residence in the vale of Hebron, to feed their flock in the neighbourhood of Shechem; and Jacob, with affectionate solicitude, sent his darling Joseph to inquire after their welfare. On his arrival, he found that they had removed to Dothan, whither he followed them. Observing his approach, they immediately, with a coolness and promptitude which proved that the horrible suggestion was not strange to their minds, conspired together to kill him and cast him into a pit. Reuben alone discovered some compunction. He persuaded them rather to cast him alive into a pit in the wilderness, and leave him there to perish; he, however, secretly designing to rescue him thence, and restore him to his father. To this proposal they agreed, and immediately, on his arrival, seized him, stripped him of his many-coloured robe, the invidious badge of distinction, and, regardless of his cries and entreaties, cast him into the pit, and, having left him there, coolly sat themselves down by the way-side to eat bread. Of what a dreadfully hardening tendency is sin, thus to blunt all the feelings of fraternal affection, and render the heart callous and obdurate against the pleas of humanity! As the unnatural brothers sat round their repast, they espied a company of Ishmaelitic merchants, and immediately an improvement on their nefarious plan suggested itself to their minds, by which they might effectually get rid of the object of their resentment, and at the same time reap a sordid advantage; taking, however, some credit to themselves for the superior humanity of their new project. "And Judah said unto his brethren, What profit is it if we shall slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh. And his brethren were content." A bargain was soon completed, the innocent youth was transferred to the merchants with as little compunction as if he had been a bullock or a lamb; and his cruel brethren exulted in obtaining as his price twenty pieces of silver.

How wonderful are the ways of Providence! and on what minute contingencies hang the most important consequences! If Joseph had found his brethren at Shechem, they would not have been in the road by which the Ishmaelites passed into Egypt; if he had arrived at Dothan earlier or later, or if his brethren had quitted the spot without taking their meal, Joseph had been left to perish in the pit: but all these circumstances must be made to concur, and even the cruelty and avarice of his brethren be overruled, and made subservient to his going down to Egypt, to attain the advancement and pre-eminence which it was their aim to prevent.

Reuben was not present at the transaction with the Ishmaelites; he had probably gone by a circuitous course, secretly to rescue Joseph from the pit; but, on arriving there, he found that Joseph was already gone, and fell into an agony of distress at the loss of his brother, and a consideration of the anguish that would overwhelm their aged parent. He, however, too readily yielded to the cruel fraud which his brethren had contrived for keeping their father in ignorance of the real fate of Joseph, by presenting to him his gaudy robe, torn, soiled, and stained with the blood of a kid, and thus imposing upon him the heart-rending conclusion, "Joseph is without doubt devoured by some evil beast."

Under this overwhelming calamity, the heart-broken patriarch refused to be comforted, and anticipated relief and rest only in the grave, whither he expected to follow his beloved son. Meanwhile, Joseph being carried into Egypt, was sold by the merchants as a slave to Potiphar, a captain of the guard to Pharaoh, king of Egypt. Trying as were his circumstances, with real dignity of mind he accommodated himself to them. His soul, calmed by meek resignation to the mysterious dispensation of Providence, and sustained by unshaken confidence in the wisdom, rectitude, and goodness of the Divine proceedings, in his deepest distress, Joseph could not be altogether miserable. So far from it, he immediately applied himself to the duties of his new situation with such fidelity, diligence, and zeal as would indicate a mind at ease. This capacity of adaptation to circumstances, so long as it involves no sacrifice of principle, is one of the most valuable qualities with which a youth can set out on the journey of life. This was a striking feature in the character of Joseph. Few lives present such a series of sudden vicissitudes as his; and yet, in every varying circumstance and station, he appears as much at home as if he had been expressly educated for it, and had never filled or contemplated any other.

Discretion, diligence, and fidelity in a servant, are qualities that seldom fail to attract the notice and secure the approbation of his employers. Potiphar soon observed that this Hebrew slave was, in these respects, a truly valuable acquisition to his household; that business and property might be safely committed to his trust; and that they prospered satisfactorily under his management. Accordingly, he advanced him from one post of trust to another, and at last made him steward over his whole household. Elevation on the ground of real merit, is the most honourable that can be attained. It is a far greater honour thus to have risen from a mere menial to a superior state of servitude, than by the mere accident of birth to inherit nobility, or even royalty, without suitable greatness of mind and superiority of character. Every station, however, has its peculiar trials; and it is seldom that they are lessened by a transition from subordination to superiority. Joseph experienced this; the trials of his integrity and disinterestedness as a servant, were as nothing compared with the trial of his virtue and fortitude, which awaited him in his more exalted station. As the steward of the household, he was now in frequent intercourse with the heads of the family. His comely person and pleasing address soon attracted the notice of his mistress, a base unprincipled woman. She suffered the wanton feeling of admiration to grow to the violence of criminal passion; and, casting aside every consideration of delicacy, honour, and fidelity to her lord, she endeavoured to seduce Joseph to become her companion

in guilt. With noble firmness, the Hebrew youth was enabled to reply to her base solicitations, "Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath into my hand. There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how, then, can I do this great wickedness, and sin against God?" *

He who pre-eminently applied his heart to wise observations on human conduct, found that "more bitter than death is the woman whose heart is snares and nets, and her hands as bands. Whoso pleaseth God shall escape from her; but the sinner shall be taken by her." Eccles. vii. 26. Realizing the Divine presence and inspection, and relying on the strength of Divine grace, the youthful hero escaped the snare, and successfully resisted the assault upon his virtue; but he escaped not the malignant resentment of his disappointed tempter, who instantly laid aside the syren, and assumed the fiend in human form. Him whom she could not corrupt, she could nevertheless basely traduce; and, charging on him the very crime he had so stedfastly resisted and so heartily abhorred, she succeeded in procuring his imprisonment in a wretched dungeon. Where was now the superintending Providence, on which Joseph had so stedfastly relied? If vice be suffered thus to triumph, and virtue be thus oppressed, what reward is there to the righteous, or what proof that there is a God who judgeth in the earth? Let us learn to judge nothing before the time. Verily there is a God, and his ways are not as our ways, nor his thoughts as our thoughts. These seemingly adverse and unaccountable circumstances, through which his people are called to pass, are at once designed as the trials of their character, and the very steps to their advancement. To such it may be said, in the midst of all their sufferings,—

Put thou thy trust in God,
In duty's path go on;
Fix on His word thy stedfast eye,
So shall thy work be done.

Give to the winds thy fears,
Hope, and be undismay'd;
God hears thy sighs, and counts thy tears,
God shall lift up thine head.

Through waves, and clouds, and storms,
He gently clears thy way;
Wait thou his time—thy darkest night
Shall end in brightest day.

That God who had been with Joseph in the house of his master, to console his heart, to guide his movements, to prosper the work of his hands, and to bring him off conqueror in the hour of arduous conflict, did not desert him in the dungeon; but gave him favour in the eyes of the keeper of the prison, who, won by the discretion, modesty, and gentleness of his manners, treated him with unusual kindness and confidence, and at length entrusted him with the entire management of the prison, and all things prospered under his care. How very false are the common notions, either that religion will unfit for the common duties of life, or that it will excuse the neglect of them. True religion is the spring of "whatsoever things are pure, true, just, lovely, and of good report; the things in which there is any virtue, or any praise:" and the

professor of religion who does not cultivate these things, is a disgrace to its profession, and proves himself destitute of its vitality. True religion was the mainspring of Joseph's character, and it made him respectable, honourable, useful, and happy in every station, and under every circumstance. Even in the prison, "the Lord was with Joseph, and he was a prosperous man."

Among the objects of Joseph's daily care were two state prisoners, the chief butler and the chief baker of Pharaoh the king, who had fallen under the royal displeasure, and were lying in prison uncertain as to the doom that awaited them. One morning, on conveying to them their usual repast, Joseph observed an air of unusual dejection on each of their countenances, and kindly inquired the cause. They informed him that each had dreamt a dream, which strongly impressed their minds, and which they could not but regard as of significant import. Joseph, with equal modesty and piety, replied, "Do not interpretations belong to God? tell me them I pray you." The butler first related his, which Joseph, by Divine communication, interpreted as prognosticating his restoration to liberty and royal favour; but that of the baker portended a fatal sentence, which should terminate his imprisonment by death, and that within three days. The event in each case fell out accordingly: the butler was restored to his office at court, and the baker hanged on a tree.

Joseph had modestly stated his case to the butler, and solicited his good offices when he should himself be restored to favour, in procuring the release of an innocent fellow-prisoner. "Think on me when it shall be well with thee, and shew kindness unto me, and make mention of me unto Pharaoh, and bring me out of this house; for, indeed, I was stolen away out of the land of the Hebrews, and here, also, have I done nothing that they should put me into this dungeon." We might have been ready to conclude that the habitual kindness he had experienced from this excellent and extraordinary young man, and the amazing correctness with which he had interpreted his dream, would have ensured the zealous exertions of the chief butler to procure his liberation; but such is the gratitude and faithfulness of man!—"the chief butler did not remember Joseph, but forgot him." Wretched is the man that maketh man his trust, that leaneth on an arm of flesh; but blessed is the man whose trust and hope are in the Lord his God. Such was eminently the case with Joseph, and the ingratitude and unkindness of man towards him, only served to make it more evident that he was the especial care of Providence, and that his subsequent deliverance and advancement were entirely the work of God, and not of man.

Two years longer Joseph remained neglected in the prison: no doubt feeling keenly his privations; his separation from his family, and from the land of his nativity; his unmerited disgrace and imprisonment; yet bowing to the strokes of his heavenly Father's rod—leaning on His sustaining arm, and relying on His infinite wisdom to regulate the time, and means, and circumstances of his deliverance.

At length the king of Egypt was visited by two very remarkable dreams which exceedingly perplexed and troubled him. He summoned around him all the skillful magicians, who, among that superstitious * people, were very numerous, and held in high and sacred esteem; but they all failed in their attempts to give a satisfactory interpretation of the

monarch's dreams. The perplexity of the king and his courtiers recalled to the treacherous memory of the chief butler his neglected fellow-prisoner, and, in consequence of his communication, Joseph was immediately summoned into the royal presence. The same dignified piety appears in Joseph when standing among Pharaoh and his courtiers, as had distinguished and ennobled him in servitude and imprisonment. "I have heard," said Pharaoh, "that thou canst understand a dream to interpret it." "It is not in me," returned the devout Hebrew, "God shall give Pharaoh an answer of peace." What noble courage, thus to avow the Lord God in the midst of a court where he was not known! What disinterested humility, to disclaim all personal superiority, and to ascribe the wisdom and the power to God alone!

Pharaoh declared his dreams; the one, of seven fat kine devoured by seven lean ones which rose up after them—the other, of seven full ears of corn consumed by seven lean blighted ears which succeeded them; and Joseph immediately replied that they concurred in signifying that seven years of extraordinary plenty would be succeeded by seven of dire famine; and that this intimation was given in mercy, to afford an opportunity, by prudent management, to store up, from the surplus of the years of plenty, a supply for those of scarcity.

Struck with admiration at the sagacity, penetration, and modesty of Joseph, Pharaoh immediately resolved on adopting his counsel, and, committing the whole management of the affair into his hands, and commanded that he should immediately be honoured as the prime minister of Egypt. What an amazing change of circumstances! Joseph awoke in the morning an oppressed prisoner—he retired to rest at night, second only to Pharaoh in dignity and power! Surely he now stood in greater need than ever of Divine grace, to enable him to carry so full a cup of prosperity with a steady hand. He happily sought, and he found that grace to be sufficient for him.

On Joseph's elevation, Pharaoh conferred on him the name of Zaphnath-Paaneah, which has been interpreted by some, *the saviour of the world*; but, with more moderation and propriety, by others, *a revealer of secrets*.

Shortly after his advancement, he married Asenath, daughter of Potipherah, priest of On. For this step he has, by some critics, been censured on insufficient grounds, as though it necessarily involved connexion with an idolatress. Scripture, however, passes no censure on the subject, and from Joseph's general character for piety, integrity, and tenderness of conscience, we should conclude that Asenath herself, if not her whole family, had been won over to the service of the true God, rather than accuse Joseph of violating his conscience by marrying an idolatress.

Now that it goes well with Joseph, we expect to hear of his anxious inquiries after the afflicted old man in Canaan, and his eagerness to relieve him of the weight that bowed down his aged heart, by assuring him that his long-lost son lived and prospered. But Joseph held himself and all his movements in subservience to the plans of Heaven. He therefore deferred the filial gratification, which his dutiful and affectionate heart doubtless longed to enjoy, until the will of God was made manifest.

During the seven plenteous years that ensued, Joseph was diligently

employed in traversing the land, and laying up in store vast quantities of the extraordinary produce which had otherwise, in all probability, been consumed in luxury, or neglected and left to waste; but which, under his prudent management, proved the means of saving a great nation, through the approaching seven years of famine. It is wise, when surrounded by abundance, to accustom ourselves to moderation and frugality; a time of need may come, when the savings of past years may prove truly valuable, and habits of economy absolutely essential.

At length, the predicted scarcity commenced; and the people, having consumed their own stores, applied to Joseph, and purchased from the public granaries supplies according to their need. The famine extended its influence over all the surrounding lands, and the supplies of Egypt were sufficiently abundant to extend relief to them all. Among those who sought to Egypt for succour under the general calamity, were the family of Jacob, for whose sakes, indeed, the Lord had "called for a famine upon the land, and had broken the whole staff of bread," in order to the fulfilment of His designs, in bringing down that family to sojourn in Egypt.

During two years of famine, Jacob and his sons had found means of subsistence, either in the stores they had providently laid up in past years, or in what they could purchase in their immediate neighbourhood; but now these supplies failed, and the sons of Jacob looked on each other, and on their hungry families, in sad despair. At length, their aged parent, with buoyancy and energy of mind superior to their own, suggested that the report of abundance in Egypt having reached their ears, it became them to rouse themselves, and go thither and seek supplies. Accordingly, the ten brethren went down, leaving Benjamin as the companion of his aged parent. On appearing before the governor of the land, they prostrated themselves before him, (according to the Eastern custom of paying reverence to a superior,) and solicited permission to trade in the land for food. Ah, little thought they that they were at that moment fulfilling the dreams of Joseph's childhood, and prostrating themselves before their injured brother! Joseph, however, immediately recognized them, but forbore to make himself known, being desirous to prove the present state of their minds, and to lead them to salutary reflections on their past conduct. He questioned them roughly, as to their real design in visiting Egypt, and affected to regard them as hostile spies. This drew from them an assurance that they were all the sons of one old man, yet living in Canaan; that one brother had been long dead; and that the youngest remained at home with his father. Happy Joseph! thus to ascertain that those most dear to him were yet living, and to know that he possessed the means of making their lives comfortable. Joseph, however, treated them with assumed roughness, and caused them to be put in prison three days. At the expiration of that time, he visited them in prison, and, conversing with them by means of an interpreter, gave permission that nine of them should go home with provisions for the supply of their families, leaving one in custody until their return; when, if they brought with them their youngest brother, he promised to regard it as a confirmation of their statement, and to release to them him whom they should now leave as a hostage. He immediately fixed on Simeon, who had been a principal actor in the cruel treachery against the Shechemites, and had probably also disco-

vered much of the peculiar ferocity and cruelty of his disposition, on that memorable occasion, when all were, more or less, guilty concerning their innocent brother. Certain it is, that the general and mysterious sternness of the governor's conduct towards them, and especially his selection of Simeon as the hostage, recalled to the mind of the whole group that guilty transaction, and led them to conclude that the retributive justice of God had found them out. Not suspecting that the governor was acquainted with the Hebrew language, they freely poured forth the convictions of their minds: "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is this distress come upon us. And Reuben answered them, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, his blood is required of us." On hearing this, Joseph turned from them, and wept tears, not only of cordial forgiveness, but of joy and brotherly affection, at these indications of repentance and proper feeling, in the minds of those who had so grievously sinned, and continued so long insensible. He, however, concealed his emotion, and, having detained Simeon, gave permission to the rest to depart; at the same time ordering his steward secretly to return every man's money in the mouth of his sack. This, perhaps, was partly designed to ensure their return, and partly to awaken their attention, and excite both their fears and their hopes in reference to this mysterious business.

The particulars of their return to Canaan, and the affecting interview with their aged father, have been already detailed in the history of Jacob: the reader is therefore referred to that article.

At length, the brothers again took their journey into Egypt, to procure a fresh supply of food for their families, and the liberation of him who was detained there. According to the governor's stern command, they were this time accompanied by their youngest brother, Benjamin, the object of their aged father's tenderest solitudes and prayers. The yearnings of Joseph's heart on beholding his own brother, were but ill concealed. He, however, suffered himself only to express a pious wish for his welfare, and then retired to compose himself, having directed that preparation should be made for entertaining these men in his house. According to the custom of the Egyptians, separate tables were laid for Joseph by himself, for the Egyptian courtiers, and for the Hebrews. At the latter, all the men were arranged by Joseph in the exact order of their ages; and, in serving them, a fivefold portion was assigned to Benjamin; circumstances which might well have awakened in their minds a suspicion as to the real character of the discerning governor: but though they marvelled at the mystery, they seem to have found no clue to the truth, but, on the morrow, set forward on their journey to Canaan, well pleased at the deliverance of Simeon, the safety of Benjamin, and the distinguished kindness with which they had been treated. They had not proceeded far, before they were pursued on a charge of having secreted the governor's silver cup. They protested their innocence, and invited a search; on which, the cup was found in Benjamin's sack; where, in fact, it had been deposited by order of Joseph, as an expedient for bringing back his brethren, in order to a development of the wondrous mystery. Overwhelmed at the astounding fact, for which they had no means of accounting, they returned in solemn sadness to the

governor's house, and there prostrated themselves before his face. Joseph sternly reproached them with their ingratitude and dishonesty: to this charge, Judah (who had made himself responsible to his aged father for the safe return of Benjamin) replied, in a speech replete with unstudied eloquence and pathos. He made no attempt to resist the evidence which seemed too plainly to indicate his brother's guilt. He uttered no reproach against Benjamin, for the distress in which his supposed misconduct had involved his brethren; but intimating the full expectation, that he as the perpetrator of the crime, and they all as accomplices in it, would be detained as bondslaves in Egypt; he still acknowledged the retributive justice of God, in thus visiting upon them crimes which had many years been buried in silence, and expressed himself grieved at the present calamity, chiefly on account of the distress in which it would involve their aged father.

"What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup was found." So far from accusing Benjamin of involving them in distress, Judah seems to consider their former guilt as the cause of the present distress; and Benjamin being involved in it, as forming the very climax of the calamity.

As the last trial of their state of mind, before he revealed himself to his brethren, Joseph disavowed any intention of punishing the innocent with the guilty; and gave the ten free permission to depart home, leaving only Benjamin to expiate his crime in slavery. Judah then drew near, and, asking permission to speak, in the most touching manner referred to the history of his family; recapitulated the circumstances under which Benjamin had been brought into Egypt—Benjamin, the only remaining offspring of a beloved wife—the fate of whose only brother had inflicted wounds in the old man's heart, which twenty years had failed to heal; and to part with whom, even for a short period, and on an urgent occasion, seemed like tearing his very heart-strings: how, then, could they return to their aged father with the melancholy tale, that Benjamin was detained in Egypt as a felon? this final stroke must surely overwhelm his wounded spirit, and bring down his gray hairs with sorrow to the grave. "No; rather let me," said Judah, who became his surety, "remain a bondsman in his stead, and let the lad return in peace to his father."

It was enough; Joseph was now satisfied that his brethren were brought into a spirit of deep repentance for their crimes, and of tender and cordial affection towards their aged father, and Benjamin, the son of his love; the end of his mysterious conduct was obtained, and he gladly threw off the disguise, and gave utterance to the genuine expression of his heart. Dismissing from his presence all observers, he wept aloud, while he disclosed the overwhelming fact, "I am Joseph, your brother; doth my father yet live?" His brethren, as well they might, stood petrified in speechless confusion; but, with the magnanimity that had all along marked his character, instead of reproaching them with their guilt, and reminding them of the fulfilment of his dreams in spite of their opposition, he endeavoured to sooth their agitated minds, and, directed them to look above their guilt, to the astonishing wisdom, power, and goodness of God, which had so overruled it for good. He said again, "I am Joseph, your brother, whom ye sold into Egypt. Now, therefore, be

not grieved nor angry with yourselves that you sold me hither, for God did send me before you to preserve life :” here are yet five years of famine to come, and God hath sent me here to preserve a posterity on the earth, (a posterity of the seed of Abraham,) and to save your lives with a great deliverance. Go, therefore, and bring hither my father, and all your families and flocks, that, since God hath made me lord of all Egypt, I may employ that power for the purposes for which it was designed, and nourish you all in the land of Egypt.

Having thus disclosed his purposes towards his family in general, Joseph “fell upon his brother Benjamin’s neck and wept, and Benjamin fell upon his neck.” Moreover, he kissed all his brethren, and wept upon them; and after that, encouraged by the repeated expressions of his forgiveness and affection, his brethren were inspired with confidence, and ventured to converse with him freely on the circumstances and prospects of the family. The report soon spread that Joseph’s brethren were come, and it reached the ears of Pharaoh. It excited no mean jealousy in his breast, or in those of his courtiers. So entire was the confidence in Joseph’s integrity, prudence, and generosity, that it ensured favourable regard to all connected with him. It is a pleasing circumstance, and most gratifying to a parent’s heart, when the conduct of a youth is such as to recommend his whole family, and to induce in employers a wish to be served by one of the brothers, one brought up in the same principles as the youth they so much esteem.

The arrival of Joseph’s brethren pleased Pharaoh well, and his servants; and Pharaoh directed Joseph to furnish every convenience for the removal of his father and the whole family into Egypt, where the good of the land was before them. With this kind and generous commission Joseph cheerfully complied, and dismissed his brethren with munificent presents, in which, however, his natural partiality for his own, his unoffending brother, was seen. He gave to each man changes of raiment, but to Benjamin, three hundred pieces of silver, and five changes of raiment. He charged them with affectionate messages and persuasions to his aged father to come down, and crown, by sharing, his prosperity; and exhorted the brethren to guard against any unkind recriminations and jealousies, which past events might excite.

The arrival of the brethren in Canaan, their aged father’s overwhelming joy on receiving the tidings that Joseph yet lived, and the descent of the family into Egypt, have been already detailed in the life of the patriarch Jacob, and need not be repeated. At Goshen a most affecting interview took place between the venerable father and his long-lost son. Joseph then informed Pharaoh of the arrival of his father and brethren, and presented them before him. So far was Joseph from the mean pride of wishing to conceal the circumstances of his origin, and the occupation of his family, that he desired his brethren freely to inform the king, that their employment from their youth, and that of their ancestors, had been about husbandry. And so far was Joseph from wishing his family to mingle among courtiers and seek preferments, that he was moderately and wisely solicitous rather to maintain for them a separation and retirement, where they might keep up their habits of primitive and pious simplicity. Accordingly, the land of Goshen was assigned them, as affording abundant pasturage for their flocks and herds. There they dwelt in peace, and enjoyed the blessings of plenty during the remaining years of famine;

and there afterwards they were multiplied into that great nation, which excited the jealousy and cruelty of succeeding Pharaohs, and which, at length, Jehovah rescued with a high hand and an outstretched arm, and brought them into the land of their fathers.

While the famine lasted, Joseph was chiefly employed as a sagacious and provident statesman, in husbanding the resources of the country, so as to meet all its exigencies, and to secure at once the dignity of the crown and the welfare and happiness of the people. It has been supposed, by some writers on the subject, that Joseph took an arbitrary and unjust advantage of the necessities of the people, in order to effect the aggrandizement of Pharaoh; but no dissatisfaction appears to have been expressed by the people, nor is any disapprobation of his conduct intimated by the sacred penman. It is probable, that the measures to which he resorted were not only rendered practicable by the peculiar exigencies of the people, but that, by compelling the people to agricultural pursuits, which they had always been inclined to neglect, the land was rendered much more fruitful than it ever had been before, or could have been, but for this measure.

Seventeen years after the settlement of Jacob and his family in Egypt, Joseph was summoned to attend the sick-bed of his aged father. He hastened thither, accompanied by his two sons, Manasseh and Ephraim, whom he wisely brought, to witness that most solemn, instructive, and impressive scene, the death-bed of an aged saint. On this occasion, Jacob adopted as his own these two dear children of his favourite son, advanced them to the dignity of heads of tribes in Israel, and affectionately implored for them the blessing and favour of Heaven. See EPHRAIM and MANASSEH.

After this, Jacob declared to Joseph his steady faith in the Divine promises, and encouraged him confidently to expect their fulfilment, confirming his faith by two significant tokens: the one, a solemn pledge which he obtained from Joseph, that he would carry him up, and bury him in Canaan; the other, a gift to Joseph of a portion of land in Canaan, which was peculiarly dear to him, he having rescued it out of the hand of the Amorites with his sword and his bow. The whole was expressive of the lively faith of both father and son, in the promise that God would assuredly be with their posterity in Egypt, and in due time bring them into the possession of Canaan. In blessing the twelve tribes, Jacob dwelt with much delight on the character and circumstances of his favourite son; and at once predicted and implored the choicest blessings on "the head of him that was separated from his brethren."

When his venerable father had ceased to breathe, Joseph gave way to the full burst of filial tenderness: "He fell upon his face, and wept upon him, and kissed him." Tears shed over a departed parent are no disgrace to the noblest or the bravest of men; and that grief, however pungent, is unmingled with bitterness, which flows only from a sense of the loss sustained. But who can describe the grief, the remorse, of that child who hangs over the corpse of a parent brought with sorrow to the grave by his misconduct? Joseph's mind was solaced with the delightful reflection of having been dutiful and affectionate in youth, and in mature age honoured as the supporter and comforter of his father's decrepitude. Hence his grief, though tender, was not immoderate. He soon roused himself, to attend to his father's dying request. He caused the body to

be embalmed in Egypt; and then, having obtained from his royal master leave of absence, attended the honoured remains to their resting-place in Machpelah; still pressing on in spirit, as a genuine follower of those who through faith and patience already inherited the promises.

On the return of Joseph and his brethren from their father's funeral, a misgiving arose in the minds of those who had been formerly guilty, lest, the common bond of union being now removed, the spirit of revenge should arise in the mind of their injured brother: so hard is it for the offender to believe that the offended can be thoroughly reconciled. They accordingly sent a messenger to Joseph, imploring, as in the name of their common father, his mercy and forgiveness.

The noble-minded man wept at the cruel suspicion. He again assured them of his cordial and entire forgiveness; of his satisfaction in reposing all his affairs in the hand of God; and of his intention still to extend his support and assistance to them and their families.

We have no farther particulars of the life of Joseph, until that event happened which is common to all. He lived to the age of one hundred and ten years, and enjoyed the old man's gratification of seeing his children's children springing up around him like willows by the water-courses. It is probable that he outlived most of his brethren, and that it was to their surviving descendants he expressed his dying faith and confidence: "I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob." And Joseph took an oath of the children of Israel, that they should carry up his bones with them into Canaan. Accordingly, after his death, he was embalmed, and put into a coffin in Egypt; the unburied coffin serving as a visible memorial to the Israelites, while they were favoured, that Egypt, with all its advantages, was not their rest; and when they were oppressed and persecuted, that it would not always be their prison-house. When the time marked out by Infinite Wisdom arrived, and Israel was rescued from Egypt with many signs and wonders, though their departure was in haste, they forgot not to carry with them the precious pledge; and no sooner had they obtained possession of the promised land, than their first care was to deposit the bones of their great benefactor in their quiet resting-place. "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver." It appears to have been afterwards forcibly or fraudulently wrested from Jacob by the Amorites, and that he regained possession of it by his "sword and his bow." And it became the inheritance of the children of Joseph, according to the bequest, or deed of gift, of their venerable ancestor.

The great leading truth which runs through the whole of this extraordinary history, is the watchful and overruling care of Providence over all events and circumstances, however trivial, mysterious, or adverse. What seems to our feeble minds mere chance and confusion, is in reality the most consummate and perfectly regulated order. Nothing occurs without a meaning and intention; and though men may act thoughtlessly or capriciously, or even wickedly, all is made to work together for the confounding of guilt, for the praise and reward of the righteous, and for the ultimate glory of God. "Great and marvellous are thy

works, Lord God Almighty: just and true are all thy ways, O King of saints!"

In the personal character of Joseph, we see a lovely exemplification of the advantages of early piety. What but piety could have sustained Joseph, with such equal dignity, through all the singular vicissitudes he was called to experience? But by this he was dutiful and affectionate, resigned, contented, steadfast, moderate, generous, respectable, honourable, and beloved, in the house of his father, in that of Potiphar, in prison, and at court. He learnt to resist temptation, to endure afflictions, to forgive injuries, to confer benefits, and to acknowledge God in all his ways. "The Lord was with Joseph, and he was a prosperous man."

During the long and apparently hopeless separation from his darling son, we may conclude that Jacob's chief consolation arose from the indications he had witnessed and cherished of his early piety. Nothing can so reconcile a pious parent to the trials which may be allotted to his children, or even to resigning them to the tomb, as the pleasing hope, that by the grace of God they are "prepared for longer days, or fit for early death." It is wise for young persons, even those in a superior line of life, to accustom themselves to habits of industry and moderation. By this means, labour and privation are greatly lightened, if they should ever be experienced; and thus a way is often opened for future prosperity, as the result of honourable exertion and strict frugality, of which a proud, indolent, extravagant young person would have been incapable. We see in Joseph the wisdom of contenting ourselves with the allotments of Providence, and of making the best of our circumstances in life, whatever they may be. This humble, cheerful, contented disposition of mind rendered Joseph much happier, even in slavery and imprisonment, than one of a peevish, irritable spirit would have been, though surrounded by wealth, power, and indulgence: but it must not be forgotten, that a good conscience is the best source of a cheerful temper. He who has a good conscience, and the favour of God, may eat his dry crust, or his dainty meal, with gladness of heart:—a contented mind is a continual feast;—but "there is no peace, saith my God, to the wicked."

We see that exalted piety, and prudent activity in the ordinary affairs of life, are in no respect incompatible or inconsistent. Joseph was distinguished alike by devotedness to God, and by that wisdom of the prudent which is profitable to direct: he was at once diligent in business, and fervent in spirit, serving the Lord. *That* must be a very mistaken religion, which affects to set its professors above attention to the ordinary duties of life; to release them from any social obligation, or to disqualify them for the enjoyment of any innocent gratification. Religion does not interfere with the ordinary affairs of life, except it be to stimulate to a more faithful, diligent, and conscientious discharge of duty; to enhance, and regulate, and sanctify enjoyment; and to sustain, with equanimity of mind, under the pressure of trial. When these legitimate effects are produced, religion is honoured and recommended: where they are wanting, there is lamentable reason to conclude, that the genuine principle is very feeble and defective, if indeed it exist at all. The history of Joseph commences Gen. xxx. 22—25. It is resumed in chap. xxxvii., and occupies from chap. xxxix. to the end of the book.

We cannot dismiss this article without observing, that though we are not in scripture expressly directed to Joseph as a type of Christ, there are so many striking points of resemblance and coincidence of circumstances, as seem fully to justify our concluding that they must be so designed.

Joseph's future exaltation was early intimated by supernatural means, Gen. xxxvii. 5—11; so was that of Jesus, Luke i. 32, 33; ii. 29—34. The hatred of Joseph's brethren was excited by his superior wisdom and piety, and by the prognostications of his future advancement, Gen. xxxvii. 1—11. 18—20. Jesus came to his own, and his own received him not, John i. 11; He was despised and rejected of men, Isaiah li.; the Jewish nation said of him, "We will not have this man to reign over us," Luke xix. 14.—Joseph was sold by his avaricious and cruel brethren, Gen. xxxvii. 26—28: Jesus was sold by his treacherous and covetous disciple for thirty pieces of silver, Matt. xxvi. 14—16.

Joseph, in the intention of his brethren, murdered and cast into a pit, yet preserved by the wonderful interference of Providence, in order to his future exaltation, directs our attention to Jesus, crucified, buried, risen, exalted, Gen. xxxvii. 20—24; xxxix. 2; xli. 42, 43. Luke xxiv. 7. 26. Acts ii. 23, 24. 32, 33. 1 Pet. iii. 22.

In Joseph's noble resistance of temptation, (Gen. xxxix.) we are reminded of Him who was in all points tempted, yet without sin, Heb. iv. 15. Matt. iv. 1—11.

While we admire Joseph, who, when injured, calumniated, and persecuted without cause, bore those sufferings with silent meekness and patience, and forgave those who had so used him, we look to a nobler example, even Jesus, who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to Him that judgeth righteously; who with his dying breath prayed for the forgiveness of his murderers, and who is exalted at God's right hand, to give repentance and remission of sins. 1 Pet. ii. 22, 23. Luke xxiii. 34. Acts v. 31.

Joseph's dignity and superiority, even in prison, remind us of Jesus, who, from the exalted infamy of the cross, justly assumed to himself the right of disposing of seats in the paradise of God. Luke xxiii. 43.

Joseph's administration in his advancement, was but a type of that of Christ, who is indeed "the revealer of secrets," the "Saviour of the land," the dispenser of heavenly provision. John ii. 25; iv. 25. Luke ii. 10, 11. John vi.

In his dying father's prophetic benediction, Joseph is called "the shepherd and stone of Israel," Gen. xlix. 24: Jesus is pre-eminently so, Psa. lxxx. 1; cxviii. 22. Isa. xxviii. 16. 1 Pet. ii. 4—6.

The tribe of Joseph, or rather the tribes of Ephraim and Manasseh, were particularly favoured in the benedictions both of Jacob and Moses; the blessings predicted were various and abundant, eminent and transcendent, durable and extensive, Gen. xlix. 22—26. Deut. xxxiii. 13—17: and the increase of their numbers, and advantages of their situation in the land of Canaan, fully correspond with the prophecies that went before on them. (See articles EPHRAIM and MANASSEH.)

2. JOSEPH, son of Jacob, and grandson of Matthan, was the espoused husband of the Virgin Mary, at the time when an angel announced to her the distinguished honour that awaited her of becoming the mother of the promised Messiah. She believed the word that was spoken to her,

which in due time had its accomplishment. Joseph, as well as his espoused wife, being of the house and lineage of David, belonged to the city of Bethlehem; but their usual residence was at Nazareth, where Joseph followed the trade of a carpenter. He bears the honourable character of "a just man."

It was very common among the Jews for persons to live in a state of separation for some time after their espousals. While Joseph and Mary were thus living, Mary was found with child of the Holy Ghost; and Joseph, alarmed at the discovery, and not being aware of the cause, resolved to put her away privately, which the law allowed in case of infidelity to a betrothed husband. But, while resolving on this painful step, Joseph was seasonably and miraculously relieved by the visit of an angel, who assured him of the purity and honour of his espoused wife, and informed him of the distinguished honour conferred upon her. Thus encouraged, Joseph received Mary into his house, and acknowledged himself as her lawful protector. When the time of Mary's delivery drew near, a decree of the emperor Augustus obliged all the Jews to go to their own cities, there to be enrolled. Accordingly, Joseph was compelled to visit Bethlehem, and Mary his wife accompanied him; probably from a sense of the loneliness, and exposure to censure, of her very peculiar situation; but certainly under the guiding hand of Providence, for the fulfilment of ancient prophecy, that there the Messiah should be born, which event took place during their abode in that city.

After forty days, Joseph took Mary and the child Jesus to Jerusalem, there to fulfil in the temple what the law of Moses required. They appear afterwards to have returned to Bethlehem, where they were visited by the wise men of the east, who presented to them many costly gifts. On their departure, Joseph was warned by the angel of God in a dream, to take the young child and his mother and flee into the land of Egypt, for shelter from the persecuting rage of Herod. For the expenses of this journey, the offerings of the eastern magi would furnish an acceptable supply; and here we cannot help remarking, that God, in his providence, often unexpectedly raises up for his people means and sources of supply, against exigencies which are coming upon them, but of which they are not aware. It is a good thing to trust in Him.

After the decease of the tyrant Herod, Joseph and his family returned into Judea; but, finding that Archelaus reigned in the room of his father, and apprehending that he might be influenced by similar jealousy and cruelty, they quitted Judea, and took up their residence at Nazareth, where Jesus was brought up, and was hence called a Nazarene.

When Jesus had attained the age of twelve years, he accompanied Joseph and Mary to Jerusalem, to keep the feast of the Passover. On this occasion, the holy Child tarried behind at Jerusalem; and we find Joseph, as well as his mother, seeking him with affectionate solicitude and anxiety. After this, we have no particulars of the history of Joseph. In all probability he died before our Lord entered on his public ministry; for the "mother of Jesus" is frequently mentioned in the subsequent part of our Lord's history, but no allusion whatever is made to Joseph. The tender manner in which Jesus, with his dying breath, committed his mother to the care of the beloved disciple John, also particularly intimates that she was in circumstances of widowhood. All that is related of Joseph is contained in Matt. i., ii. and Luke i., ii.

3. JOSEPH of ARIMATHEA, or RAMATHA.—He was a rich man, and an honourable Jewish counsellor or member of the sanhedrim. He was a just and excellent man, and was a believer in the Divine mission of Jesus; but at first secretly. He, however, was more sincere than many who had made more open professions of attachment; for, when Jesus was arraigned and condemned before the sanhedrim, he could not be induced to consent to that iniquitous measure. The strength and ardour of his attachment to the Redeemer seemed to rise in proportion to the depth of degradation in which the sacred Sufferer was plunged; and when he had expired on the cross, Joseph went boldly to Pilate, the Roman governor, and begged the body of Jesus. Permission being granted, he caused the body to be taken down, and, assisted by Nicodemus, wrapped it in fine linen, laid it in his own new sepulchre, and closed the entrance with a stone. Thus was the prophecy fulfilled, that the Messiah should make his grave with the rich. Isaiah liii. 9.; and thus was the malice of His enemies defeated, and the greatest security rendered against a charge of collusion and fraud on the part of his friends, in that the charge of his burial was undertaken by two men of the highest and most universally acknowledged respectability, two of the great Jewish sanhedrim, Joseph and Nicodemus. Mat. xxvii. 57—60. Mark xv. 42—46. Luke xxiii. 50—53. John xix. 38—42.

JOSES, or JOSEPH—Jo'-ses.

Was the son of Mary, the wife of Cleopas, and brother to the apostle James the less; he was, therefore, the near kinsman, and is sometimes styled the brother, of our Lord. Mat. xiii. 55. xxvii. 56. Mark xv. 40.

2. JOSES (or JOSEPH) BARSABAS, surnamed Justus, or *the just*, was one of the early disciples of our Lord, and one of the seventy whom He sent forth to preach. After our Lord's ascension, when Peter proposed that one should be chosen to fill up the vacancy in the apostolic office, occasioned by the death of Judas the traitor, Joses was named, together with Matthias, but the latter, by the direction of the Holy Ghost, was appointed. Acts i. 23.

Barnabas, the companion of the apostle Paul, was also named Joseph or Joses. Acts iv. 36. (See BARNABAS.)

JOSHBEKASHAH—JOSH-BE-KA'-SHAH.

HE THAT ASKS, or INFORMS HIMSELF, son of Heman, a Levite and singer of the seventeenth class. 1 Chron. xxv. 4, 24.

JOSHUA, or JOSHUAH, or JEHOSHUA—JOSH'-U-A.

THE LORD THE SAVIOUR—according to the Greek pronunciation, Jesus: hence Joshua is so called in the New Testament, Acts vii. 45. Heb. iv. 8. Joshua, the son of Nun, distinguished as the assistant and successor of Moses, was originally called Hoshea, or Osea, but his name appears to have been changed, as significant of the great work to which he was appointed, and as an intimation of his being a type of Him who was eminently and emphatically Jesus *the Saviour*.

We first hear of Joshua as a captain in the army of Israel. When the Amalekites attacked Israel in the wilderness, Moses placed Joshua at the head of a band selected to oppose them. On this occasion, a signal victory was granted to Joshua, through the prayers of Moses, Aaron, and Hur; a pleasing instance of the connexion, the inseparable connexion, between exerting ourselves to the uttermost, casting ourselves on the Divine care, and expecting safety and success solely from His blessing. Ex. xvii.

When Moses ascended mount Sinai to receive the law of God, Joshua accompanied him as his minister or servant, and remained there during forty days, though probably at some little distance from Moses, who alone was honoured with such immediate intercourse with God. As they descended from the mountain, they heard the voice of the people engaged in their senseless and idolatrous mirth about the golden calf, which Joshua mistook for the cry of battle. Exod. xxxii. 17. .

In the early history of Joshua, we have an instance of misguided zeal. When Eldad and Medad prophesied, Joshua was jealous for the honour of Moses, and desired to silence them ; but Moses nobly replied, "Enviest thou for my sake ? would to God all the Lord's people were prophets !" Such a fine example of moderation was, no doubt, very useful to Joshua.

Joshua was very constant in his attendance at the tabernacle, of which he had the care and custody. It is also observed, that he was filled with the spirit of wisdom. Wisdom is the gift of God ; but it is to be sought in the use of appointed means. Joshua was a diligent attendant on the means of grace, and faithful in discharging the duties of a lower station, and he was eminently endued with the spirit of wisdom, and, in due time, advanced to a higher station. "The fear of the Lord is the beginning of wisdom ; and before honour is humility."

When the people arrived at the boundaries of Canaan, and had received from the Lord permission to enter it, they must needs interpose a piece of their own unbelieving policy and prudence, in first sending spies to explore the land, and report its condition and means of defence. A most unnecessary measure ! Was it not enough for them, that it was the land Jehovah had selected, and given in covenant to their fathers ? Could they doubt that it was a land worthy of Him to bestow ? or imagine that His power was not able to overcome all obstacles in the way of possessing it ? However, the measure was adopted, and Joshua, with eleven others, one from each tribe, was deputed to survey the land. On their return, laden with the richest fruits, as a specimen of the produce of the country, ten of the spies discouraged the hearts of the people, by declaring, that however desirable the land, the difficulties in the way of possessing it were insurmountable. Joshua and Caleb alone dissented from this evil report, and boldly declared their pious reliance on the promise and strength of God : "Let us go up at once and possess it, for we are well able to overcome it." "The land through which we passed to search it, is an exceeding good land : if the Lord delight in us, then will he bring us into this good land, and give it to us ; a land flowing with milk and honey : only rebel not ye against the Lord ; neither fear ye the people of the land, for they are bread for us ; their defence is departed from them, and the Lord is with us, fear them not." But their words prevailed not ; the people rebelliously desired to return to Egypt, rather than run the hazard of attacking Canaan, and even took up stones to stone Joshua and Caleb for attempting to dissuade them from their purpose. But the Lord interposed for the preservation and honour of his servants, and for the confusion and punishment of the rebels. The ten unbelieving spies immediately died ; the people were sentenced to wander in the wilderness for a period of forty years, until all the men of that generation had passed away ; Joshua and Caleb alone being preserved, and permitted to enter the land of promise. How striking the fact, that though only two men in a whole nation dared thus to signalize themselves, they were more

honourable than all the rest, and the Lord was pleased to make it manifest, that those who honour Him, he will honour; but those who despise Him, shall be lightly esteemed.*

The forty years of Israel's wanderings had nearly expired; Aaron was now dead, and Moses had received an intimation that his dissolution was near at hand; he therefore importunately besought the Lord that a successor might be appointed, that the congregation of the Lord might not be as sheep which have no shepherd. The Lord who had stirred up in the heart of Moses this earnest and affectionate concern and desire for the welfare of the people, immediately gratified it, by directing Moses to take Joshua his servant, a man eminently endued with the Spirit, and solemnly to invest him with the office, in the presence of Eleazar the priest, and all the people; giving him a charge as to the important duties devolving upon him, and exhorting the people to obedience. Moreover, during the short remainder of Moses' life, some of his honour was to be put upon Joshua, that he might be somewhat accustomed to a work requiring great wisdom, zeal, and fortitude, and that the people might be accustomed to regard him as their governor, and to reverence and obey him. Moses fulfilled these directions with affectionate cordiality, and repeatedly encouraged Joshua with assurances of the Divine power and faithfulness. "Be strong and of a good courage, for thou must go with the people into the land which the Lord their God hath sworn unto their fathers to give it them, and thou shalt cause them to inherit it; and the Lord, He it is that doth go before thee; He will be with thee; He will not fail thee, neither forsake thee; fear not, neither be dismayed."

These encouragements, doubtless, had their full weight on the mind of Joshua, in prospect of his arduous duties: but when Moses was dead, and he entered on their actual discharge, he needed stronger encouragements still. Perhaps he was, in some degree, overwhelmed under a sense of the task assigned him, especially considering the greatness of Moses who had gone before him, the fickleness and untractableness of the people, and the difficulties that must be surmounted in taking possession of the land of Canaan. The people also might hesitate in following the guidance of a new leader, who, whatever wisdom he might possess, wanted the experience of Moses; but the difficulties both of the one and the other, were seasonably relieved by the assurance of God: "As I was with Moses, so will I be with thee; I will not fail thee nor forsake thee." But that He might make his way prosperous, and have good success, Joshua was strictly charged to pay diligent attention to the law of God, to meditate therein day and night, and to regulate his conduct thereby. Thus encouraged, and thus exhorted, Joshua no longer hesitated to enter on his active duties; and, in the same confidence, the people promised willing obedience; "Only, the Lord thy God be with thee, as He was with Moses."

Joshua immediately took measures for conducting Israel into Canaan. This was evidently and eminently done in faith; for no human means whatever presented themselves for conveying the people over Jordan, a strong and rapid stream, which was the boundary of Canaan, and which

* It should be observed, that Moses and Aaron were not at all implicated in this transgression. Their exclusion from the land of Canaan was in consequence of their subsequent misconduct at the rock Meribah. Num. xx. 12.

at that time was swelled by an annual flood, occasioned by the melting of the snow upon mount Lebanon. Two spies were sent over to ascertain the state of the Canaanites as to their manner of defence and preparation for war. They were kindly treated by Rahab, of the city of Jericho, and entered into treaty with her for the security of her father's family when the city should be taken, which she fully believed would be the case. This visit of the spies spread consternation through the land; and they returned to their brethren with the encouraging declaration, "Truly the Lord hath delivered into our hands all the land, for even all the inhabitants of the country do faint because of us." In consequence of this report, the camp removed to the confines of the river, and spent three days in various preparations, especially in purifying the host, that they might wait, with holy solemnity, for the expected interposition in their favour. The eventful day arrived; Joshua directed the priests to take up the ark of the covenant, and bear it before the people; and no sooner had the soles of their feet touched the brink of the river, than the waters retreated on either side, and stood on an heap, leaving a passage for the ransomed of the Lord to pass over dry-shod. The priests, bearing the ark, stood still in the midst of the river, until the whole of the congregation had passed over, intimating that the Divine faithfulness was pledged for the safety of the chosen tribes; for had the waters returned to injure one Israelite, they must have overwhelmed the ark, the symbol of the presence of the God of Israel. The priests still maintained their standing in the midst, while twelve men, or a man of every tribe, took from the bed of the river twelve large stones, which they set up in the opposite plain of Gilgal, as a pillar of memorial of this marvellous interposition, which should be for the instruction and encouragement of their children in future ages.

This instructive passage in sacred history, must not be passed over without an observation, that interpositions, no less seasonable, gracious, and almighty, are promised to, and have been experienced by, the saints of God in all ages. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." "Because I live, ye shall live also." "So that we may boldly say, the Lord is my helper, I will not fear what man can do unto me." "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Jehovah is with me, His rod and his staff they comfort me." Indeed, such strength and consolation have often been afforded in distress, and so has trouble been overruled for lasting good, that we have been enabled, out of the deepest waters of affliction, to gather stones of memorial, wherewith to rear the noblest monument to Jehovah's power, grace, and faithfulness.

The people of Israel entered Canaan five days short of forty years from the time of their leaving Egypt. Those days were spent in preparing for the celebration of the passover, and in administering the rite of circumcision, which, during their travels, had probably been somewhat neglected. The commander of Israel here gives a fine example of the practicability of uniting attention to religious duties with the noblest valour and heroism; and in the success that attended his arms, we see a signal instance of the Divine blessing, eminently resting on those enterprises that are begun in his fear, and pursued while habitual communion with Him is maintained.

The city of Jericho, being on the frontiers of Canaan, at the part which Israel had entered, was the first to be attacked by them. As Joshua was taking a view of the city, his faith and courage were strengthened by an express message from Heaven; indeed, by an appearance of the "Angel of the covenant," who encouraged him with an assurance, that he was come as Captain of the Lord's host, to lead them on to glorious victory. Most singular were the directions He gave for prosecuting the siege of the city, but they were implicitly obeyed, and the most complete success resulted. For six successive days the army of Israel proceeded round the city in silence, seven priests bearing before the ark seven trumpets of rams' horns. On the seventh day, they encompassed the city seven times. The priests sounded the trumpets, "all the people gave a great shout, and the walls of the city fell flat down," and gave easy access to the victorious army of the Lord. In prosecuting the victory, Joshua implicitly followed the Divine commands, and, at the same time, carefully maintained the treaty of the spies with Rahab. He took proper measures for the safety of herself and family, then put to slaughter all the inhabitants, burned the city and all the spoil, excepting the metals, which were taken for the service of the sanctuary; he devoted the city to perpetual desolation, and expressly forbade the people to appropriate to their own use the smallest portion of the spoils.

But the success of Joshua soon experienced a sad and mysterious reverse. From Jericho they proceeded to Ai, a city far less formidable, and seemingly presenting an easy victory; but, to their great surprise, there they were repulsed, and fled before their enemies. Joshua was greatly discouraged at this unexpected reverse. In the deepest distress, he prostrated himself before the Lord, and pleaded fervently that the Lord would not forsake his people, and deliver them into the hand of their enemies. But the cause of the discomfiture was now disclosed. Jehovah had not deserted his people; but they had driven Him from them by iniquity. One of their number had coveted and concealed some of the forbidden spoils; and while the commandment of God was transgressed, and iniquity hid in the camp of Israel, the presence and blessing of the Lord were not to be expected. Joshua was directed to take measures for the detection and punishment of the criminal; which painful duty he performed in a spirit of admirable firmness, and zeal for the honour of God, and of deep and tender concern for the offender.—(See *ACHAN*.) When the evil thing was removed out of the camp, then the arms of Joshua again prevailed on behalf of Israel. The city of Ai was quickly taken, and the people enriched by its abundant spoils.

The pious and valiant leader of Israel was ever prompt to consecrate his successes by acts of piety; accordingly, before he farther prosecuted his conquests, he improved those already achieved, by calling the people to a solemn sanctification of the covenant enjoined by Moses. He erected altars, and offered sacrifices unto the Lord, and set up stones on the mountains Ebal and Gerizim, inscribed with the blessings and curses, for obedience or transgression of the law.

As the fame of Joshua and Israel spread throughout the land of Canaan, the inhabitants were filled with terror and consternation; instead, however, of attempting any accommodation with this wonderful people, the several kings of the petty states of Canaan combined together, in hardened and determined opposition against them; thus madly rushing

on their own destruction, for what else could they expect from a people so eminently under the protection of Heaven? In a short time, Joshua was enabled to subdue the confederate armies of Canaan; he took their strongest cities, slew thirty-one kings, and spread desolation through the land. But, in all these victories, it was made manifest that it was not by the might and courage of man alone, but that Jehovah himself fought for Israel; indeed, a much larger proportion of the Canaanites were slain by the immediate interposition of God, than by the sword of Israel, for "He cast down great hailstones from heaven upon them, and they died."

We cannot read the account of Israel's victories, and the slaughter of the Canaanites, without mingled emotions of admiration and horror; but we must not forget, that Joshua and Israel fought under the express and immediate direction of God, and were the instruments of His righteous vengeance against an incorrigibly wicked people; and it appears that they were in a remarkable manner preserved from a spirit of private revenge and hatred; and, at the same time, strengthened as the appointed executioners of the judgments of God.

The greatest and best of men are not always wise and cautious; even Joshua, on one occasion, erred greatly, in engaging in a treaty with the Gibeonites, on the ground of their own specious representations, without asking counsel of the Lord. Flattered by the solicitations of "ambassadors from a far country," as the men represented themselves to be, Joshua and the elders of Israel bound themselves by oath, not only to spare the lives of their people, but also to defend and protect them against their enemies. A few days, however, undeceived the Israelites, and they found themselves in league with a people who were their near neighbours. On discovering the fraud, they dared not go back from their oath, and the Gibeonites were, in consequence, permitted to dwell among them, though as tributaries and slaves.

In a short time, Israel was further called upon, in fulfilment of this compact, to defend their allies, the Gibeonites, against the attack of five confederate kings, who came upon them to punish them, in revenge for having allied themselves to Israel. On this occasion, most signal success attended the arms of Israel, and a most signal honour was put upon Joshua, as the vicegerent of God; for, at his word, the sun and moon were arrested in their course, and the day was miraculously protracted, till the advantage of Israel over their enemies was completely accomplished. While we stand amazed at the power of God, in thus changing the order of nature, according to his sovereign will, we cannot but admire also the faith of Joshua, who could venture to ask and expect the performance of such a miracle.

To possess and divide the land of Canaan among the Israelites, and to make arrangements for the government of the people, nearly occupied the remainder of Joshua's life. Throughout the whole business, he maintained a conscientious regard to the instructions he had received; and a holy and zealous concern, in all things to promote the glory of God, and the observance of His ordinances. As soon as ever circumstances permitted, he caused the tabernacle to be set up at Shiloh, where the Divine worship was regularly maintained for above three hundred years. In choosing for his own possession the city of Timnath-serah, he discovered, not only great moderation and disinterestedness, but also a decided preference to religious advantages above such as are merely

secular. It was but a mean portion, but it lay near the ark of God at Shiloh; and that circumstance, in the eyes of the aged saint, outweighed every objection.

In dismissing the tribes of Reuben, Gad, and Manasseh to their inheritance on the east side of Jordan, as settled in the time of Moses, Joshua expressed his approbation of their fidelity and valour, affectionately implored the Divine blessing, and solemnly charged them to "take diligent heed to do the commandment and the law, which Moses, the servant of the Lord, charged them; to love the Lord their God, and to walk in all his ways, and to keep his commandments, and to cleave unto Him, and to serve Him with all their heart and with all their soul."

At length, having attained the age of a hundred and ten years, and apprehending that the period of his departure was at hand, Joshua twice convened the people together, and affectionately urged upon them the duty of stedfastly adhering to the Lord their God, and persevering in obedience to His commands. He recounted to them the wonderful dealings of God with them and their forefathers, reminded them of their obligations, and encouraged them to rely on His faithful goodness, while they were sincere and persevering in their obedience; at the same time, however, desiring that their duty should be their choice, he appealed to them, to reason and judge for themselves, whether they would serve the vanities of the heathen, or Jehovah, the maker of heaven and earth, the heart-searching and rein-trying God; closing the whole with his own deliberate and fixed purpose, "but, as for me and my house, we will serve the Lord."

This farewell address appears to have produced a proper effect on the minds of the people; they solemnly renewed their covenant with the Lord, and set up a stone as a monument thereof. Shortly after, Joshua died, and was buried in his own inheritance, at Timnath-serah, greatly honoured and deeply lamented. Nor did the effects of his piety and consistency pass away with his life. It is expressly observed, that the influence of his holy example was long and widely operative, for the people served the Lord all his days, and all the days of the elders that outlived him.

Joshua is probably the author of the book which bears his name, and records the history of his active life, a period of about thirty years, commencing with the death of Moses, and extending through the conquest of Canaan, and the settlement of Israel in that land, as the possession promised to their fathers. The last five verses of the book which record the death and burial of Joshua, must, of course, have been written by some other hand, probably Eleazar the high priest, or Phinehas his son and successor, or the prophet Samuel.

It is necessary to observe, in closing this article, that Joshua is generally considered as an eminent type of Jesus Christ, which may be traced in the following particulars:—He bore the same name, (Joshua is occasionally called Jesus in the New Testament, (Acts vii. 45. Heb. iv. 8.) and in the Septuagint version, the translators, giving the name a Greek termination, invariably call it so. 2. The name imports a Saviour. Joshua instrumentally saved or delivered Israel from the Canaanites; Jesus actually saves his people from their sins and spiritual enemies. 3. God put especial honour upon Joshua, in appointing him to finish the work that Moses had begun, and in causing him to lead Israel dry-shod through Jordan. At the river Jordan, and probably at Bethabara, (or *the house of*

passage,) even at the very place where Joshua had passed over that river. Jesus began to be magnified, by the descent of the Holy Spirit, and by a voice from Heaven: Mat. iii. 16, 17. Christ Jesus eminently accomplished that to which Moses was unequal, for "the law came by Moses, but grace and truth came by Jesus Christ," John i. 17.; and, "What the law could not do, in that it was weak, God, sending His own Son in the flesh, and for sin, condemned sin in the flesh." Rom. viii. 3.

The Mosaic dispensation was introductory to that of the gospel, and the former must expire before the latter could appear in its glory. The law is exceedingly useful, both to the church of God in general, and to every individual believer; but the gospel alone can conduct us to the heavenly inheritance, and our being "dead to the law," as the ground of our confidence, is necessary to our salvation by Jesus Christ; these things were typically taught by the death of Moses, and the succession of Joshua. As Joshua was the leader and captain of the Lord's sacramental host, to bring them into the promised land, so Jesus is the Captain of salvation, to bring many sons to glory, (Heb. ii. 10.) the glory of the heavenly inheritance, of which Canaan was but a type.

JOSIAH—JO-SI'-AH.

THE LORD BURNS, OR THE FIRE OF THE LORD.—Josiah, king of Judah, was the son and successor of Amon; his mother was Jedidah, the daughter of Adaiah. We have no particulars of her history or character, but, from the vast influence of mothers on the opening minds of their offspring, and the early excellence of character discovered by this amiable young prince, we are led to indulge a supposition that, in the mind of his mother, there was some good thing toward the Lord God of Israel.

Josiah came to the throne under very great disadvantages. His grandfather, Manasseh, during a long reign, had set an awful example of vice and profanity, which had corrupted all classes of society. Late in life, he became a sincere and humble penitent; but he had neither time nor influence to fulfil the desires of his renewed heart, and correct the mischiefs of his former crimes. Some little outward reformation appeared, in compliance with the wishes of the penitent king, but it was very superficial and short-lived, and, on the death of Manasseh, was entirely cast off. Amon succeeded to the throne: he emulated, and, if possible, exceeded all the vices of his father, but not his penitence. His short and wicked reign was closed by the hand of violence. At this period, Josiah was eight years old. It seems to have been in great mercy to him that he was so early delivered from the influence of his father's corrupt maxims and example, and that his education was henceforth conducted by virtuous and pious persons. Certain it is, that, at a very early age, saving impressions were made on his mind by the influences of Divine grace, which usually attends the use of means, though by no means confined to them. Josiah was eight years old when he began to reign, and he did that which was right in the sight of the Lord. At sixteen years of age, he still more decidedly sought the Lord God of his fathers. How lovely, and how promising is early piety:—

Grace is a plant where'er it grows,
Of pure and heavenly root,
But fairest in the youngest shews,
And yields the sweetest fruit.

How early may character be formed and developed! and how mis-

taken is the notion, that the bad conduct of a little child is of no great consequence; he is too young to be called to account. Children, who begin to reason and to act, are capable of doing right and wrong; nor is their conduct beneath the notice of the great and omniscient God. Josiah, at eight years old, did that which was right in the sight of the Lord; and Jehoiachin, at eight years of age, did that which was evil in the sight of the Lord; and, in each instance, this was the germ, the budding, of abiding character.

Under every circumstance, early piety is admirable and lovely, but peculiarly so, when it triumphs over many surrounding disadvantages. It was greatly to the honour of Josiah, or, rather, to the honour of Divine grace which enabled him to act well, though surrounded with evil examples and ensnaring counsellors. This affords encouragement to well-disposed young persons, as a proof, that, though difficult, it is not impossible to maintain piety and purity even under the worst outward circumstances; but, oh! how severely does the example of young Josiah reprove the wicked child of good parents, who, though he has been continually receiving excellent instruction, witnessing holy examples, and listening to fervent prayers, yet chooses and persists in the broad way of wickedness, that leads to endless ruin. How will such a child bear to meet his godly parents at the judgment-day?

The piety, which was so early planted in the heart of Josiah, continued to manifest itself in his conduct through advancing life. We have several pleasing instances of his consistent conduct. He kept straight on in the path of duty, and turned not to the right hand nor to the left. There are temptations to sin on every hand; some temptations press most on some persons, are found most in certain situations, and have peculiar force at some periods, and others at others. But the youth, in whose heart are the fear and love of God, makes it his constant care to keep clear of them all, and walk warily and uprightly in the narrow way, that leads to God's right hand; such an one, feeling his own weakness, and ignorance, and liability to err or to waver, often looks upward, and prays, "Shew me thy ways, O Lord! lead me in a right path; uphold my goings in thy paths, that my footsteps slip not." It was thus that young Josiah sought the Lord God of his father David, and was enabled to persevere in the straight path of duty, and to manifest the sincerity of his piety by the uprightness of his conduct.

Josiah's piety was evidenced by his attachment to the house of God. During the reigns of the wicked and idolatrous kings, the temple had been left to go to ruin, and defiled by all manner of wickedness and idolatry; but, as soon as ever this good young king was of an age to take the management of affairs into his own hands, he set about to repair the breaches, and to reform the abuses; he incited the people to concur with him in this good work; and, in prosecuting it, he spared neither labour nor expense.

During the repairs of the temple, the book of the law was found in a place of concealment; probably this might be the original writing deposited in the ark by Moses. Copies of the word of God were then very rare. It has even been supposed that this might be the only one in existence; for it seems, that even the king and the high priests were ignorant of its contents. We know not the circumstances of its concealment; perhaps it was carelessly laid aside and neglected by some who did not know its value;

perhaps it was maliciously concealed by idolaters, who, disliking a book which so powerfully testified against their practices, buried it, in the hope that it might never see the light again; or, perhaps, it might be carefully laid there by some of its friends, in a time of peril, lest it should fall into the hands of its enemies: but, whatever were the instruments, there is reason to acknowledge and adore the hand of God, which in this, and in many other instances, has wonderfully preserved His word. It has been justly observed, 'if the Holy Scriptures were not of God, they had not been in existence at this day; God's care of the Bible, is a plain indication of His interest in it.'

This remarkable instance affords encouragement to those who have not possessed great advantages, to persevere in the path of duty, as far as they do know it; and humbly to hope, that, as they advance, greater means of knowledge will be afforded them. Josiah and his people were engaged in a good work, repairing the temple, when they found the book that taught them more of the good knowledge of the Lord. Thus shall we know, if we follow on to know the Lord.

Hilkiah, the high priest, on finding the holy book, immediately announced the discovery to the king, through Shaphan, the scribe. The king seriously applied himself to its contents; on hearing it read, he was struck at the requirements of God's holy law, the expressions of his anger against sin, and a consciousness how grievously himself and his people had transgressed against God, and deserved his anger. In an agony of consternation, he rent his clothes—an expression of grief almost as common then as tears are now. Thus, "by the law is the knowledge of sin;" and, he who reads his Bible aright, will find cause to exclaim, "Wo is me, for I have sinned! Oh, wretched man that I am! who shall deliver me? What shall I do to be saved?" Some hardened sinners, on being reprov'd, have vented the most bitter hatred against the book or the preacher that set their sins before their eyes, (see Jer. xxxvi.) but Josiah received the word with reverence, and seemed to say 'My flesh trembleth for fear of Thee, and I am afraid of thy judgments; rivers of water run down mine eyes, because they keep not Thy law.'

In this perplexity, Josiah sought to the Lord for counsel. At that time, only a small part of the Bible was written, and, as we have already observed, copies were very rare: while that was the case, it pleased the Lord sometimes to foretell future events, and, to make known his mind to the world, by the means of His holy prophets; and when the people were in any difficulty, it was their duty to consult the prophet, and to inquire the word of the Lord at his mouth. Now, we have the word of the Lord complete and sufficient for all the purposes of salvation and holiness, we are not to expect such extraordinary revelations of the mind and will of God. In every case we must search the scriptures, and humbly pray that God will be pleased to grant us the teachings of His Holy Spirit, that we may so read as to understand and obey his will. But though the wisest and best of men can know no more than what the Bible teaches, yet it is often very useful, especially to the young and inexperienced, to ask counsel of judicious and experienced friends, who have known and studied the word of God much longer than themselves, and who may be able to point out passages suitable to their case, and to help them to understand what they read.

Josiah applied to the prophetess Huldah, the wife of Shallum, to know the mind and will of God. She declared that the iniquities of the people were come to such a height, that the most awful judgments of Heaven were about to be poured out upon that wicked nation; at the same time assuring the pious young king, that, ere those calamities arrived, he should be gathered in peace to his fathers.

Here it is worthy of observation, that men cannot see our hearts, and can judge of them only by our actions; but God can see our hearts, and He judges of our actions by them. Perhaps, to outward appearance, many others discovered as much outward zeal for reformation as Josiah, while their hearts were really hard and impenitent; but He to whom all hearts are open, all secrets known, sent His answers accordingly; a message only of vengeance to the impenitent and insincere, but to the tender-hearted young prince, an assurance that his penitence was accepted, and his interests secured; and that he should not live to witness the calamities he could not avert. The frequent promise in the Old Testament of the righteous being "gathered to their fathers in peace," or "brought to the grave in peace," is a plain proof that the saints had, even then, a comfortable prospect of happiness beyond the grave; and this is the peace and happiness chiefly promised, which not even a violent death (for Josiah fell upon the field of battle) could prevent or interrupt.

But, to resume the thread of the narrative; on receiving the message of the prophetess, Josiah assembled together all the elders of Judah and Jerusalem, with the prophets, priests, and people, and went up to the temple of the Lord; there he read in their hearing the words of the book they had found; and the king and all the people joined in a renewal of the covenant to walk after the law of God, and to obey His precepts and ordinances. He then proceeded to purge away the idolatrous abominations with which the land abounded. He destroyed the altars, the images, the vessels, and the groves of Baal. The priests of Baal were degraded, and many of them slain with the sword. It is observable, that this pious king, not merely commanded these things to be done, but went himself throughout the land to see his commands executed.

As Josiah was endeavouring, in every possible way, to pour contempt upon idolatry, when he was about to destroy the altar at Bethel built by Jeroboam, he commanded the sepulchres of the idol priests which surrounded it to be ransacked, and their bones burnt; but, observing one sepulchre in some way distinguished from the rest, he inquired into the inscription, and learned that there was buried the prophet from the land of Judah, who, three hundred and fifty years before, had predicted this very action of his, expressly describing him by name. It appears, that Josiah was unacquainted with this prediction, until he had literally fulfilled it. How strikingly does this display the overruling and directing hand of Him who sees the end from the beginning, and whose plans can never be thwarted either by the ignorance or the wickedness of men! Compare 1 Kings xiii. with 2 Kings xxiii. 15—18.

In prosecuting this work of reformation, we cannot doubt that Josiah had to encounter many difficulties, and much opposition. He, however, steadily persevered, and the hand of the Lord was with him, so that he was enabled to carry on the work, even beyond the limits of Judah. He exercised similar authority in the cities of Israel, at that time subject to

the king of Assyria; an instance of the unexpected success that often attends well-meant endeavours, dictated by holy zeal, and conducted with heavenly prudence.

After this, Josiah and his people celebrated the feast of the passover, which had fallen into great neglect and irregularity. This is celebrated in scripture as the most remarkable observance of that solemn feast, that had been known since the days of Samuel, for the Divine appointment was in every thing sacredly observed, the congregation was very numerous, and the king himself turned unto the Lord with all his heart and soul and strength. Hezekiah had been equally sincere, but in the great passover kept in his time, some preparatory circumstances were not, in many cases, observed exactly according to appointment. Throughout his reign, which lasted thirty-one years, Josiah discovered the same zeal and activity in promoting the honour of God, and by his authority the worship of Jehovah was duly maintained; but most of the people were hypocritical, and therefore the Divine judgments hastened towards them, and were suspended only till the merciful promises towards the king had received their accomplishment.

At length, Pharaoh-necho, king of Egypt, designing to attack Carchemish, a city of Assyria, on the Euphrates, desired to pass with an army through the land of Judah; Josiah determined to oppose this, and went forth to meet the Egyptians at Megiddo, near the foot of mount Carmel. We cannot justify the conduct of Josiah in this instance, though perhaps it has been too rashly condemned. The king of Egypt expostulating with him, said, "What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war, (Assyria) for God commanded me to make haste; forbear thee from meddling with God, who is with me, that He destroy thee not." Whether this expedition was undertaken by Necho at the command of Jeremiah, or any other prophet of the Lord, or whether Josiah, in opposing it, failed to ask counsel of God by his prophets, we are not informed. However, it proved the occasion of Josiah being cut off in the prime of his days, and in the midst of usefulness. The people of God have no warrant for imprudence or rashness; the promise runs, "to keep thee in all thy ways," but we have no right to go out of our way, and expect Divine protection. Being severely wounded in battle at Megiddo, Josiah died as they were removing him from thence to Jerusalem; he had hope in his death, and was removed from the evil to come. He was buried in his own sepulchre; and so deeply was he lamented by his subjects, that the mourning on this occasion passed into a kind of proverb among the Jews, and even served as a comparison to describe the sorrow that should attend the crucifixion of the Messiah; it should be "as the mourning of Hadadrimmon, in the valley of Megiddo." Jeremiah, the prophet, composed an elegy on this mournful occasion, which appears to have been set to music, and long continued in use among the people of Judah, but is not preserved to us in scripture.

The prophet Jeremiah carried on his public work during eighteen years of Josiah's reign, and heartily concurred in his pious endeavours to promote a general reformation; but after lamenting over the, seemingly, untimely death of the pious king, he lived also to witness and mourn over the desolations of an unrepenting people. The prophet Zephaniah prophesied in this reign, and most likely Habakkuk also. The reign of

Josiah is recorded 2 Kings xxii., xxiii. and 2 Chron. xxxiv., xxxv.; much additional information, as to the circumstances of the nation, may be gathered by comparing with those chapters, Jer. i.—iv. xxiv.—xxvii. and the prophecies of Zephaniah.

JOSIPHIAH—JO-SI-PHĪ-AH.

THE LORD IS MY INCREASE. Josiphiah returned from Babylon with one hundred and sixty persons. Ezra viii. 10.

JOTHAM—JŌ'-THAM.

PERFECTION OF THE LORD. Jotham was the youngest son of Gideon; he alone escaped the slaughter which the inhabitants of Ophrah made of his seventy brethren, at the instigation of Abimelech, their base-born brother. The people of Shechem, having made Abimelech their king because he was their countryman, Jotham went up to the top of mount Gerizim, and from thence addressed them in the celebrated parable of the trees, who invited the cedar, the vine, and the olive to reign over them, but, these declining, they elected the bramble. Thus he exposed to contempt their folly in electing Abimelech; he also predicted dissension and ruin to Abimelech and Shechem, which was shortly afterwards fulfilled. After this discourse, Jotham fled to Beor, and we do not know what became of him afterwards. Judges ix.

2. Another JOTHAM was the son and successor of Uzziah, otherwise Azariah, king of Judah. Uzziah having been smitten with leprosy for attempting to offer incense, the government was committed to Jotham, his son, who governed Judah twenty-five years in his father's life-time, and afterwards sixteen years alone. He did right in the sight of the Lord, and followed the piety of his father; nevertheless, he did not destroy the high places. We have few particulars of his reign, which probably was peaceable, and left the king at leisure to attend to works of public utility. He built the great gate of the temple, and added to the fortifications of the city on that part of the wall called Ophel. He also caused forts and castles to be erected on the mountains and in the forests of Judah. The Ammorites, who had been brought into subjection by Uzziah, having attempted to revolt, Jotham defeated them, and imposed on them a tribute of a hundred talents of silver, and ten thousand measures each, of wheat and barley.

Towards the end of Jotham's reign, or very early in that of his son Ahaz, the Lord sent against Judah, Rezin king of Syria, and Pekin king of Israel; but the particulars of the war which ensued, are not recorded in scripture. The prophet Isaiah lived during the reign of Jotham, and delivered many of his prophecies. 2 King xv. 5—7. 32.—38. and 2 Chron. xxvii.; Isa. i. 1.

JUBAL—JU'-BAL.

HE THAT RUNS; HE THAT PRODUCES; THE JUBILEE, or THE TRUMPET OF JUBILEE. Jubal was the son of Lamech and Adah. He invented instruments of music, and greatly improved that delightful science. Gen. iv. 21.

JUCAL—JU'-CAL.

One of the enemies of the prophet Jeremiah. Jer. xxxviii. 1.

JUDAH, or JUDAS—JU'-DAH.

THE PRAISE OF THE LORD. Judah, the fourth son of Jacob and Leah, was born in Mesopotamia. When the sons of Jacob, moved with envy against their brother Joseph, seized him, and were about to shed his

blood, Judah advised them rather to sell him to some Ishmaelitic merchants than passing by. After many years of separation, when the brothers met again, (the offenders, unconscious that they stood in the presence of their injured brother,) Judah most affectionately pleaded the distress into which their aged parent would be plunged, if Benjamin were not restored to him in safety; and entreated to be permitted himself to remain as a ransom for Benjamin, who stood charged with stealing the governor's cup. It need not be added, that all these difficulties were averted, and the whole family made happy in each other's society, and in entire reconciliation.

Judah acted very imprudently in forming an acquaintance with an Adullamite, which led to an unsuitable marriage, and subsequently to very grievous misconduct. There is nothing about which young persons should be on their guard more than in the connexions they form. In too many instances, the spending an hour or two in an ungodly person's society, has proved the turning point of life—the point at which parental exertions and hopes were blasted, and at which commenced a series of sins, follies, and miseries as lasting as life.

After the gross misconduct of Reuben in his intercourse with Bilhah, his father's wife, Judah appears to have been regarded as the first-born, and his tribe was by far the most considerable in Israel. It was so numerous, that, on their departure from Egypt, it included seventy-four thousand six hundred men capable of bearing arms. In David, the second king of Israel, the government passed from the tribe of Benjamin to that of Judah, and remained with that tribe as long as the Jews retained a distinct and independent government. •It was predicted by the dying Jacob, that the sceptre should not depart from Judah, nor the lawgiver from between his feet, until Shiloh came, unto whom the gathering of the people should be. Accordingly, just at the time of the birth of Jesus Christ, who, according to ancient prediction, descended from Judah, the Romans reduced Judea to a province, so that all the Jews were obliged to go to their own cities to be enrolled, and taxed, by the Roman government; and they no longer retained the power of life and death. Astonishing, that they should not admit that the government had departed from Judah, and that their expected Shiloh was come!

The few particulars we have of Judah's history are found in Gen. xxix. 35; xxxvii. 26, 27; xxxviii.; xliii. 3—10; xliv. 14—34; xlix. 8—12. Numb. i. 26, 27. Deut. xxxiii. 7.

2. JUDAS ISCARIOT, the son of Simon, (but what Simon, we are not informed,) was one of the twelve who were selected to attend on Jesus as his chosen witnesses and apostles. *Isca*riot is supposed to intimate that he was born or dwelt at Carioth, a small town beyond Jordan. The character of Judas was the most awful that can be described or imagined; he was a thorough, designing hypocrite. He followed Christ only for some worldly interest, and at last basely betrayed him. His character stands as an awful warning against having a name to live while really dead, and especially against intentionally taking up a false profession of religion, to advance any worldly interest. The character of Judas was, of course, intimately known to the Searcher of hearts; indeed, occasional intimations of his treachery were given by our Lord himself; and his conduct had been accurately described by the pen of prophecy many

ages before : nor does it become us to ask a reason for the Divine proceedings, however mysterious His conduct may appear to us. We know that God cannot be mocked or deceived : all things are naked and open to the eyes of Him with whom we have to do. We know also God cannot tempt man to evil : predictions and purposes in no degree influence any man to a criminal action ; nor will they in the least degree excuse his guilt. The wickedness of man, however, is often overruled in bringing about the wise and good purposes of God, and in promoting the interests of his church. This is strikingly expressed by the apostle Peter, with an evident reference to the subject of this article, as well as to the Jewish rulers : " Him (Jesus) being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Judas is mentioned by three of the evangelists as one of the twelve ; each of whom closes the list with his name, and with this infamous distinction, " who also betrayed him," Matt. x. 4. Mark iii. 19. Luke vi. 16. He was sent out with the rest of the apostles to preach the gospel to the lost sheep of the house of Israel, and work miracles of benevolence, to prove their Divine commission. Nor does it appear that, on any occasion, the conduct of Judas gave to any of his brethren the least ground to question his sincerity : so nearly may the tares resemble the wheat in external appearance !

Judas appears to have been a man of native shrewdness, and talent for the management of common concerns. These are very valuable acquisitions, when well directed, and combined with a full proportion of integrity and benevolence ; but without those accompaniments, they degenerate into selfishness, craftiness, and fraud, and fit a man for any deed of darkness that circumstances may suggest. The abilities of Judas pointed him out as a proper person to be entrusted with the secular affairs of the little community ; for when Jesus and his apostles travelled about, preaching and doing good, they had one common purse, furnished chiefly from the charitable contributions of those who ministered unto them. This was consigned to the care of Judas, who purchased the provisions they needed ; and distributed, or was directed to distribute, a part of their little fund to the poor. Of the little committed to his care, this detestable lover of money contrived to embezzle a part ; and probably retained the office of steward, in the hope that ere long his Master would assume to himself the possession of worldly wealth and honours, and that then the stewardship would afford him means to satiate his sordid soul.

When our Lord had miraculously multiplied the loaves and fishes, many who partook of them followed him from mercenary motives. These he reproved. He discoursed of himself as the Bread of Life, and the need of spiritual apprehensions and faculties to feed on Him by faith. On this, many were disgusted, and drew back from following him. Jesus then touchingly asked the twelve, " Will ye also go away ?" Peter, in the name of the rest, promptly replied, " Lord, to whom shall we go ? thou hast the words of eternal life." Jesus then first intimated the treachery of one of their number ; thus at once conveying to the individual a warning that could not be misunderstood, and which, faithfully improved, would have led to penitence, and prayer that his heart might be cleansed, and the fearful prospect averted ; and leading *all* to

exercise close self-examination, and holy circumspection and caution. John vi. 70.

The next time that Judas is mentioned, is on the sabbath immediately preceding our Lord's suffering. Jesus and his disciples were dining in the house of Simon the leper, at Bethany. Among the guests was Lazarus, whom Jesus had raised from the dead. One grateful sister, according to her accustomed habits, was busily employed in assisting to attend upon her Lord. The devout contemplative Mary offered a more quiet expression of her grateful love: she brought a box of very precious ointment, and poured the contents over the head of her adored Lord. Immediately Judas expressed great indignation at this act of waste, as he termed it; and he seems to have imparted his displeasure to some of his fellow-disciples. He angrily exclaimed, "Why was not this ointment sold for more than three hundred pence, and given to the poor?" Ah! we might have thought him a man of self-denying frugality, and of extreme tenderness and liberality to the poor; but He who reads the heart dictated this comment upon his conduct, "not that he cared for the poor; but he was a thief, and carried the bag." Matt. xxvi. 8. Mark xiv. 3—5. John xii. 1—6.

At the paschal supper, when Jesus washed the feet of his disciples, he again intimated the ingratitude and perfidy of one of the twelve: "Now ye are clean, but not all: I speak not of you all, I know whom I have chosen; but that the scripture may be fulfilled, He that catcheth bread with me hath lifted up his heel against me." Judas must have been conscious to whom the intimation alluded; for he had already, he had perhaps long, been in treaty with the chief priests, to betray Jesus into their hands when a convenient opportunity should present, and when they should have offered such a bribe as would satisfy his covetous soul. At length, with great emotion, Jesus plainly testified, "Verily, verily, I say unto you, that one of you shall betray me. Behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined; but woe unto that man by whom he is betrayed, good were it for that man if he had not been born. Then the disciples" (one labouring hard to conceal the consciousness of harboured guilt, the rest almost fearing to rely on conscious innocence) "looked one on another, doubting of whom he spake, and each one asked, Lord, is it I?" And Judas, hardened wretch, dared unmoved to ask the same question, "Is it I?" At length they ventured to request that Jesus would point out the individual. "Jesus answered, He it is to whom I shall give a sop when I have dipped it in the dish; and when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." Judas understood the meaning of this allusion: he took the sop, without appearing to notice it; and the desperate resentment he felt at being thus detected and exposed, gave Satan his advantage to take full and final possession of him, and hurry him on in his wicked course to speedy and awful destruction. Jesus bade him not delay in the execution of his designs, since he was now fully determined. This warning was intelligible only to Judas; the other disciples supposed it referred to some directions already given to prepare for the celebration of the feast, or for the relief of the poor. But nothing could dismay, retard, or win upon the hardened heart of Judas; and he went out speedily, after he had received and eaten the sop; for it was now night, and he supposed it a fit time to go to the chief priests,

and conclude his guilty bargain, that he might meet and betray Jesus in the garden, whither he expected he would shortly resort.

Accordingly, he obtained of the rulers thirty pieces of silver, and undertook to conduct a band of soldiers to seize his Master, whom they were to discern by a signal—no other than that of the traitor going up to him with every expression of reverence and affection, saying, “Hail, Master,” and kissing him! It seems as if, in every circumstance, he chose the most deliberate aggravation of his guilt. Matt. xxvi. 14—25. Mark xiv. 18—21. Luke xxii. 3—6. 21—23. John xiii. 10, 11. 18. 21—30. Matt. xxvi. 47—50. Mark xiv. 43—45. Luke xxii. 47.—49. John xviii 2—5.

It is possible that Judas expected that his Master would miraculously confound his enemies, and effect his escape from their hands; but when he saw that Jesus was condemned, and about to be crucified, his conscience was alarmed, and he felt inexpressible horror at the thought of the atrocious deed he had committed. Ah, what would he then have given to have revoked his bargain! How odious now seemed the wages of unrighteousness in his eyes! Unable to support the horrors of his own mind, he hastened back to the persecutors of Jesus, and, casting down the bribe he had received, said, “I have sinned, in that I have betrayed innocent blood.” But their fiend-like end was answered; nor were they to be softened by the confession of Judas, or by the consciousness of the holy Sufferer’s innocence. No, said they, Jesus is condemned; and if thou art perjured, “what is that to us? see thou to that.” Judas instantly fled away—whither? to cast himself at the foot of the bloody cross, and implore the pardon of Him who could have extended it? No, but to seal his own doom in final despair: “He went and hanged himself, and, falling down,” probably down a precipice, “he burst asunder, and his bowels gushed out.” His deathless spirit “went to his own place.” Let each reader of the odious character and awful doom of this wicked man, earnestly implore—“Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. Let my heart be sound in thy precepts, and uphold me by thy mighty power through faith unto salvation!”

It ought not to be overlooked, that the history of Judas affords a strong confirmation of the truth of Christianity; and that in two respects: First, as the fulfilment of express prophecy, Psa. cix. Zech. xi. 12, 13. Matt. xxvii. 3—10. Acts i. 16—22. (See ZECHARIAH.) And, secondly, as a proof that Jesus was what he professed to be; and that Judas, in all the intimacy of unrestrained intercourse, had never heard a word, or witnessed an action, that could give the shadow of a plea for his condemnation, or of occasion for the malice and resentment of his enemies.

3. JUDE, or Judas, was son of Alpheus, and brother to James who wrote the epistle; they were near relatives of Jesus. Jude is also called Lebbeus and Thaddeus, (see Matt. x. 3, 4. Mark iii. 18. Luke vi. 15, 16.) When Jesus, in his last discourse with his disciples, declared that he would manifest himself to those who loved and obeyed him, Jude asked, “Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?” The disciples had not yet got over their mistaken notion, that Christ meant to manifest himself in the outward pomp and splendour of a worldly king; but Jesus explained, and the disciples gradually learnt

that his kingdom was spiritual, within their hearts; and might be carried on very prosperously, without the ungodly world observing any thing about it, John xiv. 22, 23. Jude wrote one short general epistle: its date is not certain, but it was later than the epistles of Paul to Timothy, and probably after the destruction of Jerusalem. It contains many striking and solemn exhortations, and closes with a most sublime and delightful doxology, Jude, 24, 25.

4. **JUDAS BARSABAS.** See **BARSABAS**.

5. **JUDAS**, or **Joiada**, high-priest of the Jews after the Babylonish captivity, son of Eliashib, and father of Jonathan. Neh. xii. 10.

6. **JUDAS**, the Galilean, opposed the enrolment of the people, made by Cyrenius in Judea, and raised a very great rebellion, pretending that the Jews were free, and ought not to acknowledge any other authority than that of God. The insurrection was soon quelled, and all the followers of Judas dispersed. Gamaliel adduced this as an instance, that persons professing to be leaders of others, if actuated only by enthusiasm, ambition, or imposture, would soon discover themselves; and therefore the apostles might safely be left to take their own course in attempting to spread Christianity. If it were of men, it would come to nought; if it were of God, opposition was vain, Acts v. 37—39.

7. **JUDAS**, the apostle Paul's host at Damascus. We have no particulars of his life. Acts ix. 11.

JUNIA or **JULIA**,—**JU'-NI-A**.

DOWNY, SOFT HAIR, or YOUTHFUL. One whom Paul styles his kinsman and fellow-prisoner, and of note with the apostles, to whom he desires Christian salutations, and of whom he observes, "they were in Christ before me," Rom. xvi. 7.

JULIUS—**JU'-LI-US**.

A centurion of the Augustan band, who had the charge of the apostle Paul to convey him to Rome. He had a great regard for the apostle, and treated him very courteously. Acts xxvii. 1—3. 43.

JUPITER—**JU'-PI-TER**.

THE FATHER THAT HELPETH. The chief god of classic mythology. The Ephesians, who had a splendid temple to the goddess Diana, believed that her image fell down from Jupiter. Acts xix. 35.

JUSTUS—**JUS'-TUS**.

THE JUST. Joseph, surnamed Barsabas, was also called Justus. He was proposed, with Matthias, for election of one to fill up the place of Judas the traitor. Acts i. 23.

JUSTUS, (or Jesus, so surnamed,) a Jew, who was at Rome with the apostle Paul when he wrote the epistle to the Colossians. He speaks of him very affectionately, and numbers him with Aristarchus and Mark, who only of the circumcision were his fellow-workers unto the kingdom, which had been a comfort unto him. Col. iv. 11.

KADMIEL—**KAD'-MI-EL**.

THE ANTIQUITY OF GOD, or, THE GOD OF THE EAST, or RISING. One of the children of Hodoviah, who returned from Babylon. Ezra ii. 40.

KEDAR—KE'-DAR.

BLACKNESS, *or*, SORROW. The son of Ishmael, and father of the people called Kedarenes, who dwelt in tents in Arabia Deserta. Gen. xxv. 13.

KEDEMAH, *or* KEDEM—KE'D-E'-MAH.

ORIENTAL, BELONGING TO THE EAST. Ishmael's youngest son, who dwelt, as did his brethrep, east of the mountain of Gilead. Gen. xxv. 15.

KELITAH, *or* KELAIAH—KE-LI'-TAH.

THE VOICE OF THE LORD. A Levite, mentioned Ezra x. 23.

KEMUEL—KEM'-U-EL.

GOD IS RISEN. The third son of Nahor, and father of Aram. Gen. xxii. 21.

Another KEMUEL was the son of Shiphtan, of Ephraim, one of the deputies appointed to divide the promised land. Numb. xxxiv. 24.

KENAZ—KE'-NAZ.

THIS NEST, *or*, THIS LAMENTATION, POSSESSION, *or* PURCHASE. The fourth son of Eliphaz, the son of Esau; and one of the dukes of Edom. Gen. xxxvi. 15.

Another KENAZ was the father of Othniel and Caleb. Josh. xv. 17. Judges i. 13; iii. 9.

KEREN-HAPPUGH—KE-REN-HAP'-PUGH.

THE HORN, *or*, CHILD OF BEAUTY. Job's third daughter. Job xlii. 14.

KEROS—KE'-ROS.

WHO IS BENT, *or* MADE LOW. A Nethinim, mentioned Ezra xi. 44.

KETURAH—KE-TU'-RAH.

HE THAT BURNS, *or* MAKES THE INCENSE TO FLAME. Abraham's wife, as is generally supposed, after the death of Sarah; though some think she was a secondary wife in Sarah's life-time. Her sons were Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah, to whom Abraham gave presents, and sent them east into Arabia Deserta, that Isaac, as the son of promise, might enjoy uninterrupted possession of the family inheritance. Gen. xxv. 1, 2, 6.

KEZIAH—KE'-ZI-AH.

SUPERFICIES, *or* ANGLE, *otherwise*, CASSIA; an aromatic plant. The name of Job's second daughter. Job xlii. 14.

KISH.

HARD, DIFFICULT; STRAW, FORAGE; CUCUMBER. One of this name was a son of Abi-Gideon, (*or*, the father of Gideon,) and Maachah. 1 Chron. viii. 30.

2. KISH, son of Ner, and father of king Saul. 1 Sam. ix. 1. 1 Chron. viii. 33; x. 38, 39. In the New Testament he is called Cis, Acts xiii. 21.

3. KISH, son of Abdi, a Levite, of the house of Merari. 2 Chron. xxix. 12.

KITTIM—KIT'-TIM.

THEY THAT BRUISE, *or*, GOLD. The son of Javan, and grandson of Noah. Gen. x. 4.

KOHATH—KO'-HATH.

CONGREGATION; *or*, WRINKLE, *or* PLAIT; *or*, TO MAKE BLUNT; *or*, TO OBEY. Kohath was the son of Levi, father of Amram, and grandfather of Aaron, Miriam, and Moses. His family was appointed to carry the ark and sacred vessels of the tabernacle, during the marches of Israel through the wilderness. Gen. xlvi. 11. Exod. vi. 18. Numb. iv. 4, 5, &c.

KOLAIAH—KO-LA-I'-AH.

THE VOICE OF THE LORD. One of this name is briefly mentioned, Neh. xi. 7.

2. **KOLAIAH**, father of Ahab, one of the false prophets who opposed Jeremiah. Jer. xxix. 21.

KORAH—KO'-RAH.

BALD; FROZEN; ICY. Korah, son of Esau and Aholibamah. Gen. xxxvi. 14—16.

2. **KORAH**, the son of Izhar, of the tribe of Levi. Exod. vi. 21.

This Korah, together with Dathan and Abiram, murmured at the rank assigned them among the sons of Levi, envied the authority of Moses and Aaron, and formed a party against them. The Lord appeared, to vindicate the honour of his own appointments; the earth opened, and swallowed up these presumptuous sinners. (See **ABIRAM**, **DATHAN**.) Numb. xvi. The family of Korah continued still to serve as before, in the tabernacle of the Lord, and sing His praises. Several of the Psalms are inscribed to them. 42. 44, 45, 46, 47, 48, 49. 84, 85. 87, 88. Korah is called Core in the New Testament, Jude ver. 11.

KORE.

HE THAT BINDS; or CALLS; or PARTRIDGE. The father of Shallum. 1 Chron. ix. 19.

KUSHAIAH—KUSH-A-I'-AH.

HIS HARDNESS; HIS IMPORTUNITY. Kushaiah, or Kishi, the son of Abdi, and father of Ethan, a Levite, of the family of Merari; he was a singer, and stood always before the ark. 1 Chron. xv. 17. The same person is called Kishi, 1 Chron. vi. 44.

LAADAH—LA-A'-DAH,

FOR ORNAMENT, or FOR TO PASS, son of Shelah, and father of Mareshah, of the tribe of Judah. 1 Chron. iv. 21.

LAADAN—LA-A'-DAN.

FOR PLEASURE, or FOR WITNESS, son of Gershon. 1 Chron. xxiii. 7, 8; xxvi. 21.

LABAN—LA'-BAN.

WHITE; A BRICK. Laban was the son of Bethuel, grandson of Nahor, brother to Rebekah, and father of Leah and Rachel. All the particulars we have concerning him are incorporated with the history of Rebekah and Jacob, to which we refer the reader; and merely observe here, he was a man of a selfish, sordid, avaricious disposition, one that accounted gain as godliness, and reckoned the wealth of this world glory; one who scrupled at no means, however base and ungenerous, to secure his own selfish ends. When Abraham's servant went to seek a wife for Isaac, and, meeting with Rebekah, was led to conclude that she was the individual marked by Divine appointment in answer to special prayer, he presented her, according to the custom of the age, and the rank of his master, with several costly female ornaments, and requested permission to lodge in her father's house. The moment that Laban saw these precious gifts, he concluded on the line of conduct to be pursued towards a visitor so well endowed, and hastening forth, saluted him, "Come in, thou blessed of the Lord! wherefore standest thou without? for I have prepared the house and room for thy camels." His ready consent was

obtained to a match for his sister, so advantageous in point of worldly prosperity, and he dismissed her with cordial congratulations and wishes for her future exaltation.

Many years afterwards, when Rebekah's younger son, Jacob, fled from the face of his exasperated brother Esau, he came and sojourned with his uncle Laban, at Haran. Laban, finding the services of his nephew truly valuable to him in his extensive pursuits of husbandry, was desirous to retain him, and, eagerly enough, embraced Jacob's warm-hearted proposal of seven years' service for his youngest daughter, Rachel. Jacob cheerfully fulfilled his term of service, and at its expiration sought the possession of his promised reward. On this occasion, Laban most treacherously and basely imposed on Jacob, by substituting, for the beautiful and beloved Rachel, her elder and less attractive sister, Leah. When Jacob remonstrated with him for this scandalous transaction, Laban made the matter worse, by proposing a farther term of service, and a marriage with Rachel also. Thus, for the selfish object of getting off both his daughters, and of retaining Jacob's valuable services, by which his beloved wealth was so greatly increased, he hesitated not to impose on his nephew in an affair of the greatest importance, and to sacrifice the happiness of his own children. Long after this, when the interests of Jacob were so completely identified with those of Laban's family, we find him craftily changing his wages from time to time, grudging the prosperity with which Providence crowned his honest endeavours, and, but for the restraining hand of God, would doubtless have spoiled him of his possessions, and retained him in a state little better than that of slavery. But the Lord, who had made Jacob his especial care, directed him to take his family and his substance, and to return to the land of his fathers, at the same time providing for his safety, by restraining the malicious designs of Laban, and saying to him, in a dream by night, with an authority that struck terror into his soul, and constrained his obedience, "Take heed that thou speak not to Jacob either good or bad." Thus intimidated, and prevented from injuring Jacob, Laban followed him with strong professions of affection and kindness. He, however, charged Jacob with having taken away his gods, and searched for them; but they were so ingeniously concealed by Rachel, unknown to Jacob, as to elude his search.

After this, Laban and Jacob made a covenant not to injure each other, and set up a pillar as a memorial thereof; they then amicably feasted together, and so separated. After this, we have no further account of Laban, who seems to be introduced in the sacred narrative solely by his connexion with the family of Abraham, Isaac, and Jacob. He is mentioned Gen. xxiv. xxviii. xxix. xxx. xxxi.

LAISH—LA'-ISH.

LION. The father of Phalti, of the town of Gallim. 1 Sam. xxv. 44.

LAMECH—LA'-MECH.

POOR; MADE LOW; WHO IS STRUCK. Two of this name are mentioned in the antediluvian history; one was the son of Methuselah, and father of Noah. He was nearly sixty years contemporary with Adam, and nearly six hundred years with his son Noah, consequently was the one intermediate traditional link between the creation and the general deluge; He died about four years before the latter event. Gen. v. 25—31.

The other LAMECH was of the race of Cain, the son of Methusael, and father of Jabal, Jubal, Tubal-cain, and Naamah. He is supposed to

have been the first who introduced polygamy. His two wives were named Adah and Zillah. He addressed them in a very remarkable manner, saying, "I have slain a man to my wounding, and a young man to my hurt; if Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold." Considerable difficulty rests on this passage. Some have supposed that the sons of Lamech, especially Tubal-cain, having invented weapons of iron or steel, the wives of Lamech became apprehensive lest the family of Adam should make use of them to slay him, in revenge for the murder of Abel by Cain, and that, to reason them out of their fears, he appealed to them, and said, "Have I slain," &c. intimating, that if Cain, a murderer, was so guarded by the Almighty, and such awful punishment threatened against any who should slay *him*, surely a still more fearful vengeance would pursue any who should slay a guiltless person! Others suppose, that the act of Lamech, in taking two wives, had probably excited the jealousy of some young man attached to one of them, that, under the impulse of passion, he attacked Lamech, who, in self-defence, turned upon him, and slew him; and that Lamech, seeing that Cain, a wilful, malicious murderer of an innocent brother, was protected, he hoped that the same protection would be extended to him, having slain one who had sought and endangered his life. It certainly seems as if the sacrifice of this young man's life, and the hazard of Lamech's, were in some way or other connected with his polygamy. Gen. iv. 18—24.

LAPIDOTH—LAP'-I-DOTH.

ENLIGHTENED, or LAMPS. Lapidoth was the husband of the prophetess Deborah. Judges iv. 4. Some have supposed that Lapidoth was the place of her residence; others, that her employment was in making wicks for the candlesticks of the tabernacle; and others, that the word merely intimates that she maintained a splendid establishment; but the most easy and natural conclusion is, that which appears at first sight, that Lapidoth was her husband.

LAZARUS—LAZ'-A-RUS.

ASSISTANCE OF GOD, or HELP OF GOD. Lazarus, the brother of Martha and Mary, who dwelt at Bethany. The whole family was distinguished by the peculiar friendship of Jesus while he dwelt on earth, and He frequently sojourned with them on his way to and from Jerusalem. On one occasion, while Jesus was engaged in preaching the gospel in the country beyond Jordan, he received a message from Bethany, intimating that his friend Lazarus was seized with an alarming sickness. Jesus, however, instead of hastening to visit him, still pursued his work, assuring his disciples that this sickness was not to issue in death, but was for the manifestation of the Divine glory. After two days, Jesus prepared to visit Bethany, observing to the disciples, that their beloved friend Lazarus was asleep, but he would go to awaken him. This was but a figurative intimation that he was dead, and of the gracious intention of Jesus to raise him to life. The disciples, at first, dissuaded their Master from visiting Judea, where his life had recently been endangered by the malice of the Jews; but, on perceiving his fixed determination to go, they resolved to accompany him, and share his hazards.

As Jesus advanced towards Bethany, he was met by Martha, who, in an agony of distress, said, "Lord, if thou hadst been here, my brother had not died; but, even now, I know that whatsoever thou wilt ask of

God, God will give it thee." Jesus replied by assuring her, that her brother should rise again; and that He, who was indeed the Resurrection and the Life, would, in the present instance, manifest, in a signal manner, his dominion over death and the grave. He was afterwards met, in like manner, by Mary; and, having given vent to the tenderest emotions of sympathy, he desired to be conducted to the tomb: Martha objected, saying, "Lord, by this time he stinketh, for he hath been dead four days," as if she regarded the case beyond the reach even of Jesus; but when they arrived at the spot, Jesus lifted up his eyes, and addressed his Father, thanking Him for always hearing him, and manifesting His glory to the people around; then, commanding that the stone should be rolled away, he said with a loud voice, "Lazarus, come forth!" and immediately the dead man came forth, restored to life and vigour. This miracle, having been wrought in the presence of many of the chief people of the Jews, excited great notice. Some were convinced, and became the disciples of Jesus; but others told the chief-priests, and thus their enmity was the more excited against Jesus, and they resolved to put him to death. Six days before the feast of the passover which immediately preceded the sufferings and death of our Lord, He came again to Bethany, and dined in the house of Simon the leper, Lazarus and his sisters being among the guests. On this account, many came together to see Lazarus who had been raised to life; and the Jews, observing the attention excited, resolved on putting Lazarus to death. We have no intimation that they were permitted to execute their design. It is said that Lazarus afterwards dwelt in the isle of Cyprus, but scripture makes no farther allusion to him. John xi. xii. 1—10.

2. LAZARUS is mentioned by our Lord, Luke xvi. 19—31., a man in most destitute and miserable circumstances, who was laid at the gate of a voluptuous rich man, but found no relief or pity. At length, the beggar, who was a holy man, died, and was borne by angels to the mansions of glory, figuratively expressed among the Jews, as being in Abraham's bosom. The rich man also died, and was buried. He having been a worldly, ungodly man, his lot was in endless torments, whence he in vain looked upward, and importuned that Lazarus might be permitted to convey to him some small alleviation of his anguish; but this was denied him. He then desired that Lazarus might be sent, to warn his brethren on earth of the awful consequences of a life of sin; but this also was denied, with the declaration, that the oracles of God, which they possessed, were abundantly sufficient for their warning and guidance, and that, if they rejected them, a supernatural visitation would not be likely to produce any beneficial effects. There is a difference of opinion among commentators, whether this was a real occurrence, or a mere parabolic fiction, or whether a mixture of both. In either case, it is replete with most valuable instruction.

LEAH—LE'AH.

WEARY, TIRED. The eldest daughter of Laban, and wife of Jacob; having been surreptitiously palmed upon him by her father, instead of her sister Rachel, whom he had espoused. Leah bare Jacob six sons and a daughter, namely, Reuben, Simeon, Levi, Judah, Issachar, Zebulon, and Dinah. We are not informed as to the time of her death, but it took place in Canaan, and she was buried in the cave of Machpelah with Sarah, Abraham, and Isaac. Gen. xxix. xxx. xlix. 31.

LEBBEUS—LEB'-BE-US.

A MAN OF HEART. A name given to Jude the brother of James. Matt. x. 3. John xiv. 22.

LECAH—LE'-CAH.

WHO WALKS OUT, or, GOES AWAY. Son of Er, and grandson of Judah. 1 Chron. iv. 21.

LEHABIM—LE'-HA-BIM.

FLAMES; or, WHICH ARE INFLAMED; or the POINT OF A SWORD. Lehabim was the third son of Misraim, and probably ancestor of the Libyans. Gen. x. 13.

LEMUEL—LEM'-U-EL.

GOD WITH THEM, or, WITH HIM. Lemuel is mentioned, Prov. xxxi. 1—4. Some have supposed Lemuel to be the same with Solomon, and that his mother Bathsheba addressed him by this name; but others think that Lemuel was some neighbouring prince whose mother was a pious Israelite, and that the instructions she gave him were considered worthy of a place by way of appendix to the Proverbs of Solomon, as were those of Agur the son of Jakeh, in the foregoing chapter.

LETUSHIM—LE-TU'-SHIM.

WHO WORK WITH THE HAMMER; POLISH; or, ARE POLISHED,—the son of Dedan, and great-grandson of Abraham and Keturah. Gen. xxv. 3.

LEVI—LE'-VI.

WHO IS TIED, and ASSOCIATED. Levi, the third son of Jacob and Leah, was born in Mesopotamia. He is first introduced to particular notice in a very treacherous and cruel affair. After leaving Mesopotamia, Jacob and his family settled for a while at Succoth in the neighbourhood of Shechem. There Dinah, the only daughter of the family, was led into an imprudent intimacy with the daughters of the land, which issued in her disgrace and ruin—the prince of the country having seduced her. He, however, wished to make all the reparation in his power, by honourably marrying her, and made his proposals to her father and brethren. Simeon and Levi, under an affected zeal for religion, concealed purposes of the most base and barbarous revenge for the dishonour inflicted on their family. They therefore made it a condition of consenting to the proposed marriage, that Hamor, and Shechem his son, and all the males of the city, should submit to the rite of circumcision—to which they readily consented; but, three days afterwards, when they were weak and unable to resist, these sanguinary brothers fell upon them, and slew them all. This was a cause of bitter grief to the venerable patriarch, their father, who detested the cruelty and treachery of the act, and especially lamented the disgrace it would bring on religion, Gen. xxxiv. When on his death-bed Jacob pronounced the prophetic benediction on his sons, he linked together Simeon and Levi with a lasting stigma on their names. "Simeon and Levi are brethren—instruments of cruelty are in their habitations. O my soul! come not thou into their secret; unto their assembly, mine honour, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall: cursed be their anger, for it was fierce, and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." Gen. xlix. 5—7. Accordingly the tribe of Levi was scattered all over Israel, having no part in the division of Canaan. The curse, however, was converted into a blessing; for on

this tribe was conferred the honour of the priesthood, and thus they went up and down the land scattering blessings among their brethren. They were also liberally provided for in the tithes, first-fruits, and offerings presented in the temple, and in several parts of the victims, &c.

Levi had three sons, viz. Gershom, Kohath, and Merari, from the latter of whom Aaron and Moses descended. 1 Chron. vi. 1, Gen. xlv. 11.

LIBNI—LIB'NI.

WHITE. Son of Gershom. Num. iii. 18.

LINUS—LI'-NUS.

NETS. Mentioned by St. Paul as among his friends at Rome who sent their Christian salutations to Timothy. 2 Tim. iv. 21.

LOAMMIM, or, LEUMMIM—LO-AM'-MIM.

GENTILES, PEOPLE, NATION; or, WITHOUT WATER. Third son of Dedan, and great-grandson of Abraham and Keturah. Gen. xxv. 3.

LOIS—LO'-IS.

BETTER. A woman of eminent faith, of which she had the happiness of seeing her daughter Eunice and her grandson Timothy become the partakers. 2 Tim. i. 5.

LOT.

WRAPPED UP, HIDDEN, COVERED. Lot, the son of Haran, and nephew of Abraham, followed his uncle from Ur in Chaldaea, and was for a considerable time the companion of his pilgrimage. He accompanied him into Egypt, and returned with him to Canaan. But increase of wealth proved the occasion of their separation. Their flocks and herds became very numerous, and there were frequent strifes among their herdsmen. On this occasion, Abraham, with great magnanimity and condescension, offered Lot his choice of the surrounding country, and Lot, having too great a regard to his worldly interests, without duly considering religious advantages, chose the well-watered plains of Sodom, regardless of the abominable character of the men of the place. There Lot settled, and formed family connexions. When he had resided there about eight years, Chedorlaomer and his allies attacked the kings of Sodom and the neighbouring cities; pillaged Sodom; and, among many other captives, took away Lot and his family. On hearing this, Abraham pursued the confederate kings to the springs of Jordan, where he conquered them, and rescued his nephew Lot and all the spoil.

Some years afterwards, when the wickedness of the inhabitants of Sodom and Gomorrah had risen to an awful and abominable height, Jehovah sent down his angels to punish and destroy them. The two angels entered Sodom towards evening; and Lot, who was sitting in the gate, courteously invited them to lodge in his house. Before they retired to rest, all the inhabitants of the city beset the house with the most vile and detestable purpose, and demanded that the strangers should be brought forth; but as they were on the point of breaking open the door, the angels protected Lot and his family, and smote with blindness those who assaulted him. They then revealed to Lot the awful purpose of Jehovah towards these wicked cities, and urged Lot to gather together all his family, and hasten their escape thence. Lot communicated the intelligence to his sons-in-law, but it seemed to them as an idle fancy, and they (together with their wives, it should appear) refused to improve the warning, and, remaining in the city, miserably perished. As soon as ever the day dawned, the angels took by the hand, Lot, his

wife, and two unmarried daughters, and with a friendly violence drew them out of the city, commanding them to flee for their lives to the neighbouring mountains, nor once look back to the plain. One of the five cities sentenced to be destroyed was Zoar, and Lot earnestly entreated that it might be spared, and he permitted to retire; which was granted. No sooner had Lot quitted the city, than it was consumed by fire from heaven. But as they went, Lot's wife looked back towards Sodom with an eye of lingering fondness, and she immediately became a pillar of salt, and stood an awful monument of worldly-mindedness.

Having witnessed the awful desolation of the cities of the plain, Lot had not courage to remain in Zoar, but retreated, and dwelt with his two daughters in a cave of a neighbouring mountain. There he was inadvertently led into the awful sin of incest with his two daughters, whose minds and habits must have been woefully corrupted by the wicked example of the people among whom they had dwelt. Lot's eldest daughter bare a son, called Moab; and his younger, a son, called Ammon. They were the fathers of the Ammonites and Moabites, those bitter enemies of the people of Israel in after generations.

The early part of Lot's history is found in connexion with that of Abraham. Gen. xi. xii., xiii., xiv. : subsequent events, Gen. xix.—Such an awful shade hangs over the character of Lot, that we should scarcely have entertained a good hope of him, had it not been for the testimony of an inspired apostle, that the Lord “delivered just Lot, vexed with the filthy conversation of the wicked. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.) The Lord knoweth how to deliver the godly out of temptations, and to rescue the unjust unto the day of judgment to be punished.” 2 Pet. ii. 6—9. It is well that, amidst all our imperfections, we have to do with a heart-searching God, who can discern the root of the matter even among the thorns and briars with which it is well nigh choked. But it is an unspeakable mercy to be enabled to maintain such a walk and conversation that our character may be known and read of men also; that we may have the testimony of a good conscience, and the testimony of those around us, that we have been with Jesus, and that we adorn the doctrine of God our Saviour in all things.

LOTAN—Lo'-TAN.

(Same signification.) Son of Seir. Gen. xxxvi. 20.

LUCIUS—Lu'-ci-us.

LIGHT. The name of Lucius occurs Acts xiii. 1; and Rom. xvi. 21.; in the former instance he is spoken of as one of the teachers of the church at Antioch, and a native of Cyrene; in the other, as a kinsman of St. Paul: probably the same person is intended in both instances; and as the name is the same with Luke, and nothing on the face of the sacred narrative contradicts the supposition, many have concluded that only one individual is spoken of under both names, and on all the different occasions.

LUD.

BIRTH, GENERATION. The fourth son of Shem. Gen. x. 22.

LUDIM—Lu'-dim.

BIRTHS. Son of Mizraim. Gen. x. 13.

LUKE.

LUMINOUS. (See **LUCIUS**.) Luke is the third of the evangelists, and writer also of the Acts of the Apostles. We have very little express account of him in scripture, but all that we have leads us to form an exalted idea of his character. It is not certain whether he was by birth a Jew, or a Gentile who in early life embraced the Jewish religion, from which he was converted to Christianity. He was evidently a man of taste and learning, and by profession a physician. There is an old tradition that he was also a painter, and that he painted a portrait of the Virgin Mary. Now certainly a portrait of her character might be gathered from his writings, and perhaps from this particular the tradition took its rise. From the very distinct and particular relation which this evangelist gives us of the holy Virgin, and the early history of our blessed Lord, it has been concluded, not without apparent reason, that he was on a footing of intimate friendship with her, and received from her much of the materials of his history. Luke was not an apostle, and perhaps not a stated follower of our Lord; but of this we cannot be sure. Some have supposed he was one of the seventy. He, indeed, says in the introduction to his Gospel, (Luke i. 2,) speaking of the great facts of Christianity, that they were "delivered to us," including himself, "by those which from the beginning were eye-witnesses and ministers of the word." But this does not prove that he was not himself an eye-witness of some of these facts. He is with great probability placed by some critics among *all* the acquaintance of Jesus who stood with the women that followed him from Galilee, and beheld his crucifixion; and is supposed to have been the companion of Cleopas in the journey to Emmaus.

Luke was a companion of the apostle Paul in his travels and sufferings. We find him with St. Paul at Troas, (Acts xvi. 10, 11,) and from that period he includes himself in the list of Paul's companions, occasionally varying his expressions when separated from him for a time. He attended the apostle to Jerusalem, continued with him in his troubles in Judea, and sailed in the same ship with him when sent a prisoner from Cesarea to Rome, where he stayed with him during two years' confinement. St. Paul speaks of him very affectionately, as "Luke the beloved physician," Col. iv. 14. He is also mentioned, 2 Tim. iv. 11., Phil. ver. 24. Luke dedicates both his histories to Theophilus, a noble convert to Christianity. His Gospel was written with a design to supersede many imperfect and injudicious histories of our Lord already in circulation. He was anxious that his noble friend should be correctly informed on subjects so important as the life, doctrines, miracles, death, and resurrection of our Saviour; and we have abundant reason for thankfulness that the sacred record is preserved to us pure and entire; that we know for a certainty that we have not falsely cunningly devised fables, but that the things which are most surely believed among us are received on the testimony of those who were eye-witnesses to the facts, or who received them immediately from such as were, and whose memories and judgments were under the extraordinary and promised influence of the Holy Spirit. (see John xiv 26.)

St. Luke commences his history earlier, and carries it on later, than the other evangelists. He, alone, gives the birth of John the Baptist—the annunciation—the birth of Jesus at Bethlehem—the occasion of Joseph, his reputed father, being there—the vision granted to the shepherds—the testimony of Simeon and Anna—and other particulars relative to the childhood of Jesus. The genealogy of Jesus is by this evangelist traced up to the common parent of the human race; that given by Matthew proved the fulfilment of the prophecy that the Messiah should be of the seed of Abraham and David; this traces him as “the seed of the woman,” who should “bruise the head of the serpent.” Several remarkable incidents are mentioned by Luke alone, *e. g.* Mary’s better choice, (x. 38—42.); the repulse of the Samaritans, (ix. 51—56.); the cure of the woman bowed down eighteen years, xiii. 11—13.; the cure of the dropsical man, xiv. 1—6.; the conversion of Zaccheus, xix. 1—10. We have also some delightful parables and discourses in Luke, which the other evangelists have passed over; such as the creditor and two debtors, vii. 40—50; the good Samaritan, x. 30—37; the rich fool, xii. 16—21; the barren fig-tree spared at the intercession of the vine dresser, xiii. 6—9; the lost sheep, the piece of silver, and the prodigal son, xv.; the unjust steward, xvi. 1—12; the rich man and Lazarus, xvi. 19—31; the importunate widow, xviii. 1—8; the pharisee and publican, xviii. 9—14.

Luke is also more particular in his account of the crucifixion. He alone relates the account of the penitent thief, xxiii. 39—43; and gives the particulars of the conversation on the road to and at Emmaus, xxiv. 13—32; also, of our Lord’s ascension, xxiv. 50—53. The Acts of the Apostles is a continuation or sequel of the same history, and takes up the narrative where the former leaves it. We have no further account in scripture of this evangelist; and shall not trouble the reader with mere conjectures as to the sphere of his labours, or the manner of his death.

LYDIA—LYD’-I-A.

Same as Lud. A woman of Thyatira, a seller of purple, who dwelt or sojourned at Philippi at the time that Paul and Silas preached the gospel there. Whether she was a native Jewess, or a proselyte to the Jewish religion, does not appear. She, however, formed one of a little company who resorted for worship to the Jewish proseucha (or place of prayer) on the river side, a little way out of the city. Paul and his companion also resorted thither, and embraced this favourable opportunity to bring before the notice of the worshippers Jesus of Nazareth, and salvation by him. “It pleased the Lord to open the heart of Lydia; so that she attended earnestly to the things spoken by Paul; and not only was convinced of the truth of the things he stated, but cordially embraced them by personal appropriation, as did others of her companions and household. On professing their faith in Christ Jesus, they were immediately baptized, and Lydia entreated the apostle to abide at her house; but they were soon seized and cast into prison, where they were instrumental in the conversion of the jailor. After their release they again visited the house of Lydia, comforted the brethren there, and departed. From this small beginning rose that eminent church at Philippi, which was so great a source of satisfaction to the holy apostle, and to whom he wrote such an affectionate epistle. We can scarcely dismiss this article without one remark on the diversity in the operations of divine grace.

On Lydia the sacred influence fell like the dew of heaven ; her heart was gently opened to receive the gospel. Thunder and earthquake aroused the jailor, and drove him to the very verge of despair ; but even to his rugged heart the Holy Spirit applied the direction, " Believe on the Lord Jesus Christ, and thou shalt be saved ;" and he too took on him the sacred name of a Christian. The power of Divine grace is necessary even on minds of the softest, gentlest make ; and it is sufficiently powerful to subdue the most stubborn and obdurate.

LYSANIAS—LY-SA'-NI-AS.

THAT DESTROYS, or DRIVES AWAY SORROW. The tetrarch of Abilene, a province lying between the mountains of Libanus and Anti-Libanus. He governed that province at the time that John the Baptist began his ministry, Luke iii. 1.

LYSIAS—LYS'-I-AS.

THAT DISSOLVES, or SCATTERS. Lysias, or Claudius, the Roman tribune, who rescued the apostle Paul from the tumults and conspiracies of the Jews, and was anxious to do him justice, Acts xxi.—xxiv. See **CLAUDIUS LYSIAS**.

MAACHAH—MA-A'-CHAH.

TO SQUEEZE. This name occurs in scripture not unfrequently. Maachah, the son of Nahor and his concubine Reumah (Gen. xxii. 24.) was probably the father of the Macetes in Arabia Felix.

2. **MAACHAH**, daughter of Talmai, king of Geshur, was the wife of David, and mother of Absalom and Tamar, 2 Sam. iii. 3.

3. **MAACHAH**, daughter of Abishalom, (some suppose Absalom), was the wife of Rehoboam, king of Judah, and mother of Abijam his successor, 1 Kings xv. 2 ; in 2 Chron. xiii. 2. she is called Michaiiah, daughter of Uriel of Gibeah. This discrepancy probably arises from the very common custom of calling a grandfather, or even more remote ancestor, a father.

4. **MAACHAH**, daughter of Abishalom, wife of Abijam, king of Judah, and son of the preceding. She was the mother of the pious king Asa ; but was much given to idolatry, in consequence of which her son deprived her of the honour and influence connected with being acknowledged queen-mother, 1 Kings xv. 10, 13, 14. See **ASA**.

5. **MAACHAH**, concubine of Caleb, and mother of Sheba and Tirhanah, 1 Chron. ii. 48.

6. **MAACHAH**, wife of Machir, and mother of Peresh, 1 Chron. vii. 15, 16.

7. **MAACHAH**, father of Achish, king of Gath, 1 Kings ii. 39.

8. **MAACHAH**, father of Shephatiah, and head of the tribe of Simeon in the time of David, 1 Chron. xxvii. 16.

MAACHATHI—MA-ACH'-A-THI.

BRUISED, or THE BRUISING OF THE BELLY. The father, or ancestor of Jaazaniah, 2 Kings xxv. 23.

MAADAI—MA-A-DA'-I.

FEAST ; ORNAMENT ; PASSAGE. One, who, at the return of the Jews from captivity, dismissed his heathen wife, taken contrary to law, Ezra x. 34.

MAAI—MA-A'-I.

BOWELS; HEAP; MASS. A priest and musician, Neh. xii. 36.

MAASEIAH—MA-A-SE-I'-AH.

WORK, or WORK OF THE LORD. One of this name was a Levite, the son of Adiel, 1 Chron. xv. 18. Another was one of the sons of Ahaz, king of Israel, assassinated by Zichri, 2 Chron. xxviii. 7. Another was the son of Adaiah; one to whom Jehoiadah, the high-priest, discovered his design of setting the young king Joash on the throne of Judah. 2 Chron. xxiii. 1.

MAATH—MA'-ATH.

One in the genealogy of Jesus. Luke iii. 26.

MAAZIAH—MA-A-ZI'-AH.

STRENGTH OF THE LORD. Chief of the 24th family of priests. 1 Chron. xxiv. 18.

MACHBANAI—MACH-BA-NA'-I.

MY SON; POOR; or MISERABLE. Machbanai, or Machabanai, was one of David's valiant men. 1 Chron. xii. 13.

MACHBENAH—MACH-BE'-NAH.

BEATING OF THE UNDERSTANDING, or THE HUMILIATION or POVERTY OF THE DAUGHTER. Machbenah, or Machabena, was the son of Shevah, and father of Gibeah. 1 Chron. ii. 49.

MACHIR—MA'-CHIR.

HE THAT SELLS, or THAT KNOWS. Machir, the son of Manasseh, grandson of Joseph, and head of the half-tribe of Manasseh, Numb. xxvi. 29. Another Machir was the son of Ammiel, of the city of Lodebar, with whom Mephibosheth was brought up. 2 Sam. ix. 5.

MACHNADEBAI—MACH-NA-DE-BA'-I.

One who parted with his heathen wife. Ezra x. 40.

MADAI—MA-DA'-I.

MEASURE, COVERING, or CLOTHES. The third son of Japheth, and commonly supposed to be the father of the Medes. Gen. x. 2.

MADMANNAH—MAD-MAN'-NAH.

MEASURE OF NUMBER. Madmannah, or Madmena Shaaph, 1 Chron. ii. 49.

MAGBISH—MAG'-BISH.

HEIGHT, EMINENCE. One hundred and fifty-six of his descendants returned from captivity. Ezra ii. 30.—(the same as Megbis, or Megabyses, a Persian name.)

MAGDALEN—MAG'-DA-LEN.

TOWER, GRAND, ELEVATED, MAGNIFICENT, or TO CURB. See MARY. MAGDALEN.

MAGDIEL—MAG'-DI-EL.

WHO PUBLISHES, or PROCLAIMS GOD. A prince of the Idumeans, who succeeded Mibzar. Gen. xxxvi. 43.

MAGOG—MA'-GOG.

ROOF, THAT COVERS, or THAT DISSOLVES. Son of Japheth; and, as is generally believed, father of the Scythians, or Tartars. Gen. x. 2. See GOG.

MAGOR-MISSABIB—MA'-GOR-MIS'-SA-BIB.

FEAR ROUND ABOUT. See PASHUR.

MAHALAH—MA'-HA-LAH.

CHOIR OF SINGERS. Mahalah, or Mahala, son of Rahem. 1 Chron. vii. 18.

MAHALALEEL—MA-HAL'-A-LEEL.

HE THAT PRAISES GOD. Mahalaleel, or Malaleel, was one of the antediluvian patriarchs: he was the son of Canaan, and father of Jared, and lived 895 years. Gen. v. 12—17.

MAHALATH—MA-HA'-LATH.

MELODIOUS SONG, or, INFIRMITY. Mahalath, Maheleth, or Basemath, was the daughter of Ishmael, and wife of Esau. Gen. xxviii. 9.

Another MAHALATH was the wife of Rehoboam, king of Judah. 2 Chron. xi. 18.

MAHALI—MA-HA'-LI.

CHOIR OF SINGERS. Mahali, or Moholi, was the eldest son of Merari, and chief of a family in Israel. Exod. vi. 19. Num. iii. 33.

MAHARAI—MA-HA-RA'-I.

HE THAT HASTENS, or, URGES. Maharai, or Marai, a Netophathite, was chief of the 24,000 guards of king David, who attended him in the tenth month. 2 Sam. xxiii. 28. 1 Chron. xxvii. 13.

MAHAZIOTH—MA-HA'-ZI-OTH.

WHO SEES A SIGN, or, THE LETTER. Son of Heman, and chief of the twenty-fourth family of the Levites. 1 Chron. xxv. 4.

MAHERSHALALHASHBAZ—MA'-HER-SHAL'-AL-HASH'-BAZ.

MAKING SPEED TO THE SPOIL. A significant name given to a son of the prophet Isaiah, in intimating the speedy spoiling of Damascus by the Assyrians. Isa. viii. 1—4.

MAHLAH—MAH'-LAH.

DANCE, or, SONG; DISEASE, or, INFIRMITY. Mahla, Mahala, or Maala, was a daughter of Zelophehad, who, with her sisters, received their distribution in the land of Canaan, because their father died without male issue. Num. xxvi. 33; xxvii. 1. Josh. xvii. 3. 1 Chron. vii. 15.

MAHLON—MAH'-LON.

SONG, or, INFIRMITY. One of the two sons of Elimelech and Naomi, who accompanied them to the land of Moab, and there died, after having married Ruth, a Moabitess. His widow accompanied Naomi on her return to the land of Israel, and afterwards became the wife of Boaz. Ruth i. 1—5; iv. 10.

MAHOL—MA'-HOL.

SONG, CHOIR, INFIRMITY. Mahol, or Machol, is spoken of as the father of Ethan, Heman, Chalchol, and Darda, 1 Kings iv. 31; or rather, they are spoken of as the sons of Mahol; but Mahol may be either a father or mother, or even a generic term signifying the choir, which would intimate nothing more than that they were "children of the choir," or musicians.

MALACHI—MAL'-A-CHI.

MY ANGEL, or, MY AMBASSADOR. The last of the twelve minor prophets, with whose writings the canon of the Old Testament closes. He lived some time after the rebuilding of the temple and city; probably late in the time of Ezra and Nehemiah, when zeal and piety were very much decayed, the worship of God corrupted, and many sins prevailed among the priests and people. From the signification of the name Malachi, some have supposed it to be only a general name applied to this particular prophet on account of his office. The message with which he was sent, was to reprove and remonstrate with the professing people of God, and especially with the priests, for their ingratitude and

inconsistency. Having threatened severe judgments on the wicked, the prophet addressed a word of encouragement to the godly, who, in such bad times, had continued faithful. It is delightful to know that God has reserved to himself a remnant even in the worst of times, and that, however men may overlook or despise them, He knows and highly esteems them, and will at last acknowledge them as his peculiar treasure.

This prophet also speaks most distinctly of the coming of Christ in the flesh, (chap. iii. 1—4; iv. 1—3.) and of his forerunner John the Baptist; till which time, the Jews were commanded to observe the law, and to look for no farther succession of prophets. (iv. 4—6.) The spirit of prophecy was now to cease; and Malachi thus sealed up the volume of prophecy in a description of that personage, with an account of whom the evangelists commence their history; who was appointed to prepare the way for the establishment of a new and a better dispensation. Compare the prophecy of Malachi with Luke i. 17. Matt. xi. 7—14.

MALCHAM—MAL'-CHAM.

THEIR KING. Malcham (or Molchom) one of the tribe of Benjamin. 1 Chron. viii. 9.

MALCHIAH—MAL-CHÍ'-AH.

THE LORD IS MY KING, or, THE LORD RULES ME. We have several of this name.

1. **MALCHIAH** (or Melchias) chief of the fifth family of priests. 1 Chron. xxiv. 9.

2. One of the Levites, son of Ethni, and father of Maasiai. 1 Chron. vi. 40.

3. The father of Pashur. 1 Chron. ix. 12.

4. One who put away his idolatrous wife. Ezra x. 25.

5. Son of Rechab. He rebuilt the gate of Jerusalem, called the Dung-gate. Neh. iii. 14.

6. Son of Harim. He assisted in building half a street of Jerusalem, after the captivity. Neh. iii. 11.

7. Son of a goldsmith. He built several houses, &c., in the rebuilding of Jerusalem. Neh. iii. 31. It may seem to us a matter of little consequence who built this or that house, or gate, or street, in Jerusalem; but the memorial made and preserved in scripture of these acts of pious patriotism, may serve to encourage us with the assurance that no labour of love is overlooked by Him who regards both the motives and actions of men.

8. The father of Pashur, a great man, at Jerusalem. Jer. xxi. 1.

9. The son of Hammelech. He was keeper of the prison in Jerusalem. By his order, Jeremiah was let down into a cistern wherein was no water, but mud only, where the prophet must have quickly perished, but for the kind interference of Ebedmelech. Jer. xxxviii.

MALCHIEL—MAL'-CHÍ'-EL.

THE KING MY GOD, or, MY GOD IS MY KING. Malchiel (or Melchiel) was the son of Beriah, grandson of Asher, and head of his family in the time of Moses. Num. xxvi. 45.

MALCHIRAM or MELCHIRAM—MAL-CHÍ'-RAM.

MY KING IS EXALTED. Son of king Jeconiah. 1 Chron. iii. 18.

MALCHISHUA, or MELCHISHUA—MAL-CHÍ'-SHU'-AH.

The third son of Saul. He was slain with his father and his brethren in the battle of Gilboa. 1 Sam. xxxi. 2.

MALCHOM, or **MELCHOM** or **MILCOM**—**MAL'-CHOM**.
THEIR KING. A god of the Ammonites. (See **MOLOCH**.) 1 Kings xi. 33.

MALCHUS—**MAL'-CHUS**.

KING, or, **KINGDOMS.** A servant of Caiaphas the high-priest, who, among many others, entered the garden of Gethsemane, to apprehend Jesus. Peter smote him with a sword, and cut off his right ear, probably intending to do him farther mischief; but Jesus miraculously healed the wound, and forbade his disciples, to offer any farther resistance. John xviii. 10. Luke xxii. 51, 52.

MALLOTHI, or **MELLOTHI**—**MAL'-LO-THI**.

FULNESS, **CIRCUMCISION.** Son of Heman, and chief of the tenth family of Levites. 1 Chron. xxv. 4. 26.

MALLUCH—**MAL'-LUCH**.

THAT REIGNS, or, **GOVERNS.** Malluch (or Maloc) was a Levite of the family of Merari. 1 Chron. vi. 44.

MALLUCH, or **MELLUS**—**MAL'-LUCH**.

Separated from his strange wife after the return from Babylon. Ezra x. 29.

MAMRE—**MAM'-RE**.

REBELLIOUS, or, **BITTER.** An Amorite, brother to Aner and Eshcol, and friend of Abraham. With the assistance of the three brothers and their domestics, Abraham pursued and overcame the kings who had spoiled Sodom and Gomorrah. Gen. xiv. 13.

MANAEN—**MA-NA'-EN**.

COMFORTER. A Christian prophet or teacher in the church at Antioch. He had been brought up with Herod the tetrach, probably as his foster-brother. It is thought that he was one of the seventy disciples. Acts xiii. 1.

MANAHEM, or **MENAHEN**—**ME-NA'-HEM**.

One of the kings of Israel. He was the son of Gadi, and revenged the death of his master Zachariah by that of Shallum, son of Jabesh, who had usurped the crown of Israel, 2 Kings xv. 13. Having slain Shallum in Samaria, he returned to Tirzah, and, after some opposition, took that city, and ruined it entirely. He reigned ten years in Samaria, and did that which was evil in the sight of the Lord. In his reign Israel became tributary to Pul, king of Assyria. 2 Kings xv. 13—22.

MANASSES—**MA-NAS'-SES**.

FORGETFULNESS. One of those who dismissed their strange wives after the return from Babylon. Ezra x. 30.

MANASSEH—**MA-NAS'-SEH**.

FORGETFULNESS, or, **HE THAT IS FORGOTTEN.** The eldest son of Joseph, born in Egypt of Asenath, daughter of Potipherah priest of On. Manasseh was so called by his father as an expression of his gratitude for present mercies, which caused him to forget his former adversity and oppression. When the venerable patriarch Jacob drew near his end, Joseph introduced his two sons, Manasseh and Ephraim, to receive their grandfather's parting benediction. Jacob, having affectionately recognized them, crossed his hands in placing them on the heads of the lads, so that his right hand was on the head of Ephraim the younger, and his left on that of Manasseh the elder. Joseph wished to correct what he supposed to be a mistake, but Jacob assured him it was according to the

Divine appointment : for that, though Manasseh should indeed become a very numerous and prosperous tribe, Ephraim should be yet more abundantly so ; and that it should pass into a proverbial benediction, " The Lord make thee as Ephraim and as Manasseh ! " Accordingly, we find the dying lawgiver of Israel observing a similar precedence, " they are the ten thousands of Ephraim, and they are the thousands of Manasseh. " Gen. xli. 51. xlviii. 22. Deut. xxxiii. 17.

The tribe of Manasseh was divided in its settlement ; one half being settled on the east side of Jordan, possessed the country of Bashan from the river Jabbok to Mount Libanus ; and the other possessed the country between the tribe of Ephraim south, and that of Issachar north, having the river Jordan to the east, and the Mediterranean sea west. Josh. xvi. xvii.

Another MANASSEH was king of Judah. He was the son of Hezekiah and Hephzibah. His reign commenced early and lasted long, for he was but twelve years old when he began to reign, and he reigned fifty-five years : but it was disgraced by the encouragement of all kinds of profanity and wickedness. Too truly was it said by the wisest of men, " Foolishness is bound up in the heart of a child : " but the foolishness of sin is never so odious or so disgraceful, as when it bursts all the restraints of a pious education. Those who, sin against light and knowledge are generally the most desperate and hardened of all sinners. This is a serious and awful consideration for young persons who have been thus highly favoured. The instructions, admonitions, examples, and prayers of their pious parents, will be numbered either among their greatest blessings or their heaviest curses ! So far, however, from pious parents being discouraged in their endeavours by the frequency of apparent failure, they ought rather to be stimulated to a conscientious and zealous discharge of their duties ; anxious that, at least, the wickedness and misery of their children may not be attributable to their own neglect ; encouraged, too, by the general declarations of the word of God, and by the frequent instances that have occurred of the seeds sown in early childhood, and watered with many parental tears and prayers, though they may have long seemed to be totally lost, at last springing up when least expected. It is humbling to know that no efforts of ours can change our children's hearts ; but it is well to know and be deeply convinced of it, that we may be quickened in earnest prayer, that the Holy Spirit's influences may attend our feeble endeavours, and produce those happy results which we can but desire.

To detail the vices of Manasseh's reign would be but a repetition of what has been already related under the article Jeremiah. In general, it may be observed, that it seemed to be his determination, as far as possible, to oppose and undo all that his excellent father had designed and effected. He encouraged the worship of idols, and planted groves in honour of them, as Ahab, the wicked king of Israel, had done, worshipping and doing sacrifice to the host of heaven. Even the temple of God in Jerusalem was profaned, by having altars raised in it to Baal and other false gods.

Manasseh had, no doubt, been dedicated by his pious father to Jehovah, the God of Israel ; but, when he became a father, he was so wicked as to devote his sons to the false gods of the heathen, and made them pass through the fire to Moloch. Whether they were actually offered

in sacrifice to Moloch—for a custom so horrible did prevail—or whether they were only dedicated by some superstitious ceremonies, and taught to honour idol deities, does not appear; nor, indeed, does it make much difference in the guilt of the parent. To cast an unconscious innocent into the flames, is indeed an act of parental barbarity at which human nature revolts; but, can it be less criminal, by precept and example, to devote them to sin and wickedness, and, as far as the power of a parent can extend, to train up their immortal spirits to dwell in everlasting burnings?

Manasseh also dedicated himself to the practice of magic, witchcraft, and every species of superstition and abomination; and, through his influence and example, the nation in general became more desperately wicked than even the Canaanites, who had been driven out of the land before them. In addition to all this profanity, Manasseh filled up the measure of his iniquities by persecuting cruelty; he shed innocent blood very much, till he had filled Jerusalem from one end to the other. It appears, too, that much of this blood was the blood of God's holy prophets, whom He sent to warn, reprove, and threaten the wicked king and people; but, obdurately persisting in their vile practices, they were naturally exasperated at those who opposed and remonstrated with them; and, to get rid of these troublesome monitors, put them and their faithful adherents to death. Among these, it is generally supposed that the venerable prophet Isaiah fell a victim to his own fidelity and the vengeance of the king. Isaiah was of the royal family. The common opinion is, that his father was brother to king Uzziah, and that his daughter was married to Manasseh, by whom he was cruelly put to death. It is said he was sawn asunder, and that to this the apostle Paul alludes, Heb. xi. 35—38. This determined opposition to faithful reprovers, seemed to mark the character of Manasseh as ripe for destruction; and we are not surprised to learn that, about the twenty-second year of his reign, the judgments of heaven began to overtake him. The king of Assyria invaded Judea, and Manasseh was deprived of his glory and kingdom, and taken prisoner by the Assyrians, who put fetters on his hands and feet, and conveyed him to Babylon, where, in all probability, he was confined in a dungeon. But now we meet with a most unexpected and delightful turn in his history; one that strikingly illustrates the riches and power of saving mercy, as extending to the very uttermost of human guilt and misery. Afflictions are often sent in great mercy, to rouse the thoughtless to serious concern, and to recall the wanderers from the paths of sin and error. "Before I was afflicted," said one happy penitent, "I went astray, but now I keep thy word." Psa. cxix. 67. As long as prosperity lasted, the prodigal went on in vice and folly, regardless of his father's feelings, or his father's favour; but, when there was a famine in the land, and he began to be in want, and ready to perish with hunger, then "he came to himself," and "said, I will arise, and go to my father, and will say unto him, Father, I have sinned." Luke xv. It was thus also with Manasseh, "When he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers." Ah, when he was separated from his vicious companions, and his opportunities of wickedness; when he found, from his own experience, that it is an evil and a bitter thing to sin against God; then the seeds of a pious education, which seemed to have

been lost, began to revive, and his pious father's prayers began to be answered. Oh, it is a great mercy for a guilty wanderer to have some knowledge and recollection of "the God of his fathers;" to know that they had a God from whom they sought relief in every exigency, and whom they had often besought on behalf of their offspring; this has often been the means of awakening penitent hope in their bosoms—"I also will apply to the God of my fathers; peradventure he will hear me too." Deep humility and earnest prayer are the inseparable attendants, the very ingredients, of true conversion. The Lord—who is rich in mercy to all that call upon him, to all that call upon him in truth—granted to Manasseh the pardon he implored, and further granted him an opportunity, which is not often in such cases afforded, by a return to prosperity, to manifest before men the sincerity of his repentance. "Bring forth fruits meet for repentance," was the appeal of the faithful Baptist; and, unless former sins be forsaken, and a course of new obedience pursued, we cannot give much credit to the loudest professions of penitence, or encourage strong confidence in the Divine forgiveness. "Whoso confesseth and *forsaketh* his sins shall find mercy." The penitent Manasseh being restored to his kingdom, zealously devoted the remaining years of his life to redressing, by all the means in his power, the many evils occasioned by his former evil influence and example. He restored the worship of the true God in his temple, and destroyed the altars, and images which had been set up to idols. He repaired, himself, to the temple, and sacrificed peace-offerings and thank-offerings, and commanded Judah to serve the Lord God of Israel." It is observed, that "the people did still sacrifice in the high places, yet to the Lord their God only." This irregularity serves as an instance of the extreme difficulty of entirely doing away bad practices, when once they have been adopted, and should warn us against what may seem slight deviations from the law of God. Manasseh used every proper and prudent means for the defence of his kingdom, and the latter years of his reign were prosperous. Much good, no doubt, resulted from his zealous endeavours for reformation, but, alas! not all that he could have desired, and far, far less than might have been accomplished by his instrumentality, had he been early pious, instead of late penitent. Even his own son, Amon, who succeeded him, followed out his evil and vicious example, "but humbled not himself before the Lord, as Manasseh his father had done, but Amon trespassed more and more." The disappointed endeavours of a genuine penitent afford one of the strongest arguments for early piety, that the whole life may be spent in obedience to the will of God, and in imparting benefits to man. There can be no pleasure, at the close of life, equal to that of looking back, and pleading, "O God, thou hast taught me from my youth; and hitherto I have declared thy wondrous works; now, also, when I am old and gray-headed, O God, forsake me not."

The history of Manasseh will be found in 2 Kings-xxi. 1—18; 2 Chron. xxxiii. 1—20.

2. MANASSEH, son of the high-priest Joiada, who, in the time of Nehemiah, married the daughter of Sanballat, the bitter enemy of the Jews. This Manasseh is not mentioned by name in scripture, but we are informed that Nehemiah was obliged to drive away from Jerusalem this son-in-law of Sanballat, because he had taken a strange wife. Neh.

xiii. 28. From Josephus we learn, that the individual was Manasseh, and that his father-in-law built a temple on Mount Gerizzim, in imitation of that at Jerusalem, where Manasseh officiated as high priest. This was the origin of that deadly feud which subsisted between the Jews and Samaritans, even in the time of our Saviour. See John iv. 9, 20.

3. MANASSEH. Two of this name are found among those who, on the return from Babylon, separated themselves from their strange wives. Ezra x. 30, 33.

MANOAH—MA-NO'-AH.

REST, *or*, PRESENT. Manoah, the father of Samson, was of the tribe of Dan. Manoah and his wife had long desired the blessing of children, and had at length ceased to cherish hope, when an angel of the Lord appeared to the wife, and assured her that she should have a son, who should be a Nazarite unto God. On her relating this to her husband, he earnestly desired to see the heavenly messenger, and receive farther instructions from him. It pleased the Lord to fulfil this desire, and the angel appeared again to the wife of Manoah, who immediately acquainted her husband. After some conversation, Manoah, supposing his visitor to be no more than a prophet or man of God, entreated him to stay, and partake of a kid which they would immediately prepare, and desired farther to be informed of his name, that when his sayings came to pass they might do him honour. The angel replied, that his name was a secret, and, having directed Manoah to offer the proposed meal as a burnt-offering to the Lord, when it was placed on the rock, a flame consumed the sacrifice, and the angel of the Lord ascended in the flame of the altar.

Manoah was seized with terror on perceiving the dignity of his visitor, and expected to be struck with sudden death, but his wife encouraged him by saying, "If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these things, nor would, as at this time, have told us such things as these." In process of time the declarations of the angel had their full accomplishment, and the son of Manoah became one of the most eminent deliverers of Israel. Judges xiii.

MAOCH—MA'-OCH.

HE THAT IS PRESSED AND BRUISED. Father of Achish, king of Gath 1 Sam. xxvii. 2.

MARAH—MA'-RAH.

BITTER, *or*, BITTERNESS. A name adopted by Naomi, the widow of Elimelech, on account of the peculiar trials by which she was exercised. Ruth i. 20.

MARESHAH—MA-RE'-SHAH.

FROM THE HEAD, *or*, FROM THE BEGINNING.

MARESHA *or* MARESA—MA-RE'-SHA.

Son of Laadah, or perhaps Laadah is called the father of Maresha because he peopled that city with his family. 1 Chron. iv. 21.

MARK, *or* MARCUS.

POLITE, SHINING. Commentators are not agreed whether Mark the evangelist is the same person with John Mark, mentioned in the Acts. If not, we have no particulars whatever of Mark the evangelist; but the most commonly received opinion is, that it is one and the same person—on this supposition we proceed.

Mark, it appears, was a nephew of Barnabas, (Col. iv. 10,) and son of Mary, a pious woman, in whose house the first Christians assembled, (Acts xii. 12.) The apostle Peter styles him his son, (1 Pet. v. 13,) probably he was converted under his ministry. He accompanied the apostles Paul and Barnabas on their travels, (Acts xii. 25; xiii. 5;) but on one occasion he deserted them, apparently through indolence or timidity. Afterwards, when he would have accompanied them, Paul rejected his services, and so sharp a contention arose between Paul and Barnabas, that they separated, and went in different directions, Paul taking Silas and Barnabas Mark, (Acts xv. 36—41.)

Alas, what sad imperfections attend the best of men in their present state! What a blessed world is that, where there is no languor or faint-heartedness in the work of God, no coolness or contention between fellow-labourers, but all shall be activity, harmony, love, and joy, in endless perfection! It is pleasant to know that the venerable apostle Paul was completely reconciled to Mark, and expressly desired that he should accompany Timothy to Rome, to visit him when in imprisonment. 2 Tim. iv. 11.

Among other sanctified uses of affliction, this is one—to wear down our prejudices against our brethren, and to promote a spirit of love, forbearance, and forgiveness towards them. Ancient records assert, and it is very probable, that, after this, Mark became the companion of the apostle Peter, and that he wrote and published his Gospel at Rome, under the sanction of that apostle, and at the request of those who had received the gospel from his lips, and who desired the substance of what had been preached among them.

St. Mark's Gospel is much more concise than the others, and, generally speaking, follows the same plan as that of Matthew. It, however, contains one parable and two miracles not mentioned by the other evangelists, viz. the beautiful parable of the gradual growth of corn, iv. 26—29; the cure of a deaf and dumb man, vii. 32—35; and a blind man, not instantaneously, but gradually restored to sight, viii. 22—26.

MARSENA—MAR-SE'-NA.

BITTERNESS, *or*, MYRRH OF THE BUSH. Marsena, *or*, Marsana, was one of the seven principal officers of king Ahasuerus. Esther i. 14.

MARTHA—MAR'-THA.

WHO BECOMES BITTER; MISTRESS; *or*, THAT TEACHES. Martha, the sister of Mary and Lazarus, resided with them in the village of Bethany, about fifteen furlongs from Jerusalem. This family was honoured with the peculiar intimacy of our Lord, and often entertained him at their dwelling.

Martha is uniformly mentioned first; she was probably the eldest sister, and appears to have had the principal management of household affairs. Her active stirring disposition led her to take pleasure in that kind of employment. Her ardent love to her Saviour and her Friend induced her to consecrate it to his service in hospitably ministering to his comfort and that of his followers; but, like every worldly pursuit, however lawful, there was a danger of its being carried to excess—in unnecessary pomp and splendour—in irritation of temper—and in a decay of spirituality of mind. In these respects Martha was endangered; and on one occasion she received from the Lord a pointed, yet gentle, admonition. In one of his recesses from public labour, Jesus and his train

visited the beloved family at Bethany, and, while provisions were preparing for their entertainment, his "doctrine dropped as the rain and distilled as the dew" on the happy circle that surrounded him. Mary was one of them:—with great delight she sat at the feet, and listened to the instructions, of the great Teacher sent from God. Martha, too, would gladly have been there, but domestic cares pressed hard upon her, she "was cumbered with much serving"—perhaps needlessly perplexed and distracted in her solicitude to provide a sumptuous entertainment, as an expression of her high and affectionate sense of the dignity and condescension of her guest. At length she found herself harassed and overwhelmed in accomplishing the details of her too hospitable outline, and even admitted a degree of envy of the tranquillity her sister was enjoying at the Saviour's feet. With a very unbecoming petulance, she addressed her expostulation to Him, as if he had encouraged Mary in inconsideration and neglect of domestic duties—"Lord, dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she come and help me:" And Jesus answered and said unto her, "Martha, Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her." Weighty and solemn admonition! may it ever be present to our minds, and influence us to live in habitual superiority over the multitude of trifles which engross the attention of worldly men; and so to regulate our necessary and lawful attention to temporal concerns, as to keep all in subserviency to true religion,—that "*one thing*" which is absolutely and indispensably "*needful*," in order to our enjoying or improving life, and being prepared for death, judgment, and eternity.

The ardent affectionate spirit of Martha was next called forth, and displayed in tender solicitude for her beloved brother. Lazarus was seized with dangerous sickness—his sisters immediately applied to their best Friend, no doubt expecting that he would immediately come to their aid. But that friend treated them with apparent neglect. He abode two days still in the place where he was, and then moved towards Bethany with a pace little calculated to satisfy the impatient anxiety of Martha. While Jesus delayed, Lazarus died. Still, however, when Martha at length heard of her Saviour's approach, she hastened forth to meet him, and, with a strange mixture of unbelieving reproach and ardent faith, addressed him, "Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee, Jesus saith unto her, Thy brother shall rise again." Martha replied, "I know that he shall rise again in the resurrection of the last day. Jesus said unto her, I am the Resurrection and the Life. He that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth on me, shall never die. Believest thou this? Martha said Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." After this noble confession of faith, Martha secretly summoned her sister, who came forth to meet the Master, and they went together to the tomb of Lazarus, where the glory of the incarnate God was strikingly manifested in calling forth the dead to life. See LAZARUS.

Martha is mentioned on one occasion more. When Jesus, six days before the last passover, dined in the house of Simon the leper, the family

of Bethany was there, each displaying characteristic tokens of their love and gratitude. The re-animated Lazarus sat at meat near his benefactor, to listen to the gracious words that proceeded out of his mouth. The devout and contemplative Mary anointed him with costly ointment; and the cheerful busy Martha thought herself honoured in being among those that served her beloved Lord. Happy are they who thus, according to their various abilities, are found consecrating their all to Him who loyally loves them, and gave himself for them. Luke x. 38—42. John xi. xii. 1—8.

MARY—MA'RY.

EXALTED; BITTERNESS OF THE SEA; or, MYRRH OF THE SEA; a LADY or MISTRESS OF THE SEA. Many of this name are mentioned in the New Testament.

1. MARY, the mother of Jesus, was the daughter of Joachim and Anna, of the tribe of Judah,—their names, however, are not mentioned in scripture, except that Heli, Luke iii. 23, is supposed to be identical with Joachim. We know, however, that she was of the royal line of David, as was also Joseph her husband; and the design of these ancient writers, in giving their genealogy, extends no farther than to the fulfilment of ancient prophecy, that the Saviour of the world should descend from the first parents of mankind, from Abraham, Isaac, and Jacob, through the line of Judah, David. There are many apocryphal stories on record concerning this highly favoured individual, but they are altogether of a worthless kind, and intended to sanction superstitious practices of the East, and Rome, and it would be wholly inconsistent with the plan of this work to trouble the reader with them. The references of scripture are few and scanty, and seem as if expressly designed to counteract those mistaken views which have led to idolatrous homage.

Mary is introduced to our notice as the espoused wife of Joseph, but by mutual consent living separate for a time, as was frequently practised among the Jews before the consummation of a marriage. While thus circumstanced, the angel Gabriel was sent to her abode at Nazareth, to congratulate her as highly favoured of the Lord; on whom should be conferred the distinguished honour of giving birth to the promised Messiah; that this wondrous birth should be produced by the power of the Highest overshadowing her, and that her holy offspring should be called the Son of God. Mary submissively and believingly replied, "Behold the handmaid of the Lord, be it unto me according to thy word." Considering the very peculiar circumstances in which the announced honour would place the blessed virgin, it was indeed a distinguished instance of faith and obedience that she should not only believe the fulfilment of the Divine declaration, however contrary to the ordinary course of nature, but that she should unhesitatingly leave with God the vindication of her character, and the clearing up of her prospects. Ready faith usually meets gracious confirmations. Mary's faith was confirmed by a sign, though she asked no sign, but relied implicitly on the Divine assurance. The angel informed her that her cousin Elizabeth, the wife of Zacharias, who dwelt in the hill-country of Judea, and who had long been considered barren, was now in an advanced state of pregnancy. On the departure of the heavenly messenger, Mary arose, and hastened to the abode of her relations, Elizabeth and Zacharias, with whom she abode three months. Immediately on her entering the house and saluting Elizabeth, that holy woman

received a miraculous intimation that the mother of her Lord stood before her, and her unborn infant exulted in the presence of Him, whom she was to precede and announce to Israel. This seasonable confirmation of Mary's faith filled her soul with holy joy and triumph, and she burst forth into that sublime and inspired song of praise which has since borne her name; and which, it must be regretted, is adopted and used in one corrupt section of the Christian church with feelings different from those which inspired the mind of the blessed Virgin, distinguished with ascriptions of homage and worship addressed to a creature, expressions which can properly be rendered to God alone. The distinguished whelm of the mother of our Lord, and some remarkable expressions even addressed to her on several occasions, seem expressly calculated and at the same time to counteract the disposition to pay her superstitious and her excessive reverence. Great and distinguished was Mary's honour and happiness as a sinner to exercise saving faith on Him as her Saviour. It was this conscious appropriation that inspired the and her sister Martha, the of triumph in her song of praise. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

Remaining three months with Elizabeth, Mary returned to her town of Nazareth, and abode there. The distressing suspicions were present in the mind of her betrothed husband, and the miraculous over the fulfilment of her spotless innocence, have already been detailed under the article of JOSEPH, to which the reader is referred. "He that believeth shall not make haste." Mary believed the promise of the Lord, and fully depended on its performance. But she never imagined that it rested with her to take any measures towards its fulfilment, but simply to believe the declarations and promises of God, to obey the express commands, and to go steadily on in the way of duty, leaving to Him who had spoken, the time, means, and manner of his own accomplishments. Ancient prophecy had declared that the Messiah should be born at Bethlehem; Mary's residence was at Nazareth. This seemed mysterious: but, by one of those coincidences of circumstances which are perpetually employed to bring about the purposes of God, often without the design or knowledge of the agents employed, sometimes in direct opposition to their inclination and purposes, provision was made to remove Mary to Bethlehem in due time for the fulfilment of the prediction. The decree of Cæsar Augustus enjoined the enrolment of all his tributary subjects at the cities which had been the birth place or residence of the respective heads of their families. This required the attendance of Joseph at Bethlehem, and Mary his espoused wife accompanied him to the city of their great ancestor, David. There, owing to the extraordinary confluence of persons brought together by the decree of Cæsar, the holy humble pair were denied the stranger's accommodation—an inn—and were forced to seek a mean and incommensurable shelter in a stable; and there they were detained by the accomplishment of the period when Mary should bring forth her first-born son. Denied the solace of an affectionate mother, or a sympathizing friend, in whose bosom to repose the anxieties and sufferings of her situation—without, it should seem, even a mercenary attendant—she appears to have been miraculously strengthened to perform the needful offices for her infant. She wrapped him in swaddling-clothes, and laid him in a manger.

The birth of the infant Saviour being announced by an angel to shepherds who kept their flocks in the fields of Bethlehem, they hastened to the town, to visit the babe, and to converse with Joseph and Mary. Their own faith in the appearance of the promised Messiah being fully confirmed by what they had seen and heard, they communicated the glad tidings to their friends and neighbours, and much inquiry was excited. Probably many conversed much, and discovered great curiosity about the surprising events which had come to pass, who nevertheless remained in careless indifference about a personal interest in the great salvation which Jesus came to reveal and to purchase; but of Mary it is said, that she "kept all these things, and pondered them in her heart." She forbore to say much about the distinguishing honour conferred on her, but was more concerned to treasure up in her mind the circumstances as they transpired, and to seek after and appropriate the instruction they were designed to convey. A spirit of deep humility and holy contemplation is ever the precursor and attendant of large communications and attainments in heavenly wisdom, and this is one of the traits of character in which this holy woman affords an example eminently worthy of imitation.

We next meet with her in the temple at the appointed time, presenting herself according to the prescribed rules for her purification, and her infant as the first-born son to be dedicated to the Lord; for, notwithstanding the unparalleled circumstances attending *such* a birth, and which might have pleaded an exemption from ordinary observances, it was uniformly the practice of our Lord, and of those connected with him, to magnify the law, and make it honourable; and thus it becomes them to fulfil all righteousness. There the infant Saviour was recognized by two aged saints, Simeon and Anna, who, divinely influenced, acknowledged him as the expected Messiah, and spake of Him to all them that looked for redemption in Jerusalem. Simeon predicted also the rejection of the Saviour even by his own nation that so fondly expected him, and he intimated to Mary the anguish that should pierce her maternal bosom in the sufferings of her exalted Son.

After this, it appears, the holy family returned to Bethlehem, where they were visited by the eastern magi, who came thither conducted by an unknown star, to pay their homage at the feet of the young Redeemer. (See JESUS.) This extraordinary visit awakened the jealous suspicions of Herod, and led to his forming the horrid design of massacring all the infants in Bethlehem in order to secure the destruction of Him whom he foolishly regarded as his rival, (see HEROD,) but He who sitteth in the heavens laughed; the Lord had in derision this design against his Anointed One. Warned, by an angel of the impending danger, and divinely directed in their movements, Mary and Joseph took their precious charge, and fled for safety into the land of Egypt, where they remained till after the death of Herod. After this they returned to the land of Israel, and dwelt in the city of Nazareth, from whence they went up year by year, to keep the solemn feasts at Jerusalem. There, when the wondrous child had attained the age of twelve years, the tender anxiety of his mother was awakened by his remaining behind in Jerusalem. Three days she and her partner Joseph sought him sorrowing, and at length found him in the temple, listening to the instructions of the doctors and asking

them questions. On this occasion Mary naturally gave way to the expressions of her maternal feeling, and now probably she received the first intimation from her Son's own lips of his consciousness of his high character and destination. "How is it that ye sought me? Wist ye not that I must be about *my Father's* business?" Mary, however, was permitted to enjoy many more years in all the delightful interchange of maternal and filial tenderness, for Jesus returned with them to Nazareth, and dwelt with his parents, and was subject to them. The succeeding eighteen years* were spent in domestic retirement in their own city. During this period, it is probable, Joseph died, as he is never mentioned during the public life of Jesus Christ, and Mary is frequently spoken of alone.

We next find Mary, together with her illustrious Son, and his disciples, at a marriage, at Cana, in Galilee. The provision, on this occasion, proving insufficient for the number of guests, Mary intimated to Jesus the deficiency of wine, fully expecting a miraculous supply at his hands. He, however, replied in a manner, which, though by no means inconsistent with filial affection, certainly conveys a tone of reproof, "Woman! what have I to do with thee? mine hour is not come." It was probably intended, by Jesus, to remind her, that the Divine power of working miracles was to be exerted for the purpose of attesting His great commission, and of subserving his mediatorial work, and not to be limited or called forth by private regards or family considerations; it certainly conveys a direct and striking reproof against that blasphemous and idolatrous homage which has been offered to the virgin Mary, as an authoritative intercessor with the exalted Saviour, to bestow mercy on men.

Mary was evidently a woman of a meek and quiet spirit, which, in the sight of God, is of great price; she was also a woman of strong faith, and both were eminently conspicuous on this occasion. She uttered no complaint, expressed no importunity, but simply enjoined on the attendants strict obedience to any directions they might receive from Jesus, and leaving to himself the manner and the time, patiently waited the expected manifestation of his mercy and power; nor was she disappointed. Jesus converted a large quantity of water into the richest wine, sufficient, not only for the supply of the immediate occasion, but for a future store.

After this, Jesus, with his mother Mary, chiefly dwelt at Capernaum; though it is supposed by some persons, that Mary followed Him from place to place, as he went about preaching; this, however, is very uncertain, and she is seldom mentioned in the gospel narratives. On one occasion, when Jesus was preaching within doors, he received an intimation that his mother and his brethren desired to speak to Him. He thence taught the vast superiority of spiritual relationship to Him, above that which was merely natural and confined to earth: "whosoever doth the will of my Father which is in heaven, the same is my brother, and sister, and mother;" on another occasion he taught the same lesson, for one of the company, astonished at His gracious words and mighty works, burst out into an exclamation of the happiness of His mother, "Blessed is the womb that bare thee, and the paps which thou hast sucked!" on which Jesus rejoined, "Yea, rather, blessed are they who hear the word of God, and keep it."

During the awful scene of the crucifixion of our Lord, His mother was present; now was the prediction of Simeon fulfilled; a sword pierced

through her bosom, when she beheld the cruel and unparalleled sufferings of her Son. We hear, however, no violent exclamation of turbulent grief; doubtless, her holy soul was enabled by faith to discern the intent of these bitter sufferings; she clung to them for personal salvation, and she exulted in the benevolent thought, that they should also avail for the salvation of an innumerable multitude which no man can number. But though grace triumphed, nature could not but feel, and the Divine Sufferer sympathized. He saw at the foot of His cross, His weeping mother and His beloved disciple, and he said, "Woman, behold thy Son;" and to John, "Behold thy mother," and from that hour that disciple took her with him to his own house.

Mary, the mother of Jesus, was doubtless among the most anxious of those devoted followers who desired to honour His loved remains; but she is not mentioned as actually preparing to assist in that last mournful office; probably the beloved disciple, her now adopted son, took measures to spare her feelings, by ensuring her absence from the agonizing scene. Perhaps her faith was more strong and clear than that of the other disciples, and, instead of engaging in the needless task of embalming his dead body, she waited in devout expectation of his predicted resurrection. However, this holy woman is not again mentioned till after the ascension of our Lord, when she is found, together with the apostles and brethren, "continuing with one accord in prayer and supplication," waiting for the promised effusion of the Holy Ghost. This is the last mention of her name in Scripture. Ancient Histories inform us that she accompanied the apostle John to Ephesus, and died there at an extreme old age. Scripture references, on which alone we can entirely rely, are Matt. i. ii.; Luke i. ii.; John ii.; Mat. xii. 46—50; Mark iii. 31—35; Luke viii. 19—21; Matt. xiii. 55; Luke xi. 27—28; John xix. 25—27; Acts i. 14.

2. MARY, the sister of Martha and Lazarus, distinguished by her devotional contemplative spirit. When Jesus visited the family at Bethany, and Martha was too much cumbered in making a feast for her Lord, Mary, with a holy superiority of mind, chose rather to sit at His feet and hear His words. Her conduct, when reprehended by her sister, was defended by her Lord; who declared that she had chosen the good part which should not be taken away from her.

After the death of Lazarus, Jesus advanced towards Bethany, to visit and relieve the distressed family. Mary, summoned by her sister, went forth to meet her Lord, and, falling at his feet, exclaimed, "Lord, if thou hadst been here, my brother had not died." Her uncomplaining grief called forth the sympathy of the condescending Saviour. "Jesus wept," and then hastened to wipe away the tears with which his own had mingled, by restoring to the sisters the object of their love and their grief. (See LAZARUS—MARTHA.)

Six days before the last passover, our Lord and his disciples supped in the house of Simon the leper, at Bethany. Lazarus and his sisters were there. Martha, with her characteristic activity, cheerfully assisted in the domestic preparations; but Mary, her heart overflowing with grateful love, brought a box of costly ointment of spikenard, with which she anointed the head and feet of her honoured Lord. Mary considered nothing too costly that could express her pious feelings; but some of the disciples, especially Judas, the seeming disciple and real traitor, exclaimed

against the waste, as though that which had been poured out in honour of the Master, was alienated from the resources of his poor servants; but Jesus vindicated her act of faith and offering of love; declared that she had anointed his body in order to its burial: and that, wherever His gospel should be known, this deed should immortalize her name. Luke x. 38—42; John xi. xii. 1—9; Mark xiv. 3—9.

3. **MARY MAGDALENE**, (or, of Magdala.) This woman is distinguished by her early character, which was most profligate and vicious; for it is said that Jesus cast out of her seven devils; either literally so, or, more probably, that He reclaimed her from a course of life so entirely given up to sin, that she seemed to be in the full power of the devil. She is farther distinguished by her deep penitence and ardent love. She is probably the great sinner mentioned in Luke vii. who, when Jesus dined in the Pharisee's house, came and poured precious ointment on his feet, kissed them, bathed them with her tears, and wiped them with her flowing tresses. The Pharisee was scandalized at the presence of such a woman; but Jesus pronounced her a pardoned penitent, and declared that her love abounded in proportion to the aboundings of Divine grace in her pardon. After this, she is mentioned among the devoted followers of Jesus, who ministered to Him of their substance. She was also distinguished as being the first to whom Jesus appeared after His resurrection. Having engaged with some of the pious women to meet at the tomb of their Lord, and embalm his body, they hastened thither with the earliest dawn of the first day of the week; but the body of their Lord was gone. Mary immediately ran to inform Peter and John, and returned accompanied by them. Meanwhile, her female companions had been informed by an angel, of the resurrection of their Lord, and directed to convey the glad tidings to the disciples; but, as they missed of each other, Peter explored the tomb, observed the grave-clothes laid aside, and then departed, anxiously wondering at the disappearance of the body.* Mary Magdalene, however, remained, and saw in the sepulchre two angels, who inquired the cause of her grief: "Because," she replied, "they have taken away my Lord, and I know not where they have laid Him;" then, turning herself, she beheld Jesus, but knew Him not until He addressed her by name, in a tone and manner that at once spoke peace and joy to her heart. By her was communicated the delightful message, "Say unto my brethren, I go unto my Father and your Father, to my God and your God." But though she related to them what she had seen and heard, her statements were regarded by them as idle tales, until supported by other testimony: thus foolish and slow of heart were they to believe that the Messiah had died and risen again, according to the scriptures. Luke vii. 36—50; viii. 2; Matt. xxvii. 61; xxviii. 1; Mark xv. 47; xvi. 1—11; Luke xxiv. 1—11; John xx. 1—18.

4. **MARY**, the wife of Cleopas, John xix. 25; supposed to have been sister to the mother of Jesus.

5. **MARY**, the mother of James and John, sometimes called Salome, the wife of Zebedee. Matt. xxviii. 1—6; Mark xv. 40.

6. **MARY**, the mother of James the less, and Joses and Simon, the brethren, or near kinsmen of our Lord. Some suppose these to have been the same individuals; the mention occurs in connexion with the crucifixion, burial, and resurrection of our Lord. Mark xvi. 1; Luke xxiv. 10; Mark xv. 40—47.

7. **MARY**, the mother of Mark, a pious woman, in whose house the early Christians assembled. Acts xii. 12.

8. **MARY**, a Christian at Rome, who had been affectionately diligent in her attentions to the apostle Paul and his brethren, and to whom he desired Christian salutations. Rom. xvi. 6.

MASH, or, MESECH.

HE THAT TAKES AWAY, or, TOUCHES. Fourth son of Aram. Supposed to have inhabited mount Masius in Mesopotamia. Gen. x. 23. 1 Chron. i. 17.

MASREKAH—MAS'-RE-KAH.

WHISTLING, or, HISSING. A captain or duke of Edom and successor of Hadad, was called Samlah of Masrekah. Gen. xxxvi. 36.

MASSA—MAS'-SA.

BURDEN, or ELEVATION. The seventh son of Ishmael. Gen. xxv. 14.

MATRED—MA'-TRED.

ROD, STAFF, LIVES. Daughter of Mezahab, mother of Mehetabel, and wife of Hadar: Gen. xxxvi. 39.

MATRI—MA'-TRI.

RUIN, or, A PRISON. Of the tribe of Benjamin, and head of the family of Kish, the father of Saul. 1 Sam. x. 21.

MATTAN—MAT'-TAN.

GIFT, or, THE DEATH OF THEM. Mattan, or Matthan, is mentioned in the genealogy of our Lord. Matt. i. 15.

Another of this name was a priest of Baal, and killed before the altar of his false god by order of the high-priest Jehoiada. 2 Kings xi. 18. 2 Chron. xxiii. 17.

Another **MATTAN** was father of Shephatiah. Jer. xxxviii. 1.

MATTANIAH—MAT-TA-NI'-AH.

GIFT OF GOD; HOPE, or, EXPECTATION OF THE LORD. Mattaniah, or Mathania, was chief of the nineteenth family of the Levites. 1 Chron. xxv. 16.

2. **MATTANIAH**, another, was the son of Heman, a Levite. 1 Chron. xxv. 4.

3. **MATTANIAH**. Zedekiah, king of Judah, was originally called Mattaniah. 2 Kings xxiv. 17.

MATTATHA—MAT'-TA-THA.

HIS GIFT. One in the genealogy of Jesus. Luke iii. 31. One of this name put away his strange wife after the return from the Babylonish captivity. Ezra x. 33.

MATTENAI—MAT'-TE-NA'-I.

MY GIFT, MY OFFERING. Son of Hashum. Ezra x. 33.

MATTHAT—MAT'-THAT.

GIFT, or, HE THAT GIVES. One mentioned in the genealogy of Jesus Christ, supposed to be the same as Joachim, father of Heli, who is the father of the Virgin Mary. Luke iii. 24.

MATTHEW—MAT'-THEW.

A GIFT. Matthew, an evangelist and apostle, was the son of Alpheus, and probably, though not certainly, brother of James the less, who also is called the son of Alpheus. Matthew is also called Levi. He was by birth a Galilean; and, though a Jew, was a publican or collector of the Roman tribute. Hence great prejudices were excited against him among his countrymen, who classed publicans, especially those of their own nation, with "extortioners, harlots, sinners." Matthew's station was

at the receipt of custom, near the Lake of Gennesaret. As Jesus passed by, and beheld him sitting there busily engaged in his lucrative but dishonourable calling, he called him to become one of his stated followers; and the power of Divine grace so accompanied the call to his heart, that immediately "he arose, left all, and followed him."

He was afterwards appointed by our Lord as one of his twelve apostles. Some time after his call, Matthew made a feast at his house, at which Jesus and his disciples were present, and many also of Matthew's old associates—the publicans, whom he invited, doubtless, with a benevolent desire that they too might hear the sweet persuasive voice of the great Teacher sent from God, and turn from their evil ways. This, however, excited the displeasure of the haughty Pharisees, who murmured, saying, Why eateth he with publicans and sinners? We have reason to rejoice that the fact itself, the censures of the Pharisees, and our Lord's discourse on the occasion, are left on record to encourage every humble penitent with the assurance that, applying to the compassionate Saviour for pardon and salvation, he shall not be cast out. However deeply he may feel and bitterly lament his guilt, he need not despair. He is the very character expressly provided for. Christ Jesus came not to call the righteous, but sinners, to repentance, *i. e.* those who feel their sin; for those who fancy themselves righteous are not likely to apply to him for mercy.

Matthew continued the constant attendant of our Lord during the whole of his ministry. Thus he was well qualified, as an eye-witness, to become one of the historians of his Master. After the ascension, Matthew continued some time with the rest of the apostles, preaching the gospel in Judea. We have no particular account of their dispersion and subsequent labours; nor have we, in the case of Matthew, any allusions in the epistles which might form any ground of probable conjecture. It must, therefore, remain uncertain where he laboured, and when and in what manner he died. Ancient histories, indeed, give some vague and various accounts of his labours, sufferings, and martyrdom, but on these we cannot rely. It appears probable that he preached the gospel in Parthia, or Ethiopia, or perhaps in both. All that we learn of him in scripture may be found, Matt. ix. 9—13; x. 3; Mark ii. 14—17; Luke v. 27—32; Acts i. 13.

Matthew, in all probability, wrote his Gospel earlier than any other of the evangelists. It was written in Hebrew, for the use of the Jews. Hence he is very frequent and particular in his references to the Old Testament, and is careful to point out the fulfilment of the scriptures in Jesus Christ, a species of evidence which he well knew would have great weight with the Jews. He is more frequent than the other evangelists in his allusions to Jewish customs and ceremonies. He speaks, with all the partial reverence of a Jew, of Jerusalem as "the holy city," the temple as "the holy place," &c. at the same time he records many of our Lord's reproofs to the Jews for their errors and superstitions, and thus endeavoured to eradicate from their minds those prejudices which would impede the reception of the gospel, or corrupt it by a mixture of human invention. It is generally supposed that Matthew has paid more attention than the other evangelists to the chronological order of facts.

Matthew commences his history with the genealogy of Christ by the line of Joseph, the husband of Mary his mother. He next relates some

circumstances concerning our Lord's miraculous conception, birth, and infancy, especially the revelation made to Joseph—the visit of the Eastern magi—the flight of the holy family into Egypt—and the slaughter of the infants of Bethlehem. Chap. i. ii.

Matthew gives many of the parables more at large than the other evangelists, comp. Matt. xiii. with Mark iv. and Luke viii. He is also more particular in relating several discourses of our Lord, especially that commonly called the sermon on the mount, chap. v., vi., vii.; and the prophecy on the mount of Olives, concerning the destruction of Jerusalem, xxiv. The parable of the ten virgins* is recorded by this evangelist alone, xxv. 1—13; also the dream of Pilate's wife, xxvii. 19; the resurrection of many saints at the time of the crucifixion, xxvii. 52, 53; and the bribing of the Roman guards by the chief priests and elders, to promulgate a falsehood as to the disappearance of the Saviour's body from the tomb, which they were appointed to watch, xxvii. 4. 11—15. This evangelist closes his narrative with some most important words of the Lord Jesus just before his ascension to heaven, viz. his charge to the apostles to go forth preaching his gospel, and administering his ordinances, throughout all the earth; and his promise to be with his church even to the end of time.

MATTHIAS—MAT-THY'-AS.

HIS GIFT. The apostle who was chosen by prayer and by lot to fill up the place of Judas the traitor. It is very probable that he was one of the seventy disciples; certainly one who had been a constant attendant on our Lord's ministry, and who was a competent witness of all the great facts of his life, death, and resurrection. At one of the earliest meetings of the Christians after their Lord's ascension, Peter proposed to them the propriety of thus appointing one to be the Lord's witness in the earth, and a sharer of the first miraculous effusion of the Holy Spirit. Accordingly, two of the earliest disciples were nominated by the disciples in general; and then, having pursued the path of duty according to the wisdom and prudence given them, they solemnly committed the decision to the Lord, invoking Him who knoweth the hearts of all men, to shew which of the two he had chosen. They then gave forth their lots, and the lot fell upon Matthias, who was henceforth numbered with the apostles. We have no particular account of his labours; but the whole transaction leads us to observe, what care was taken that the truth of the Christian religion should be firmly established: no less than twelve honest, intelligent eye-witnesses concurred in proclaiming, and in handing down to us, the great facts on which our faith and hope as Christians are placed. Was it likely that all these men could be deceived and deluded, as to matters of fact which came under their own observation? or that they should all conspire together in a mad project to deceive the world, especially when all they gained by it was persecution, contempt, imprisonment, and martyrdom? Or, once more, if the story they told of Jesus of Nazareth had not been true, is it at all likely that it would have gained ground? Proclaimed as it was upon the very spot, and immediately upon the very period in which the events were said to have occurred, were there none among the dwellers in Jerusalem, none among the chief priests and Pharisees, who would come forward to deny and disprove the story? which they might easily have done, if it had not been true. But, no! let modern infidels say what they may, Chris-

tianity is no cunningly-devised fable: one of their own number has admitted,* that "the history of Socrates, which no one has ever attempted to deny, is not half so well attested as that of Jesus Christ."—Jesus Christ, indeed, lived and died for our sins according to the scriptures; he rose again from the dead according to the scriptures; he ascended to heaven, and there lives, "able to save to the uttermost;" and his gospel, which was committed to Matthias and his brethren the apostles, is still borne down the stream of time from one generation of faithful witnesses to another, while multitudes of perishing sinners, in every age, receive it as "a faithful saying, and worthy of all acceptation." Matthias is mentioned only in Acts i. 15—26.

MATTITHIAH—MAT-TI-THI'-AH.

GIFT OF THE LORD. Son of Shallum, of the race of Korah, and head of the fourteenth family of the Levites.* 1 Chron. xxv. 21.

Another **MATTITHIAH**, after the captivity, separated himself from his strange wife. Ezra x. 43.

MEBUNNAI—ME-BUN'-NAI.

SON, or, FILIATION. Mebuunnai, or Mobanai, the Hushathite, a valiant man in David's army. 2 Sam. xxiii. 27. He is supposed to be the same with Sibbecai, of Hushah. 1 Chron. xi. 29.

MEQAD—ME'-DAD.

HE THAT MEASURES. One of the elders of Israel, whom God inspired, together with Eldad, by his Holy Spirit, to assist Moses in the government of Israel. It appears, that when the elders went to the tabernacle to receive the Spirit of the Lord, these two, for some cause not explained, remained in the camp; but it pleased the Lord to visit them there, and immediately they prophesied, or taught. This excited jealousy among the friends of Moses, and they hastened to inform him of the circumstance; but Moses nobly replied, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would pour out his Spirit upon them! Numb. xi. 24—29. (See **ELDAD**: **MOSES**.)

MEDAN—ME'-DAN.

JUDGMENT, PROCESS. The third son of Abraham and Keturah. Gen. xxv. 2. It is probable that Medan and his brother Midian peopled the country which lay on the east of the Dead sea.

MEHETABEL, or MEHETABEEL—ME-HE'-A-BEL.

HOW GOOD IS GOD! Father of Delaiah. Neh. vi. 10.

MEHIR, or MAHIR—ME'-HIR.

PRIZED, or, ESTEEMED. Son of Caleb, or Chelub, of the tribe of Judah. 1 Chron. iv. 11.

MEHUJAEI—ME-HU-JA'-EL.

WHO PROCLAIMS GOD, or, WHO IS SMITTEN OF GOD. Son of Irad, and father of Methusael, of the race of Cain. Gen. iv. 18.

MEHUMAN—ME-HU'-MAN.

WHO IS TROUBLED. Chief of the chamberlains of king Ahasuerus. Esther i. 10.

MEHUSHIM—ME-HU'-SHIM.

PRECIPITATED, or, WHO ARE IN HASTE. Mehushim, or Hushim, was the wife of Shaharaim, and mother of Ahitub. Chron. viii. 11.

MELCHI—MEL'-CHI.

MY KING, or, MY COUNSEL. Two of this name occur in the genealogy of Jesus. Luke iii. 24. 28.

MELCHIAH—MEL-CHI'-AH.

THE LORD IS MY KING. Melchiah, or Melchias, or Melchijah, was the head of the fifth family of priests. 1 Chron. xxiv. 9.

MELCHISEDEK—MEL-CHI'-SE-DEK.

KING OF JUSTICE, or, KING OF RIGHTEOUSNESS. Melchisedek was king of Salem, and also priest of the Most High God, in the time of Abraham. When Abraham returned from the slaughter of the confederate kings, who had conquered Sodom and carried away the family of Lot, Melchisedek met him, and, congratulating him in the name of the Lord, offered him the refreshments of bread and wine; perhaps also offered sacrifices to the Lord. When Melchisedek, as a priest, invoked the blessing of Jehovah on Abraham, Abraham presented to him tithes of all the spoil, thus acknowledging him as a priest, Gen. xiv. 18—20.

We have no further historical mention of this remarkable personage; but he is twice alluded to as a type of Christ, viz. in Psa. cx. and in Heb. vii. No account is given of his parentage or pedigree; it does not even appear from which of the sons of Noah he descended: indeed, some expositors strongly contend for his being no other than Shem, which, in point of date, is not impossible, for Shem was contemporary with Abraham; but in that case he would have been the progenitor of Abraham, which does not appear on the face of the sacred story: and, indeed, the apostle's reasoning, when contrasting the priesthood of Levi with that of Melchisedek, seems fully to set aside such a notion. He speaks of Abraham, the progenitor of Levi, paying tithes to Melchisedek, and hence argues his superiority; but if Melchisedek were Shem, Levi would have descended from him as well as from Abraham. In fact, all conjectures are vain, because the sacred history seems intentionally to omit all mention on the subject, that he might appear as "without father, without mother, without genealogy," and thus typify Him, of whom it was said, "Who shall declare his generation?"

Jesus, as the Son of man, had no human father; as the Son of God, was without mother; and was appointed to the priesthood, without deducing his descent from Aaron, or from any other predecessor. He is from eternity to eternity, and will have no successor in his efficacious, meritorious, and continual priesthood. Melchisedek was a type of Christ in the union of the two offices of priest and king, of which he is the only example we have in scripture, and which, under the Mosaic law, was incompatible, at least after the appointment of David and his family to the throne—the kingly office being confined to the tribe of Judah, as the priesthood had long been to that of Levi. But the Redeemer's kingdom is inseparably connected with his priestly office; and, in virtue of his atonement and intercession, he employs all his power and authority for the benefit of his redeemed people. The very names of Melchisedek are significant, king of righteousness, and king of Salem, (or peace:) Christ Jesus is emphatically "our Peace," and the "LORD OUR RIGHTEOUSNESS."

His actions also are significant. He brought forth bread and wine, to refresh Abraham and his followers. Christ Jesus gave himself for the life of the world, and His flesh is meat indeed, and His blood drink indeed.

Melchisedek also blessed Abraham; Christ Jesus is himself the substance and the fulfilment of the blessing. He is the seed of Abraham, in whom all the families of the earth are blessed.

Melchisedek received tithes of Abraham, in evident acknowledgment of his superiority. In all things, Christ Jesus must have the pre-eminence. The apostle argues this at large, and infers from it the consolatory truth, that He is able to save to the uttermost all that come unto God by Him. Heb. vii.

MELEA; ME-LE'-A.

DELIVERANCE, son of Menan, and father of Eliakim, in the genealogy of Jesus. Luke iii. 31.

MELECH—ME'LECH.

KING, son of Micah, and grandson of Jonathan, son of Saul. 1 Chron. vii. 35.

MEIZAR—MEI'-ZAR.

DISPENSER, STEWARD. The governor of Daniel and his young companions in captivity in Babylon, to whom they presented their request to be fed on pulse and water, rather than on royal dainties; and who acknowledged that on this humble fare, preferred for conscience' sake, they appeared more healthy and well-favoured than those who lived on luxuries. Dan. i. 11—16.

MEMUCAN—ME-MU'-CAN.

IMPOVERISHED. One of the seven principal counsellors of Ahasuerus, king of Persia. Esth. i. 14—16.

MENAN—ME'-NAN.

NUMBER, or RECOMPENSE. One mentioned in the genealogy of Jesus Christ. Luke iii. 31.

MEONOTHAI—ME-ON-O-THA'-I.

MY DWELLING, MY SIN. Son of Othniel, and father of Ophrah. 1 Chron. iv. 13—14.

MEPHIBOSHETH—ME-PHIB'-O-SHETH.

OUT OF MY MOUTH PROCEEDS REPROACH. One of this name was a son of Saul by his concubine Rizpah, delivered up by David to the Gibeonites, to be hanged before the Lord. 2 Sam. xxi. 8, 9. (See RIZPAH.)

2. Another, (named also MERIBBAAL,) was the son of Jonathan, and grandson of Saul. When Saul and his sons were killed at the battle of Gilboa, Mephibosheth was in his infancy; and the fatal termination of that battle threw his nurse into such consternation, that she let the child fall from her arms, by which accident he was lamed for life. After the death of Ishbosheth, and when David was established in peaceable possession of the kingdom, he generously inquired after any remaining branches of Saul's family, to whom he might shew kindness for Jonathan's sake: on hearing of Mephibosheth, who then resided with Machir, of Lodebar, David invited him to Jerusalem, appointed him a daily portion at the king's table, and treated him in every respect as one of the royal family. • He also settled upon him whatever had belonged to Saul. Mephibosheth was a man of a very humble and affectionate disposition, and evidently attached to his royal benefactor; but, on one occasion, he fell into disgrace, in consequence of the treachery of his servant Ziba. When David fled, at the time of Absalom's revolt, he was accompanied by most of his steady friends among the nobility, but Mephibosheth was not among them, his servant having first artfully persuaded him to remain

at home, and then insinuated himself into the favour of the king, by great professions of loyalty, and by basely representing the absence of Mephibosheth, as proceeding from a design to usurp the throne. David was too easily led by these specious representations, and caused the estates of Mephibosheth to be sequestered, and conferred on Ziba. But Mephibosheth, far from resenting this unkindness, or so much as thinking of taking advantage of the confusion of public affairs, was so completely absorbed in concern for the king's safety and restoration, that he even neglected all personal attentions to himself, until the king returned in peace; and then, though he modestly vindicated himself from the suspicion of disloyalty and treason, he was wholly regardless of personal interests, and only desired to share the king's cordial favour. David directed that the lands should be divided between Mephibosheth and Ziba; and we may conclude from the generosity of his disposition, that he was not backward in devising other means of restitution for his hasty and unjust censure.

In the whole transaction, Ziba stands as a detestable example of treachery, and a warning against confidence in man. David's mistake, and the consequent interruption of friendship, teach great caution in admitting an injurious report, or an evil surmise, especially against long-tried characters, and long-standing friends. Mephibosheth alone affords a pattern worthy of imitation, in his generous, grateful attachment to his friend, and his forbearance and moderation under unjust accusations. 2 Sam. iv. 4; ix. xvi. 1—4; xix. 24—30.

MERAB—ME'-RAB.

THAT FIGHTS, or DISPUTES, or MULTIPLIES, or MISTRESS. Merab (or Merob,) was the eldest daughter of king Saul, and promised to be given in marriage to the champion who should conquer the giant Goliath. David having achieved this victory, Saul became jealous of him, and, instead of duly rewarding him, sent him forth on another most perilous enterprise, promising, on his return, to bestow Merab upon him, but secretly hoping that he would be cut off by the Philistines: contrary, however, to Saul's expectation, David again returned in safety and triumph; nevertheless, Saul gave Merab to Adriel, the son of Barzillai, the Meholahite. 1 Sam. xiv. 49; xviii. 17—19.

Six sons of Merab, or of Michal, were given up to the Gibconites, to atone for the cruelties practised upon them by Saul. (See MICHAL.)

MERAI AH—ME-RA-I'-AH.

BITTERNESS. Meraiah (or Maraia) son of Seraiah, of the race of the priests. He returned to Jerusalem from Babylon. Neh. xii. 12.

MERAIOTH—ME-RA-I'-OTH.

BITTERNESS, or REBELLIONS, or CHANGES. This name occurs three times in the list of priests; but it is uncertain whether the same individual be not referred to in all. 1 Chron. ix. 11; vi. 6. Ezra vii. 3.

MERARI—ME-RA'-RI.

BITTER, or TO PROVOKE. The third son of Levi, and head of the family, whose station was to the north of the tabernacle during the sojourn of the Israelites in the wilderness, and who had the care of its boards, sockets, and vessels, when they journeyed in the wilderness. We have no particulars of his personal history. Exod. vi. 19; Num. iii. 33—37.

MEREMOTH—MER'-E-MOTH.

BITTERNESS, or MYRRH OF DEATH. Meremoth was one who returned

from the captivity, and set up the gold and silver vessels which had been restored by king *Antaxerxes*. Neh. iii. 44; Ezra viii. 33.

Another of this name (or *MEREHRUTH*) put away his heathen wife. Ezra x. 36.

MERES, or MARES—ME'-RES.

WATERING, DISTILLATION. A chief prince in the court of *Ahasuerus*. Esth. i. 14.

MERIBBAAL—ME-RIB'-BA-AL.

REBELLION, or HE THAT RESISTS BAAL. The son of *Jonathan*, also called *Mephibosheth*. The Hebrews scrupled to use any name that referred to an idol, they therefore adopted the word *Bosheth*, which signifies shame, confusion, filth, as expressive of their contempt for the idol. Thus *Ish-baal* was changed to *Ishbosheth*; *Merib-baal*, or *Mephibaal*, to *Mephibosheth*. 1 Chron. viii. 34; ix. 40; 2 Sam. iv. 4; ix. 12.

MERODACH—MER'-O-DACH.

BITTER, CONTRITION. An ancient king of *Babylon*, whose statue was set up and worshipped by that people. Hence the prophet *Jeremiah*, predicting the ruin of *Babylon*, does it figuratively, under the idea of the destruction of their gods. "*Babylon* is taken, *Bel* is confounded, *Merodach* is broken in pieces." Jer. i. 2. The name of *Merodach* was given to several subsequent kings of *Babylon*, as *Evil-Merodach*. 2 Kings xxv. 27.

2. **MERODACH-BALADAN** (son of *Baladan*) king of *Babylon*, sent messengers to *Hezekiah*, king of *Judah*, to congratulate him on his recovery from dangerous sickness. On this occasion, *Hezekiah* imprudently and vain-gloriously displayed to them the royal treasures. For this the prophet *Isaiah* was sent to reprove the king, and to predict that those treasures should be carried away to *Babylon*; which was fulfilled accordingly, in the reign of *Nebuchadnezzar*, king of *Babylon*, and *Jehoiachim*, king of *Judah*. Isa. xxxix.

MESHA, or MESA—ME'-SHA.

SALVATION, or, SAVED. A descendant of *Bela*; his mother's name was *Hodesh*. 1 Chron. viii. 9.

2. **MESHA** (or *MESA*) king of *Moab*, was a great sheepmaster, and being tributary to *Ahab*, king of *Israel*, paid him annually a hundred thousand lambs: but in the reign of *Jehoram*, *Mesha* revolted, and refused to pay the accustomed tribute. King *Jehoram* then allied himself with *Jehoshaphat*, king of *Judah*, and the king of the *Edomites*; and they went together against the vast army of *Moab*. It pleased the Lord to grant them an extraordinary deliverance, which was intimated by the prophet *Elisha*. The confederate kings, instead of fighting against *Moab*, were commanded to dig the valley full of trenches, which, without any appearance of rain, soon filled with water, affording a seasonable supply for themselves and their cattle, and, at the same time, deceiving their enemies, to whom it appeared as streams of blood. They concluded that the confederate kings had disagreed, and that a severe conflict had ensued among them, which left their camp deserted, and gave *Moab* an opportunity to gather the spoil. They were soon undeceived, for the allies fell upon them, and pursued them to their chief city, which they besieged. King *Mesha*, in his consternation and distress, cruelly and absurdly sacrificed his own son on the walls of the city; probably hoping thus to engage the assistance of his idol gods. The three kings, how-

ever, raised the siege and retired, leaving Mesha in possession of his dominions, but carrying off a great spoil. 2 Kings iii.

3. **MESHA**, son of Caleb. Not Caleb the son of Jephumeh, though, like him, of the tribe of Judah, 1 Chron. ii. 42.

• **MESHACH—ME'-SHACH.**

THAT DRAWS WITH FATE. The Chaldean name given to Mishael, one of the pious young nobles of Judah, and companion of Daniel. See **ABEDNEGO, DANIEL.** Dan i. 7.

MESHECH—ME'-SHECH.

WHO IS DRAWN BY FORCE. The sixth son of Japhet. Gen. x. 2. It appears probable that the Muscovites descended from him.

MESHELEMLIAH—ME-SHEL-E-MI'-AH.

PEACE, or, PERFECTION, or, RETRIBUTION OF THE LORD. Two of this name are mentioned as Levites and porters or guards of the temple. 1 Chron. ix. 21; 1 Chron. xxvi. 2, 9.

MESHILLEMOTH—ME-SHIL'-LE-MOTH.

Father of Meshullam, and son of Immer. 1 Chron. ix. 12. One of this name (or Mosollamoth) was the father of Berachiah. 2 Chron. xxviii. 12. Another was the father of Ahasai. Neh. xi. 13.

MESHULLAM, or MOSALLAM—ME-SHUL'-LAM.

PACIFIC, PERFECT, or, ONE THAT RECOMPENSES. Several of this name are briefly mentioned. 1. 1 Chron. ix. 7. 2. 1 Chron. ix. 8. 3. 1 Chron. v. 13. 4. 1 Chron. ix. 12. 5. 2 Chron. xxxiv. 12. 6. Neh. iii. 4. 7. Neh. iii. 6.

MESHULLEMETH, or MESALLEMETII—ME-SHUL'-LE-METH.

PERFECTION, PEACE, RECOMPENSE, PARABLE. Daughter of Haruz, of the city of Jotbah, and wife of Manasseh, king of Judah. 2 Kings xxi. 19.

MESSIAH, or MESSIAS—MES-SI'-AH.

ANointed. A name significantly given, especially in ancient prophecy, to the expected Saviour of the world, as the *anointed, commissioned, and sent* servant and messenger of Jehovah. It was under this character that the Jewish believers looked for him, and when, by the wondrous words and works of Jesus of Nazareth, they were convinced that he answered all the characters of the expected Consolation of Israel, they exclaimed with rapture, "We have found the Messiah, the Christ!" "We have found Him of whom Moses in the law and the prophets did write!" See Psa. ii. Isa. lxi. Luke iv. 18. John i. 41, 45.

• **METHUSAEL—ME-THU'-SA-EL.**

WHO DEMANDS HIS DEATH. One of the face of Cain; son of Mehujael, and father of Lamech, who introduced plurality of wives. Gen. iv. 18.

METHUSELAH—ME-THU'-SE-LAH.

HE HAS SENT HIS DEATH. Methuselah was the son of Enoch, father of Lamech, and grandfather of Noah. Methuselah is celebrated as having attained the greatest age of any mortal man, viz. 969 years. He died in the year of the deluge. The Jewish writers say that he died exactly seven days before the commencement of that awful catastrophe, but this is all uncertain: indeed, different calculations vary so much, as to bring the period of his death some six years before, and others fourteen years after that event. But the simple statement of scripture leads us to

conclude that he died in the very year. We have no farther particulars of his life, than the few words which comprehend the histories of most of the antediluvian patriarchs; and which, alas! contain all that is worthy to be recorded of a vast proportion of the human race;—he was born—he reared a family—and he died. How mean and trifling the record! nothing can ennoble it, except it be the one emphatic sentence, “*he walked with God.*” There may we conclude that his life produced real and important benefits on earth, and was the commencement of an eternal life in heaven. Gen. v. 21, 25—27.

MEZAHAB—ME-ZA’-HAB.

WHO IS GILDED, *or*, GILDED WATERS. The mother of Matred. Gen. xxxvi. 39.

MIAMIN—MI’-A-MIN.

WHO IS DEXTEROUS, *or*, RIGHT HAND. One of the race of priests who put away his strange wife. Ezra x. 25.

MIBHAR, *or* MIBAHAR—MIB’-HAR.

ELECTED, *or*, YOUTH. Son of Haggeri, a valiant man in David’s army. 1 Chron. xi. 38.

MIBSAM, *or* MABSAM—MIB’-SAM.

THAT PERFUMES. One of this name was a son of Ishmael. Gen. xxv. 13. Another was son of Shallum, and father of Mishma. 1 Chron. iv. 25.

MIBZAR, *or* MABZAR—MIB’-ZAR.

WHICH IS DEFENDED. He succeeded Taman in the principality of Edom. Gen. xxxvi. 42.

MICAH—MI’-CAH.

POOR, HUMBLE, WHO STRIKES, *or*, WHO IS STRUCK. Another signification is THE WATERS HERE: and another, when the Hebrew word is Michaiah, WHO IS LIKE TO GOD. Several of these are mentioned in scripture.

1. MICAH, son of Zichri, and father of Mattaniah. 1 Chron. ix. 15.

2. A son of Mephibosheth, *or* Meribbaal, for whose maintenance David bestowed on Mephibosheth the property of Saul. 1 Chron. viii. 34, 25.

3. Father of Achbor. 2 Kings xxii. 12.

4. Son of Jael, of the tribe of Reuben. 1 Chron. v. 5.

5. Son of Uzziel. 1 Chron. xxiii. 20.

6. MICAH, of the tribe of Ephraim. He was the occasion of introducing idolatry into Israel. His mother, a rich widow, had laid by in store eleven hundred shekels, *or* which her heart was greatly set. This money being missed, she was highly enraged, and uttered bitter imprecations against the person who had stolen it. After a time Micah declared that it was in his possession; whether he had stolen it, *or* had recovered it from the person who had, is not evident: however, his mother was greatly delighted at the recovery of her property, and invoked a blessing on her son. She further told him, that it was dedicated for his benefit, and that she would have an ephod made of it, on which 200 shekels were expended, and probably the remainder in fitting up a domestic chapel in imitation of the tabernacle at Shiloh. But all this was quite contrary to the Divine commands, which prescribed that the priests, the sons of Aaron, alone should minister before the Lord, and that in the place which he had appointed. Nor can we expect that any blessing should rest upon such vain inventions of will-worship.

Micah at first employed his own son as a priest, but afterwards a young Levite called at his house, who appears to have been of a roving, unsettled disposition; dissatisfied, perhaps, with the provision and the restrictions appointed for the Levites, and who readily engaged himself to Micah, to abide in his house, and officiate as his priest. Micah now vainly congratulated himself on his advances towards order in his religious establishment, and fully expected a Divine blessing on his undertaking: but how vain to expect benefit from degrees of resemblance to what was right, while, in its original principle and design, the thing was altogether wrong!

Some time afterwards, the tribe of Dan being straitened for room, six hundred men of that tribe went forth to seek and obtain for themselves a more convenient settlement. Passing by mount Ephraim, they called at the house of Micah, and consulted his Levite as to the success of their enterprise. He encouraged them with an assurance of success, and afterwards yielded to their entreaties and to his own ambition, and accompanied the Danites as priest to the whole tribe, fraudulently taking with him the costly teraphim (or household gods,) and the ephod belonging to Micah. On finding himself thus deserted and overreached, Micah, accompanied by his neighbours, pursued the children of Dan, bitterly exclaiming, "Ye have taken away my gods which I made, and the priest, and ye are gone away, and what have I more?" We can scarcely forbear to smile at such an expostulation; but contempt gives way to pity for the unhappy man, who had thus forsaken the living God, and made to himself worthless idols; which, so far from being able to protect their votary, could not even secure themselves from being fraudulently taken away.

Wretched indeed is the man who has made gold his hope, and fine gold his confidence, or who has in any way set his affections on those things which a moment may snatch from his grasp, and leave him to mourn in utter destitution! "Ye have taken away my gods, and what more have I?" The only truly happy man is he who can say, "Though all created enjoyments should depart, yet will I rejoice in the Lord, I will joy in the God of my salvation."

Micah's remonstrance was utterly in vain; the Danites drove him back with the threat of silencing his complaint by taking away his life. We have no farther particulars of Micah's history; but, by means of his idolatrous devices, idolatry was established in the tribe of Dan, and continued there all the time of the Judges, as long as the ark of God abode in Shiloh. It is supposed that Micah lived after the time of Joshua, and before the appointment of the judges, or leaders, of Israel. Judges xvii. xviii.

7. MICAH of Moresha, a village near the city of Eleutheropolis, in the southern part of the land of Judah. He is the sixth in order of the twelve minor prophets. He prophesied during the reigns of Jotham, Ahaz, and Hezekiah. He was raised up to second the prophet Isaiah; and to confirm his predictions against the Jews and Israelites, whom he invited to repentance, both by threatened judgments and promised mercies; but they were both profane and impenitent, and hardened themselves against warning. In consequence of this, the Assyrian captivity fell upon Israel, and in the time of Hoshea, the last of their kings, Ephraim

or Israel ceased to be a nation. The Babylonian captivity not long afterwards fulfilled the Divine threatenings against Judah.

The whole of the prophecy of Micah is very instructive, and applicable to the experience of all ages. Here we have one of the most important single predictions of the Messiah which the Old Testament contains. It brings to a point all the former limitations which had, from age to age, been drawing into narrower circles: the seed of the woman, the offspring of Abraham, of Isaac, of Jacob, of the tribe of Judah, of the royal house of David, to be born in the city of Bethlehem. The fulfilment of this prediction is carefully marked in the New Testament history; and when Herod inquired of the Jewish doctors where the Messiah should be born, they readily referred to this prediction, delivered more than seven hundred years before, and replied, "In Bethlehem of Judah." Mat. i. ii. Strange, that the very men who read in their prophets when, and where, and under what circumstances, their expected Messiah should appear, and what should be His character and actions, and who saw these predictions fulfilled before their eyes, should, nevertheless, harden their hearts in unbelief and prejudice, and reject and crucify Him who came to be their Saviour! What need have we to pray for humble, tractable, believing minds! The last chapter of the prophecies of Micah is singularly beautiful and consolatory, as descriptive of the character of the blessed God, as rich in mercy, and abundant in faithfulness, goodness, and truth. A most beautiful connexion running through all the transitions of this chapter, ought not to be overlooked. Unfruitfulness and decay are lamented; sin is protested against, and acknowledged as the cause of calamities; the righteous judgments of God are piously submitted to; submission issues in reliance on the Divine goodness; confidence is honoured by new promises; the promises of God encourage prayer; prayer elicits enlarged discoveries of the Divine goodness and faithfulness; and the experience of these calls forth grateful and adoring praise.

It is observed, that though Micah predicted severe judgments against Judah and Jerusalem, he was not persecuted by the king and princes as many of the prophets were. Indeed, Hezekiah, the pious king of Judah, took occasion, from his warnings, more especially to humble himself before God, which was the means of suspending the threatened calamities. Jer. xxvi. 18—19.

MICAH—MI-CA-I'-AH.

The same signification. One of this name was a prophet in Israel in the time of Ahab, king of Israel, and Jehoshaphat king of Judah. He was the son of Imlah, of the city of Ephraim. It is generally supposed, though his name is not mentioned, that Micah was the prophet who went in disguise to reproach king Ahab with suffering Benhadad king of Syria to escape, whom the Lord had delivered into his hands. 1 Kings xx. 35—43.

About three years afterwards, Ahab was again engaged in war with Syria, and desired that Jehoshaphat king of Judah should accompany him on an expedition against the Syrians. Jehoshaphat agreed to go, but desired to consult a prophet of the Lord. Ahab's lying, flattering, false prophets scrupled not to predict success, in an expedition on which they said the king's heart was set; but their predictions could not satisfy

Jehoshaphat.* At length, Ahab reluctantly consented that Micaiah should be called; for, said he, "I hate him, for he doth not prophesy good concerning me, but evil." How could a faithful servant of the Lord do otherwise than prophesy evil against one who was a wicked and hardened enemy of God? At first, Micaiah ironically coincided with the other prophets, or perhaps expressed his wish that success might attend the king; but, on being adjured to testify simply the word of the Lord, he solemnly predicted the death of Ahab, and the scattering of the people, destitute of a leader. Although Ahab urged him to tell the truth, he was exceedingly enraged at his testimony, and commanded him to be cast into prison, and scantily fed, until the day when he should return from the battle in peace. But Micaiah answered, "If thou return at all in peace, the Lord hath not spoken by me." The event justified the prediction, for Ahab was slain in battle, and Jehoshaphat hardly escaped. We have no farther account of the prophet. 1 Kings xxii.

Another MICAH, or Michaiah, the son of Gemariah, was an enemy against the prophet Jeremiah. Having heard the words of his prophecy read, Micaiah went and told all the princes of Judah; and in consequence, Baruch, the scribe of Jeremiah, was taken up and carried before king Jehoiakim, who seized the roll, cut it with his penknife, and cast it into the fire. (See JEREMIAH, and JEHOIADA.) Jer. xxxvi. 11—13.

2. MICAHIAH, mother of Abijah, king of Judah. See MAACHAH.

• MICHAEL—MI'-CHA-EL.

WHO IS LIKE TO GOD. One of the archangels, who is represented as a leader of the heavenly host, as Satan is of the infernal. It does not comport with the design of this work to enter into discussion on the nature and offices of angelic spirits; we shall therefore merely present the references of scripture. By Daniel, Michael is spoken of as having the command of the Jewish nation. Dan. x. 13; xii. 1. Jude speaks of him as disputing with Satan about the body of Moses, 9; and, in the highly figurative language of the Revelation, he is represented as having an army of angels under his command, and making war with the dragon, satan and his angels. Rev. xii. 7.

2. MICHAEL, father of Sethur, one of the spies who was sent by Moses to view the promised land. Num. xiii. 13.

3. MICHAEL, son of Jeshishai, and father of Gilead, of the tribe of Gad. 1 Chron. v. 13, 14.

4. MICHAEL, son of Uzzi, of the tribe of Issachar. 1 Chron. vii. 3.

5. MICHAEL, of Manasseh, one of David's valiant men. 1 Chron. xii. 20.

6. MICHAEL, a son of king Jehoshaphat, who was killed with the rest of his brethren by their brother, king Jehoram. 2 Chron. xxi. 2.

MICHAL—MI'-CHAL. •

WHO IS IT THAT HAS ALL? *or*, WHO IS IT THAT IS PERFECT OR COMPLETE? Michal was the daughter of king Saul, and was given to David as his wife. Michal was much attached to David, and was accepted by him instead of her sister Merab, who, though promised to David, had been given to Adriel. Saul ungenerously hoped to have made this attachment a snare and ruin to David, by engaging him to win her as the reward of a feat of bravery which it seemed next to impossible that he should achieve. However, he was divinely strengthened, and returned home in triumph, having doubled the king's requirement. The malice

of Saul against David raged furiously, and he sent guards^a to his house to seize him; but Michal let him down through a window, and, having dressed up a figure and laid it in his^b bed, deluded the guards with the idea that David lay there sick. Saul, however, gave orders that David should be brought, sick or well. The cheat was then discovered; but David had escaped beyond the reach of his pursuers. During David's long exile, Saul gave Michal to Phalti, or Phaltiel; whether with or without her own consent, does not appear.

After the death of Saul, when the interest of David was gaining daily accessions of strength, and when, in fact, he was just on the eve of his becoming sole monarch of Israel, Abner came to treat with him. David demanded that Michal should be restored to him; and, after the death of Abner, he sent messengers to Ishbosheth with that demand. She was accordingly sent back to David, and Phaltiel followed her as far as Bahurim weeping. Some writers suppose that she had five sons by Phaltiel; but it appears more probable that she brought up, as her own, five sons of her sister Merab, and Adriel, who were given up to the Gibeonites. 2 Sam. xxi. 8, 9.

Early in David's reign, he brought the ark with holy joy and solemnity from Shiloh to Zion. On this occasion, he leaped and danced for joy; a method then commonly adopted to express feelings of holy elevation. Michal, from a window, beheld the procession, and contemptuously ridiculed her husband's pious zeal. Michal had no children to the day of her death, which seems to be imputed to these contemptuous and profane reproaches. We have no further particulars of her history. 1 Sam. xviii., xix., xxv. 44. 2 Sam. iii. 13—16; vi. 20—23.

MIDIAN—MI'N'-I-AN.

JUDGMENT; MEASURE; HABIT; COVERING. Midian, or Madian, was the fourth son of Abraham and Keturah, Gen. xxv. 2. From him descended the Midianites, whose daughters seduced Israel to sin, and thus prevailed against those whom the armies of their country, and the curses of a false prophet, could not injure, Numb. xxii. 4, 7; xxv.; xxxi. Another people, called Midianites, dwelt east of the Red sea. Zipporah, the wife of Moses, is said to have been an Ethiopian woman; and the prophet Habakkuk speaks of the Midianites as synonymous with the Cushites, or at least near neighbours, Hab. iii. 7. These are the Midianites who trembled for fear, when they heard that the Hebrews had passed the Red sea: and from the situation of this people, it has been generally supposed that Cush, the son of Hain, had a son called Midian, from whom they descended.

MIJAMIN—MI-JA'-MIN.

DEXTEROUS, *or*, THE RIGHT HAND. A priest of the sixth family. 1 Chron. xxiv. 9.

MIKLOTH—MIK'-LOTH.

RODS, *or* STAFFS, *or*, VOICES. One of this name, a captain in David's army, commanded twenty-four thousand men under Dodai, the Ahohite. 1 Chron. xxvii. 4.

Another MIKLOTH, *or* Macelloth, was the son of Abi-Gibeon, *or* Jehiel, and father of Shimeah, *or* Shimeam. 1 Chron. viii. 29—32; ix. 37, 38.

MILALAI—MI-LA-LA'-I.

CIRCUMCISION, *or*, MY WORD. One of this name is mentioned in Neh. xii. 36.

MILCAH—MIL'-CAH.

QUEEN. Milcah, or Melcha, was the daughter of Aram, or Haran, sister of Lot, wife of Nahor, niece of Abraham, and mother of Bethuel. Gen. xi. 29; xxii. 20; xxiv. 15.

MIRIAM—MIR'-I-AM.

EXALTED; BITTERNESS OF THE SEA; LADY OF THE SEA. The daughter of Amram and Jochebed, and sister to Aaron and Moses. She was probably about twelve years of age at the time of Moses's birth. When the parents could no longer conceal that extraordinary child, they put him in an ark, or basket of rushes, and exposed him on the banks of the Nile, his sister Miriam being stationed near at hand to watch the fate of the precious deposit. In this interesting service, she discovered an uncommon degree of promptness and self-possession. She suppressed every emotion of affection and distress that might seem to identify her with the babe; and when the daughter of Pharaoh opened the basket, and yielded to the influence of compassion for the helpless babe, Miriam seized the favourable juncture, and, introducing herself as an unconcerned spectator, offered her services to the princess to fetch for the babe a nurse of its own nation: the proposal being accepted, she quickly introduced his own mother, and thus was the honoured instrument, in the hand of Providence, of securing to the babe, not only the delightful solace of a genuine mother's tenderness, but the still more invaluable blessing of a pious parental education. What an encouragement to the young to be obliging, discreet, active, and useful! Many very young persons have been successfully employed in designs of the highest importance. Exod. ii. 1—10.

We now lose sight of Miriam for a period of eighty years. The babe whom she protected had grown up, and become learned in all the knowledge of the Egyptians; but, nobly preferring to cast in his lot with the despised, afflicted people of God, had refused the offered honour of being called the son of Pharaoh's daughter. He had resided forty years in obscurity in the land of Midian, and at length had come forth as the divinely-commissioned leader of Israel. By many miracles of judgment, the oppressors had been constrained to let the people go; but no sooner had they suffered them to depart, than they arose and pursued after them, a mighty army. The Red sea before them, and Pharaoh and his army in the rear, Israel had no resource but to look upwards to the only Refuge that never failed, and the Lord was entreated of them, and opened a passage for them through the Red sea, by which Pharaoh and his host, attempting to pursue them, were buried in the returning flood, and not one of them remained.

This wonderful deliverance of Israel was celebrated in a sublime song of praise, composed by Moses, in which Miriam led the responses of the Jewish females with timbrels and dances. Happy for her, that, instead of mingling in the profane and licentious worship of the false gods of the heathen, her lips had been early tuned to Jehovah's praise, and her talents consecrated to his service. A pious education is indeed an unspeakable blessing; and the happiest family on earth is that in which all the members most cordially unite in the Divine work and worship.

In the course of the history, we have the pain to behold in Miriam a disposition heretofore unobserved and unsuspected. She gave way, it appears, to the base feelings of envy at the degree of influence and

dignity conferred on a younger brother, and stirred up Aaron also to murmur against Moses. Taking occasion from some private offence with Zipporah his wife, they murmured against Moses on account of the Ethiopian woman he had married, and meanly insinuated sentiments, and circulated reports, tending to disparage his commission, and to exalt themselves: "Hath the Lord spoken *only* by Moses? hath he not also spoken by us?"

Well has the apostle said, "The tongue is a little member, and boasteth great things. Behold, how great a fire a little matter kindleth! and the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the whole course of nature, and is set on fire of hell. It is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be!"

Family quarrels are, above all others, to be deprecated. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" but how painful and how affecting is the reverse! "A brother offended is harder to be won than a strong city, and their contentions are as the bars of a castle." How cautious, then, should we be in avoiding to give or take offence, and in endeavouring to keep the unity of the spirit in the bond of peace! Family concord is frequently broken by coolness, or unkind reflections, on relations introduced into a family by marriage. Hence a special guard is necessary in this respect. Previously to the formation of such connexions, kind and prudent advice and caution may be properly suggested; but when once an individual is admitted into the family, then duty and interest, as well as Christian politeness, require us to cultivate every respectful and kindly feeling, to overlook imperfections, and to manifest an affectionate desire to serve and please. Family unkindnesses, especially malignant speaking, are too little regarded as offences against God. But, from the case of Miriam, we learn that they are not overlooked by Him. Whether or not Moses heard all this evil-speaking, we are not informed; but it is expressly said, "*The Lord heard it*;" and he came suddenly down, to vindicate the honour of his servant, and to arraign the transgressors. And as a punishment for her fault, and as if to intimate that the indulgence of malevolent passions and contentious language renders an individual deformed, and loathsome, and unfit for society, "Miriam, who apparently had been the originator of the mischief, was suddenly struck with a leprosy, which required her exclusion from the camp of Israel. Aaron, however, interceded with Moses, who besought the Lord on her behalf, and she was healed, but was excluded from the camp for seven days, Numb. xii.

It is generally believed that Miriam was the wife of Hur, who was associated with Moses and Aaron in the government of Israel. Exod. xvii. 10—12.

We have no farther particulars of her life, but her death happened in the fortieth year of the wanderings of the Israelites. She died at Kadesh, in the wilderness of Zin, and was buried there. Numb. xx.

MISHAEL—MISH'-A-EL.

WHO IS ASKED FOR, or LENT. One of the three Jewish worthies who was cast into the fiery furnace by order of king Nebuchadnezzar, and

came out unhurt. His Babylonian name was Meshach. Dan. i.; ii. 17; iii.

MISHAM, or MISHAIM—MI'-SHAM.

THEIR SAVIOUR. Son of Elpaal of Benjamin. 1 Chron. viii. 12.

MISHMA, or MASMA—MISH'-MA.

HE THAT HEARS AND OBEYS. Fifth son of Ishmael. Gen. xxv. 14.

MITHREDATH—MITH'-RE-DATH.

HE THAT EXPLAINS OR MEDITATES THE LAW,* Mithredath the treasurer, by order of Cyrus, returned to Sheshbazzar, prince of Judah, the vessels of the temple. Ezra i. 8.

MIZRAIM, or MISRAIM—MIZ'-RA-IM.

TRIBULATIONS, or, WHO IS STRAITENED, OR BLOCKED UP. Mizraim was the son of Ham, Gen. x. 6, and the father of the Egyptian nation. The name is frequently put for the country, and sometimes for the inhabitants of Egypt.

MIZZAH—MIZ'-ZAH.

DISTILLATIONS, or, SPRINKLING. MIZZAH, or MIZAH, was the fourth son of Reuel, and grandson of Esau. Gen. xxxvi. 13.

MNASON—MNA'-SON.

A DILIGENT SEEKER; AN EXHORTER; REMEMBERING. Mnason was a native of Cyprus, but of Jewish extraction. He accompanied the apostle Paul and his friends from Cæsarea to Jerusalem, and there lodged them all in his house. He is spoken of as "an old disciple," and is supposed to have been one of the seventy. The character of an old disciple is one of distinguished honour and interest; but it can belong only to those who have been *young* disciples, and *consistent* disciples, otherwise, an old man may be an old sinner, or a young penitent, or a reclaimed backslider; but he can never attain the dignified and venerable character of an old disciple. Acts xxi. 16.

MOAB—MO'-AB.

HIS FATHER. The son of Lot and his eldest daughter, Gen. xix. 37, and father of the Moabites, who were among the most bitter enemies of the people of Israel.

MOLOCH—MO'-LOCH.

KING. Moloch, Molech, Milcom, or Melcom, the idol-god of the Ammonites. Moses very frequently cautions the Israelites against the horrid custom of dedicating their children to this idol by causing them to pass through the fire. Lev. xviii. 21; xx. 2—5.

MORDECAI—MOR'-DE-CAI.

CONTRITION, or, BITTER BRUISING. Son of Jair, of the race of Saul, and a chief of the tribe of Benjamin. He was one of the Jewish captives in Babylon; either carried there when very young, together with Jehoiachin, (or Jeconiah,) king of Judah, or, as some suppose, born there. He settled at Shushan, and there brought up an orphan niece named Hadassah, or Esther, who afterwards became queen of Persia. As the history of Mordecai is interwoven with those of Esther and Haman, it will be unnecessary here to repeat it, and we shall merely make two or three remarks arising out of the circumstances there detailed.

1. The reward of a good action often arises out of itself; and the influence of actions, whether good or evil, often extends and endures far more widely and permanently than, at the time of performing, there was any apparent reason to expect. Mordecai, from pure compassion and

disinterested benevolence, adopted a destitute orphan; and God was not unrighteous, to forget his labour of love, but rendered it the very means of providing for the comfort, safety, and advancement of himself and his family: yet, more; this private act of family kindness reared up a deliverer and protector for the whole Jewish church and nation.

2. Those who are most eminent for genuine and consistent piety, will ever be the best members of a community, and the most loyal subjects of the state. The sacred precepts stand in close connexion, and on equal authority—"Honour all men; Love the brotherhood; Fear God; Honour the king." Mordecai affords a pleasing instance of the compatibility of these several injunctions. A genuine patriot, firmly attached to the interests and the religion of his captive countrymen, he sought the peace of the city where he dwelt, was loyal even to a heathen prince, when under his protection and dominion, and was successful in detecting and defeating a treacherous project against his life.

3. Persons of the greatest suavity and benevolence are often found most stedfast in resisting encroachments on the rights of conscience, and temptations to sinful compliances. It is thus we account for Mordecai's steady refusal to render to Haman the homage he required. Mordecai was a very humble and kind-hearted man, yet nothing could induce him to yield that homage to a creature which would interfere with the rights of God; and such, we have every reason to conclude, was the nature of that required by Haman.

4. The path of duty is always the path of safety. Many would have recommended to Mordecai, considering circumstances, to make prudent concessions, and yield that homage which his heart could not approve, rather than endanger his own interests, and those of the queen and the whole Jewish nation. But he listened not to these time-serving considerations, and his firmness was rewarded by the security of those very interests which it seemed to endanger.

5. Before honour is humility: those who have performed, or who think they have performed, a meritorious action, and are clamorous for a reward, may perhaps soon obtain, and as soon expend it. But he who buries his good actions in secrecy, perhaps in forgetfulness, will one day be pleasingly surprised by their being unexpectedly brought to light, and liberally rewarded. If Mordecai had taken great pains to publish his loyal action, and to sue for a reward, it would probably have been confined to a little sordid gain and short-lived praise; but, years had elapsed, and the fact had escaped the king's recollection, or, perhaps, had never before come to his knowledge, when circumstances, apparently trivial and accidental, brought it to his notice; and he inquired what reward had been conferred on his benefactor? on being informed that nothing had been done for him, he commanded the unobtrusive man to be sought out, and loaded with the highest honours; and, what was infinitely more gratifying to Mordecai, the delay of his reward was rendered subservient to the salvation of his countrymen, and the interests of the church. All the years that Mordecai sat unobserved filling a humble post in the king's gate, he was acquiring such habits of self-government and discipline as eminently fitted him to fill the office of prime-minister with real dignity to himself, and advantage to a great nation.

6. In the history of Mordecai we cannot but see and admire the

wisdom of Providence, which employs the most minute and apparent y accidental circumstances to bring about the most important results ; which over-rules the weakness, the injustice, and the base passions of men, to promote the interests of his church ; and which brings to light and notice what was concealed or forgotten, just at the critical juncture when they become subservient to His vast and righteous designs, and so as to cause men to exclaim, " Verily there is a reward for the righteous ! verily there is a God that judgeth in the earth." In the apocryphal continuation of the book of Esther, Mordecai is called Mardocheus.

MOSES—MO'-SES.

TAKEN OUT OF THE WATER. Moses holds one of the most prominent stations in the Old Testament history ; and that, both in respect to his personal character and actions, and the relation in which he stands as a type of Jesus Christ, the Mediator of a new covenant.

Moses was a public character, and his history is necessarily interwoven with, and comprehends, that of the people of Israel during forty most eventful years. It occupies the last four books of the Pentateuch, and has been already detailed in the general scripture history. It may therefore be dismissed more summarily here, touching briefly at public events, and dwelling chiefly on those which display individual character.

Moses was the son of Amram and Jochbed, of the tribe of Levi. He was born in Egypt during a time of the most grievous oppression of the Israelites. When every attempt by labour and oppression had failed to wear down and diminish the people, a cruel edict was issued, commanding the destruction of their male infants. The parents of Moses were, no doubt, strongly impelled by common parental affection to preserve their offspring from destruction, but they appear also to have been actuated by a still higher principle. They saw that he was " a goodly child," " exceeding fair," " fair to God ;" they probably had received some divine intimations of his future eminence, or some divine command to take especial measures for his preservation, and " by faith" they hid him three months, even at the hazard of their own lives, not fearing the wrath of the king. But the time came that they could hide him no longer ; and by the same faith they now cast him forth on the care of Providence. How beautifully connected is the diligent use of all attainable and lawful means, with unreserved dependence on Divine blessing, without which they must prove inefficacious ! Duty and reliance must ever go hand in hand, to guard us against self-sufficiency and practical atheism on the one hand, and against presumption and indolence on the other.

The mother of Moses prepared a little ark or cradle of bulrushes, and having carefully daubed it with slime and pitch to make it water-proof, there she deposited her precious babe, and placed it among the rushes on the edge of the Nile ; setting his elder sister Miriam to watch the event, and, still more, committing her treasure to the watchful care of Heaven, which immediately became conspicuous. The wind, the tide, the temperature of the weather, the heart of princes, all, far beyond the direction of men, are under the control of God, and He renders them all subservient to the fulfilment of his designs. Thus, when the great ones of the earth intend only to follow their own capricious inclinations, and obtain their own gratifications—perhaps, to pursue

their ambitious and vain-glorious schemes—they are made the unconscious instruments of fulfilling the designs of Providence. How consolatory this truth to those who rely on the wisdom and loving-kindness that order the affairs of men! How confounding the displays of this superintending care, which often obtrude themselves on the notice of those fools who say in their hearts there is no God. It was thus that the princess of Egypt was inclined, at that particular day and hour, to seek the refreshment of bathing, and that her steps were directed to the precise spot where the little Hebrew babe was exposed. Her curiosity was excited to examine the contents of the frail bark, and her heart touched with pity for the weeping babe. Some indications of compassion rushed to her countenance, or some expression dropped from her lips, intimating a design to adopt means for his preservation. His sister watched the favourable moment, and, coming forward, proposed to seek a nurse from among the Hebrew women: the princess assented; the babe's own mother was introduced, and received the precious charge at the hands of the princess, and prosecuted her delightful duty—no longer at the hazard of her own life, but in full security, and with the promise of a princely reward. At this time the name of Moses was conferred on the babe by the princess, as expressive of the circumstances under which he was introduced to her notice and protection: Moses—*I have drawn him out of the water.*

We are not informed how long Moses was continued under the care of his mother; sufficiently long, however, to have afforded her opportunity, which she failed not to improve, of imbuing his young mind with correct sentiments and holy principles. She had taught him the fear of the Lord; she had convinced him that the oppressed and persecuted Hebrews were the servants of Jehovah, under his especial care and favour, and that it was better to share with them in all their afflictions than to obtain the highest worldly honours without his blessing, or to enjoy the pleasures of sin which are but for a season. These principles, early implanted by maternal diligence and care, under the Divine blessing took deep root in the mind of Moses; they grew with his growth, and strengthened with his strength. He was introduced to the court of Egypt, where he was adopted by Pharaoh's daughter as her own son, and received an education suitable to the dignity thus conferred on him, and the prospects formed for him. Little thought the sages and courtiers of Egypt, when they were imparting to Moses all the learning of the Egyptians, and cultivating in him the manners of a court, that they were preparing him to rule over the people of Israel!—Yet so it was. At forty years of age Moses visited his brethren, went frequently among them, and observed the oppression and hardships they endured from the Egyptian task-masters. And now the choice was presented to him in which his noble decision has immortalized his name among the heroes of faith. Heb. xi. 24—27. Would he abandon and disclaim a people who were obnoxious in the eyes of the monarch? would he identify himself with the interests of the court, and have all its honours and pleasures? be acknowledged as the son of Pharaoh's daughter, and the heir to the throne of the greatest monarchy in the world?—or, would he hazard the displeasure of his patroness, and the wrath of the king, by still commiserating the woes of the despised and oppressed Hebrews, and casting in his lot among them? Moses held the scale with a steady

hand. He fixed the eye of faith on Him who is invisible. He suffered not ambition, or self-indulgence, or pleasure, to cast in their preponderating weight, but decided that it was better to endure affliction with the people of God than to enjoy the pleasures of sin for a season. He turned his back on the riches and honours of Egypt, and esteemed the reproach of Christ a better portion, for he had respect unto the recompence of reward. How powerful and ennobling a principle is faith, by which we are enabled to realize the glories of eternity, and to assign their just relative value to the things of time and sense!

Having made his own decision, and being in some degree aware of his destination, (Acts vii. 25.) he went forth to see the wrongs of his suffering brethren, and, observing an Egyptian oppressing an Hebrew, he strove with the Egyptian, and slew him, and hid his body in the sand. It certainly appears that this conduct was rash and unjustifiable: it may be extenuated, but cannot be vindicated. It was, however, one of those singular cases to which common rules will not apply, and which must never be drawn into a precedent. The next day Moses saw two Hebrews striving together; with them he pursued a different course, and endeavoured to reconcile them by the powerful plea of community in nature, interest, and suffering: "Sirs, ye be brethren; why do ye wrong one to the other?" But he that *did* the wrong (such are ever most ready to vindicate themselves, and resent reproof) said, "Who made thee a prince and a judge over us? Wilt thou kill me, as thou killedst the Egyptian?" Thus Moses was informed that his rash conduct was known and talked of, and might soon prove fatal to him, unless he instantly fled from the danger; for Pharaoh was naturally jealous of a man of Moses' natural and acquired endowments, and who, having refused to be called an heir, might probably be regarded as a rival; and when this transaction reached his ears, he would probably welcome it as affording a decent pretext for getting rid of one so formidable. Moses, therefore, hurried out of the territories of the king of Egypt, and went into Arabia Petrea. Having arrived near the city of Midian, he seated himself to rest awhile on the edge of a well.

In those hot and dry countries, water, which we enjoy in such boundless profusion, being scantily supplied, is often an object of competition. When the different parties come to water their flocks, the shrewd and diligent seek their advantage by forecast, and the powerful by force, often by oppression. It was thus at the well of Midian; the daughters of Jethro, a priest or prince of that country, came up, to the well, and filled the troughs with water for their flocks; but some neighbouring shepherds drove them away, and attempted to alienate the fruits of their exertions. Nothing could be more congenial with the brave and generous disposition of Moses, than to resist the oppressor, and vindicate the injured. He immediately sprang forward to the protection of these industrious young females; maintained their prior right to the well, and assisted them in the completion of their rural task. On their return home earlier than usual, their father inquired into the cause of their despatch, and being informed of the kind assistance afforded them by an Egyptian, Jethro (or Reuel) courteously invited him to his house, to partake of refreshments. From this seemingly trivial circumstance, a cordial and lasting friendship ensued, which issued in Moses taking up his abode with Jethro, as the keeper of his sheep

In this rural retreat, Moses abode for a period of forty years, during which time his history is marked by no other event than his marriage with Zipporah, one of the daughters of Jethro, and the birth of his two sons, Gershom and Eleazar; but it is generally supposed, that during this period, Moses was divinely instructed to write that most interesting and instructive of all narratives, the history of the world from its creation down to his own times; also, that sublime, poetical, moral, and historical work, the book of Job. However this may be, we have no doubt that those years, spent in tranquil and devout retirement, were the happiest in the life of Moses, and that they conduced much to qualify him for the arduous commission he was thence called forth to undertake. This part of sacred history affords an opportunity of observing, that those who possess, or think they possess, talents for eminence and usefulness, will do well to wait the gradual developments of Providence, and not precipitately thrust themselves into a work for which they may prove inadequate; but rather, in privacy and obscurity, cultivate those graces and acquirements of heavenly wisdom which are necessary for filling any station with honour and success; pre-eminently so, one of a sacred and public nature. "He that believeth shall not make haste."

At length, the period arrived when Moses was to be called forth from his obscurity in Midian, to fill the most prominent and important station on the theatre of the world; for where is the contemporary character worthy to be named on the same page with Moses? In fact, what name of that date is borne down the stream of time at all, except it be in connexion with his?

Moses was engaged in his rural occupation on mount Horeb, when he beheld a mysterious scene before him; a bush burned with fire, yet was unconsumed. Moses, as a philosopher, was about to inquire into the nature and cause of this phenomenon; but, as a saint, his curiosity was repressed, and his reverence excited by a voice which issued from the bush, addressing him by name, and announcing the presence of the God of his fathers!

This appearance of Jehovah was not only preternatural, but emblematical; it gave a lively representation of the state of the church and people of God in Egypt; oppressed, but not crushed; brought low, but not deserted; in the midst of flames, but not consumed; and it fitly introduced a declaration of the Divine purposes of mercy to that afflicted people. Jehovah also intimated his intention of employing the instrumentality of Moses. "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." Under a sense of his own weakness and insufficiency, Moses shrunk from the weighty task assigned him; but his difficulties were met by the gracious assurance, "Certainly I will be with thee;" and as a token that he should surely prevail for the deliverance of Israel from Egypt, Jehovah was pleased to assure him that the people should worship God in that mountain.

Moses was farther encouraged by a revelation of the sublime name of the self-existent and all-sufficient I AM THAT I AM, combined with his covenant name as the God of Abraham, Isaac, and Jacob, which should be His name for ever, and His memorial unto all generations. What an astonishing and gracious declaration! Not a difficulty could Moses

anticipate, but the Lord was pleased to meet it. He was assured that the people should hearken to his voice, and fall in with the plans for their deliverance; and, that though Pharaoh and the Egyptians would be obstinate in their resistance, yet that an Almighty power should surmount every obstacle, and that the people should at length be brought forth, enriched by the spoils of their enemies; fairly earned indeed, and freely yielded, but also taken and conferred by the immediate interposition of God. Moses still timidly hesitated. He remembered his former rejection, and, notwithstanding the Divine assurance, feared that his present message would not be received. The Lord, in condescension to his weakness, displayed a specimen of that miraculous power by which the Israelites should be convinced, and the stubborn Egyptians subdued. The rod in his hand, being cast on the ground, became a serpent, and, being taken into his hand again, assumed its original form.

His hand also being put in his bosom, became instantaneously leprous, and was as instantaneously healed at the Divine command. Surely his unbelief must have been put to shame by wonders such as these; but strange to say, he resisted the force both of promises and miracles, and pleaded his inability for want of eloquence. This, too, was met. The Lord, who made man's mouth, promised to go with him, and teach him what to say: yet even this was not enough; and having no excuse left, Moses actually declined the commission, saying, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send!"

We wonder not that the anger of a long-suffering God was kindled against him for such perverseness and unbelief; we wonder rather at the condescending grace that persisted in employing and qualifying one so reluctant. At length, encouraged by the assurance that Aaron, his brother should accompany and assist him, and that with his aid he should work signs and wonders in the sight of Pharaoh, Moses set forth to fulfil the Divine commands. He first, very properly, sought and obtained the concurrence of Jethro his father-in-law to his intended journey; and, being divinely assured of the death of all those who once sought his life, he took his wife and his two sons, and went towards Egypt. On the way, it is said, the Lord met him and sought to kill him. This is a very extraordinary and ambiguous expression, and has been very differently understood. Zipporah seems to have regarded it as a rebuke because the rite of circumcision had not been performed on her younger son. Some suppose that it had been omitted from a sinful compliance with her tenderness or prejudices; but by others it is supposed* that this child was newly born, and had not attained the age for circumcision when they left Midian; and that the delay of its being done in proper season, arose from the inconvenience of performing it on a journey. This suggests that the offence of Moses was a want of confidence in the Divine promises, which induced him to take with him his wife and children under circumstances so very unfavourable and inconvenient, from a distrustful fear that he might never see them again, though the Lord had expressly assured him that he should soon return at the head of Israel, and worship in that mountain. Whether or not this supposition be correct, Eleazar was immediately circumcised, and Zipporah and her children sent back to Jethro, while Moses pursued his way towards Egypt, and shortly afterwards met Aaron his brother. They embraced each other

* Lightfoot.

with cordial affection, mutually communicated the Divine dealings with each, and then went forth delightfully associated, to the prosecution of their great and arduous work.

It is pleasing to observe the wisdom and fitness that pervade all the works and dispensations of God. By the various gifts conferred on different individuals, we are continually reminded of our need of each other, and are taught the duty of a willing subservience to the good of all. No one individual either possesses all, or is destitute of all. The greatest have some defect to keep them humble; and the meanest some talent which, if improved, may render them useful. Moses, though wise and mighty, was not eloquent; Aaron, though inferior to Moses, possessed the talent he wanted, and their combined powers completely fitted them, under God, for the accomplishment of their embassy.

According to the assurance of God to Moses, the people of Israel received, with pious gratitude and faith, the Divine messages of mercy, and expressed a submissive and obedient disposition to fall in with the development of the Divine intentions. Moses and Aaron then appeared before Pharaoh, and, in the name of the Lord, demanded leave for Israel to go a three days' journey into the desert of Arabia, to offer sacrifices. Pharaoh haughtily refused compliance, and enforced on the people yet greater rigours and hardships than before, which led to the infliction of the ten dreadful plagues of Egypt, (see PHARAOH,) and finally to the release of the children of Israel, who went forth loaded with the treasures of Egypt, and bearing with them the bones of the patriarch Joseph.

Scarcely had they quitted the territories of Egypt, when a spirit of despondency and murmuring immediately seized the people, and they bitterly reproached Moses; but he nobly encouraged them with an assurance that the Lord would appear for them, and then pleaded with God that he would do so. Notwithstanding the obstacles which opposed their progress, the people were commanded to go forward; and Pharaoh pursued after them with a mighty army. Jehovah interposed on their behalf, placing between them and the Egyptians a miraculous cloud, which bore towards the Egyptians an aspect of portentous gloom, but was to the Israelites light and protection; and then opened for them a wondrous passage through the Red sea, in which their enemies, presuming to follow, were all swallowed up in the mighty deep which returned over them. These wonders were wrought, as the plagues of Egypt had been, at the lifting up of the rod of Moses; and the people not only adored God, but honoured his servant, as the instrument of their deliverance; and they all joined, with Moses and Miriam, in a sublime song of praise.

The first difficulty, however, that occurred, staggered their faith; and they afterwards too frequently discovered the same disposition to murmuring and distrust, which they usually vented against Moses and Aaron; though in the course of the history, we have many striking proofs that Jehovah regarded these murmurings as against Himself, and rebuked them accordingly. Notwithstanding, in His forbearance and faithfulness, he condescended to supply their wants, and to redress their grievances; in doing which, Moses was honoured either as the medium of communicating the Divine intentions, or as the instrument employed to perform them.

Their first distress was occasioned by the bitter waters of Marah, which Moses was employed to heal, by casting in the wood of a certain tree.

In the second month the provisions they brought with them from

Egypt began to fail, and they murmured for want of food. The Lord spake to Moses, and promised to rain down bread from heaven; accordingly, that same night an immense number of quails was brought to the camp by a strong wind, and the next day the manna began to fall about their tents, which supplied the whole camp of Israel through all their subsequent wanderings.

At Rephidim they were in want of water, and the Lord, by the ministry of Moses, drew water out of the rock in Horeb. About the same time, the Amalekites attacked Israel, and Moses sent Joshua against them; while he, accompanied by Aaron and Hur, ascended an eminence, whence they could see the battle, and there acted as the intercessors of the people. As long as he held up his hands towards heaven, Joshua had the advantage, but no sooner did he drop them, when weary, than Amalek prevailed; Aaron and Hur, therefore, placed stones on which he might sit down, while each of them supported his arms that he might not be weary. So the Amalekites were utterly defeated. A delightful instance of the efficacy of prayer, and the benefit arising from the communion of saints.

The Lord commanded Moses to write an account of this action in a book, and instruct Joshua in it; for that the Lord had resolved to blot out Amalek as a nation from under heaven, and would have Joshua, and all future commanders of the army of Israel, to bear in mind the fulfilment of this sentence.

In the third month after their leaving Egypt, the people arrived at the foot of mount Sinai, where they remained a whole year. While there, the pillar of cloud and of fire rested on the summit of the mountain, and Moses went thither to receive the Divine instruction. On his return, he informed the people, that the Lord who had wrought such great wonders for them in rescuing them from Egyptian bondage, and for providing for them, and bearing them on their way towards Canaan, now proposed entering into a national covenant with them, and taking them as his own peculiar people, provided they would hearken to His voice, and obey the statutes and commandments which he should give them. They joyfully received the proposal, and, in the warmth of grateful feeling, rather than with a due sense of their own weakness and instability, replied, as with one voice, "All that the Lord hath spoken, we will do."

Three days were then employed in solemn preparation, and in cleansing the camp from every species of impurity, and every vestige of Egyptian idolatry. A barrier was placed round the mount, to keep off both man and beast from approaching that ground which was rendered holy by the immediate presence of Jehovah. On the third day, awful thunderings and lightnings, together with the sound of a trumpet and the voice of words, amazed and terrified the people; even Moses, the man of God, was so overpowered by the awful grandeur of the scene, that he said, "I exceedingly fear and quake."

Amidst all this terrible pomp, the moral law, or ten commandments, was proclaimed in the hearing of all the people; after which, Moses was privately instructed in the ceremonial and judicial appointments. It has justly been observed, that this mode of procedure seems intended to intimate the immutability and universality of the moral law, while the ceremonial was to be of limited influence and duration.

The people, in an agony of terror, entreated that they might no more hear the voice of God himself, but that they might be permitted to receive His commands through the intervention of Moses; a request which evidently indicates the consciousness of guilty man, that he stands in need of a Mediator. Moses encouraged them with the assurance that the awful displays they beheld were not intended for their destruction, but as tokens of the Divine majesty, which should impress their minds with solemn awe and reverence, and that His fear might ever be before their eyes as a preservative from sin.

When the people had received the Divine commands, and had pledged themselves to obedience, Moses built an altar, and offered burnt-offerings and sacrificed peace-offerings before the Lord, and, sprinkling the blood, part on the altar and part on the people, so ratified the national covenant. Afterward, Moses, with Aaron, Nadab, Abihu, and the seventy elders of Israel, went within the sacred enclosure, where they had astonishing manifestations of the glory of the God of Israel. Moses was then commanded to ascend the mount, and write on two tables of stone the moral law or ten commandments. It is observable that this is the earliest account we have of literal writing; the Egyptians had no other method of perpetuating knowledge than by hieroglyphics. Aaron and Hur were left in the camp, to take charge of the people; and Moses remained in the mount with God forty days and forty nights. During this time, he received particular instructions for preparing the tabernacle, and all other things connected with the worship of Jehovah, and the government of His people. When Moses was about to descend from the mount, fully prepared to put in practice the directions he had received, the Lord informed him of the dreadful apostacy of the people, who, during the absence of their leader, had fallen into gross idolatry and licentiousness. To try Moses, the Lord made a proposal to him, at which a selfish ambitious heart would eagerly have grasped. The vile ingratitude and rebellion of Israel had justly provoked the Divine anger, and might well have justified their being for ever cut off. Jehovah threatened to do so, and offered to make of Moses a great nation in their stead. But the heart of this truly great man was actuated by nobler principles than those of selfishness and ambition: it burned with zeal for the honour of God, and patriotic compassion for a sinful people. Provided the goodness and faithfulness of God be magnified, and Israel be saved, Moses was not greatly solicitous to dignify or enrich himself or his family. With the noblest and most disinterested ardour, he pleaded that, for the sake of his great name, the Lord would be pleased to forgive the sins of his people, and, notwithstanding their unworthiness, to fulfil to them the promises made to their fathers. The prayer of Moses prevailed, and it is said, "the Lord repented of the evil which he thought to do to his people." What a powerful weapon is prayer! with it a sinful worm of the earth may wrestle with the Majesty of heaven, and prevail!

As Moses descended from the mount, Joshua his servant, who accompanied him, heard with astonishment a noise of shouting and dancing, and supposed that the people had been attacked by some powerful enemy; but Moses too well knew the cause of the turbulent commotion. As he came in sight of the camp, and beheld the golden idol which Aaron had reared, and saw the senseless multitude dancing round it with infatuated mirth, he was so overcome with holy indignation, that he cast

from his hands the precious tables, and broke them to pieces. This has sometimes been regarded as a rash, silly of passion on the part of Moses; but there is more reason to suppose that it was done by a Divine suggestion, and was significant of the breaking of the covenant into which the people had recently entered, and the danger to which they were in consequence exposed.

The holy zeal with which Moses was animated enabled him to face the rebels with majestic authority, and conscious guilt deprived them of the power of resistance, while he seized the idol, reduced it to powder, and, mingling it with water, compelled them to drink it; thus rendering their idol most contemptible in their eyes, and intimating that they must partake of the bitter consequences of their sin.

Moses then called upon those who were on the Lord's side, amidst the general defection, to come forward, and inflict summary vengeance on the ringleaders in this transgression. The Levites engaged in this painful but righteous task, and there fell under their sword about three thousand men. This act was acknowledged and approved as an expression of steadfast allegiance to the Lord, and brought down an especial blessing on the tribe.

Moses again ascended the mount, to intercede with God for the pardon of his guilty people; and, in an agony of tender compassion, not only declined the proposal of his own aggrandisement in their stead, but even declared his willingness to be cut off in their stead, if such a substitution might be accepted. The result, however, was that Jehovah, at the intercession of Moses, promised to continue his favour and presence with Israel as a nation, but at the same time declared that the individuals who had sinned against him should be cut off, which was accordingly fulfilled, for all the idolatrous generation perished in the wilderness, and were not permitted to enter the land of Canaan.

Moses, having so far succeeded with his prayer on behalf of Israel, next presented a request for himself; a request most extraordinary, and which, at first sight, appears almost presumptuous: "I beseech thee shew me thy glory." We wonder that sinful dust and ashes should venture upon such a request; but we recollect that Moses had already been especially favoured with intimate communion with God; and it is ever the nature and tendency of spiritual enjoyments to inspire the soul with a thirst for more. Moses was assured that he could not endure a sight of the unveiled glory of the Deity; but that he should be favoured with and enabled to endure a glimpse of the Divine perfections,—the goodness of the Lord should pass before him, and the Lord would proclaim his name as "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." While this wonderful display of the Divine glory was manifested, Moses was sheltered from the overwhelming splendour, being hid in the cleft of a rock, and covered with the hand of his God. Thus, as the apostle to the Hebrews expresses it, "he endured, as seeing Him who is invisible."

After this, Moses again ascended the mount, taking with him two tables of stone instead of those which he had destroyed. On these the holy and unchangeable law was again engraved by the finger of God himself, and the covenant of amity between God and the people renewed. Moses again remained forty days and forty nights on the mountain in

sacred converse with God. When he descended from the mount, such a heavenly brightness and glory shone upon his countenance, that the people could not endure to behold it, though Moses himself was unconscious of it; and he was constrained to cover his face with a veil while he conversed with the people. What an idea does this give us of communion with God! How it raises the possessor to a superiority above the enjoyments of earth, and imparts to him something of the Divine likeness. What will it be, to hold that communion unveiled in the world of spirits!

It has been justly observed, "Does a man issue forth from his closet, return from the temple, retire from the Lord's table, with his temper sweetened, his heart enlarged, with the law of kindness on his tongue, with the tear of compassion or the lustre of benevolence in his eye? Is he, like Moses, more attentive to the condition, necessities, and instruction of others, than earnest to blaze abroad his own excellences, in order to obtain reputation for himself? How gloriously does such an one shine in the eyes of men!—but that is nothing; how gloriously does he shine in the eyes of God! and that is true glory which God sees to be such."

Before the people departed from Sinai, Jethro, the father-in-law of Moses, brought to him Zipporah and her sons. A most cordial and affectionate meeting took place; and Moses, at the suggestion of Jethro, and with the Divine permission, engaged the assistance of some of the elders of each tribe to assist in the administration of justice. Much pious and profitable intercourse ensued; and, though Jethro returned to his own land, Hobab his son accompanied the Israelites, and had an inheritance in Canaan. See HOBAB, JETHRO.

In process of time the ark and tabernacle were set up, and, at the command of God, Moses sanctified Aaron and his sons, to minister as his priests; and Jehovah himself descended, to take possession of his rest "above the mercy-seat." On this occasion a sad interruption occurred, in the sin and death of Nadab and Abihu, two sons of Aaron, which must have been a grief of mind to the tender-hearted man of God; and, not long afterwards, the people again tried his spirit by their sinful murmurings and rebellion: we are not informed of the particular occasion and circumstances, but the sin was punished by a fire from the Lord, which consumed many of them, and gave to the place the name of Taberah. The visitation was removed, as on former occasions, at the intercession of Moses.

Again they murmured at the supply which God had been pleased to bestow upon them, and complained of the manna as light and tasteless. This discontent greatly distressed Moses, who complained to the Lord that the burden of governing them was greater than he could bear; accordingly, seventy elders of Israel were appointed, to assist him in his charge.* On this occasion, they went to the tabernacle, and there experienced the outpouring of the Spirit of God, to qualify them for the discharge of their work. At the same time the Spirit of prophecy rested upon two young men in the camp; some have supposed two of the

* This appointment appears to have been distinct from that made at the suggestion of Jethro, of which the number probably was much greater than seventy; and also from that of the seventy who, together with Moses and Aaron, Nadab and Abihu, ascended the mount, and had a vision of the God of Israel: they, probably, were selected for that occasion only; but the seventy here appointed seem to have formed the origin of the Sanhedrim, or great council of the Jewish nation.

seventy, who, by some unknown cause, were prevented entering the tabernacle with their brethren ; others think they were two in addition to the seventy. Some of the friends of Moses, on hearing of this circumstance, felt jealous for the honour of their master, but he nobly replied, in a spirit of dignified superiority, " Enviest thou for my sake ? Would to God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them ! " See **ELDAD** and **MEDAD**.

While the people abode at Hazeroth, a serious disturbance arose, which originated with Miriam and Aaron, who discovered a spirit of envy against Moses, as invested with the supreme authority, but meanly sheltered it under reproach against him on account of his Ethiopian wife. His conduct on this occasion was highly honourable : he forbore to reproach in return ; committed himself to Him that judgeth righteously ; received the Divine testimony, that he was the meekest man on the face of the earth ; God himself became his avenger ; and Moses interceded for the pardon of those who had injured him. How truly honourable ! He that ruleth his spirit is better than he that taketh a city ; and to be last in the quarrel, and first in seeking reconciliation, is even godlike. (See **MIRIAM**.)

When the people arrived at the borders of Canaan, they proposed to send up twelve men to search the land, and bring them a report of its state and productions, and the best way of attacking it. Moses was too readily carried away with this specious proposal, which had in it much distrust and unbelief. God had said it was a good land, and they ought to have received his testimony ; God had promised to give it them, they ought to have relied on his power and promises. Moses, indeed, asked counsel of the Lord, but he asked it after the scheme was formed ; and the permission given was very far from implying approbation, and, as might be expected, the result was productive of much mischief and distress.

On the return of the spies, ten of them brought an unfaithful and unfavourable report, which filled the minds of the people with despondency ; and, in spite of all the remonstrances of Caleb and Joshua, they bitterly reproached Moses with having deceived them with false promises, and declared their resolution to elect a captain, and return to Egypt. These unjust and ungrateful charges against himself, Moses was little disposed to regard, much less to resent ; but he shuddered at the unbelief and blasphemy of the people. As the people proceeded to stone him, in the madness of their rage, Jehovah himself interposed. His glory appeared over the tabernacle—the rebels were silenced, and the Lord declared his righteous anger against a people so perverse and incorrigible, and again offered to raise the family of Moses into a great nation, and to cut off a people so unworthy : but the unwearied friend of his country again interceded for the pardon of Israel, and for the glory of Jehovah's name. His plea prevailed ; Israel as a nation was relieved, but the guilty individuals sentenced to die in the wilderness, and the wanderings of the whole congregation to continue forty years, until the whole of that generation had dropped off, with the sole exception of Caleb and Joshua, the faithful spies.

After this, the perverse and rebellious people, convinced of their folly in not having gone up when God bade them, determined to go in opposition to his sentence ; nor could all the remonstrances of Moses dissuade them : they were, in consequence, defeated by the Amalekites and Canaanites with a great slaughter.

Not long afterwards, a formidable insurrection arose against Moses and Aaron, headed by Korah, of the tribe of Levi, and Dathan and Abiram, of the tribe of Reuben, who insinuated that Moses had usurped the government, and Aaron the priesthood. Moses mildly expostulated with the people, but in vain. He then summoned the ringleaders to appear before him; but they refused to come, and rejected his authority. On this occasion, the Lord was pleased, by a miracle, to confirm the priesthood of Aaron, (see AARON,) and caused the earth to open and swallow up the offenders and their tents, (see ABIRAM, &c.)

After many wanderings, the people encamped at Kadesh, in the wilderness of Zin; there Miriam died, and was buried. At this place, the people were in want of water, and here occurred the transgression which excluded Moses and Aaron from entering into the land of promise. The people—they must have been now a new generation, but they imitated the perverseness and rebellion of their fathers—instead of humbly supplicating the needed supply from Him who had never failed them, murmured, desponded, and reproached Moses and Aaron. These good men laid the case before the Lord, and received orders to take the rod of Aaron, (as the token of the Divine power and presence,) and to speak to the rock, which should gush out with water in the presence of all the people. But the saint of the Lord spake unadvisedly with his lips, and failed in the exactness of obedience. He called the people *rebels*; He said, with something like an expression of self-consequence, “Must we fetch water out of the rock?” and he *smote* the rock twice; thus failing in that grace for which he was most eminent, and leaving a sad instance of the imperfection of the best of men. The stream burst forth according to the Divine promise, and the people were refreshed; but Moses and Aaron were severely rebuked, and sentenced to die in the wilderness. “Exalt ye the Lord our God, and worship at his footstool, for he is holy.”

We next find Moses sending a courteous message to the king of Edom, requesting permission for Israel to pass peaceably through his borders. This request was unkindly refused, and the people made a circuit round the country—a fine instance of forbearance and moderation.

At mount Hor, Moses was again called to a severe fraternal trial; that of parting with Aaron, his elder and beloved brother, and his coadjutor in the work of the Lord and the government of Israel. Moses himself was made the messenger of death, and commanded by Jehovah to take Aaron, and Eleazar his son, to ascend mount Hor, and there to strip the one, and array the other in the pontifical garments: immediately after this, Aaron expired, and, for the short remainder of his earthly career, Moses was associated with Eleazar.

About this time, some of the kings of Canaan attacked the Israelites, and gained some advantage over them; but prayer engaged the interposition of the God of Israel, and a victory was obtained over the assailants. But the ungrateful, unbelieving people soon broke out in new murmurs against God and against Moses, on account of a deficiency of water, the length and weariness of the way, and their perverse dissatisfaction with the manna that God gave them. These sinful murmurings were punished by an awful visitation from the Lord. The people were bitten or stung by fiery serpents, which occasioned the death of vast numbers, and the whole camp was in a most perilous situation.

Convinced, by these awful consequences, that their conduct had been foolish and sinful, the people sought the intercession of Moses for the removal of this dreadful scourge. Moses, with his characteristic generosity, readily forgave their unkindness to himself, and besought of God their pardon and healing. Accordingly, he was directed to erect a pole, and place thereon a brazen serpent, to which the wounded Israelites were to look, and, by a Divine interposition, to receive healing from their disease.

From mount Pisgah, Moses sent ambassadors to Sihon, king of the Amorites, to demand a passage through his country; which being refused, Moses gave him battle, overcame him, and took all his territories. Some time afterwards, Og, king of Bashan, attacked the Israelites, but was subdued by Moses, and his country also became the property of the Israelites; and in the territory thus acquired, the people encamped, waiting the command of the Lord for their passage over Jordan. These lands were solicited by the tribes of Reuben and Gad, and the half-tribe of Manasseh, as their inheritance; a proposal to which Moses readily consented, on condition of their going over with their brethren to assist in conquering the country beyond Jordan. Hence it is said of the tribe of Gad, (Deut. xxxiii. 21,) "In a portion of the lawgiver (i. e. assigned by Moses) there was he seated."

While the people were thus encamped on the plains of Moab, Balak, king of Moab, joined with the princes of Midian in inviting Baalam, a celebrated soothsayer, to come and curse Israel; but the Lord restrained their wicked purposes, and converted the curse into a blessing. The sorcerer, however, suggested a diabolical plan, by which the people were tempted to draw down the curse upon themselves. He sent the daughters of Moab into the camp, to seduce the Israelites to idolatry and lasciviousness, (see BALAAM, BALAK.) Moses was directed to put to death the principal offenders: this he did by the sword of the magistrates, while he himself was engaged in deep humiliation and fervent intercession before God. A plague from the Lord at the same time ravaged the camp, and there fell that day twenty-four thousand persons. Moses was afterwards directed to avenge Israel of the Midianites, for which purpose he sent forth Phinehas at the head of twelve thousand men,* who completely routed that great people.

After this, Moses and Eleazar, by Divine command, numbered the people, when it appeared that, according to the Divine decree, of all who were numbered at Sinai, only Joshua and Caleb remained. The time also drew nigh when Moses himself must depart. On receiving a Divine summons to view the promised land, which he was not to enter, Moses earnestly entreated that he might go in with the people to possess it, but this request was not granted; and Moses, as became a man of God, submitted to the decision. Earnestly concerned for the welfare of the people after his decease, he entreated that a successor might be appointed. Joshua was accordingly named, and presented by Moses to the high-

* It is not necessary *here* to justify the wars of Moses and Joshua with the Midianites, Canaanites, and other nations, that question having been entered into in the general Scripture History. Suffice it to observe, that they were not wars of ambition or private resentment; but that the Israelites were the appointed instruments of inflicting the righteous judgments of God on those wicked nations. While, we doubt not, their conduct was fully justifiable, it will not be supposed that it was intended for imitation.

priest to be consecrated before all the congregation. The small remaining portion of time, was spent by Moses in such a manner as manifested his unabated concern for the welfare of the people. He made every necessary arrangement for the settling of the tribes in the promised land, and for establishing the laws of succession and inheritance. He recapitulated the various dealings of God with the people and their fathers. He solemnly urged them to fidelity and obedience, predicting, in that case, the continuance of the Divine blessing and favour, and denouncing the awful judgments which should befall them in case of rebellion. From time to time he encouraged Joshua to steadfastness and fidelity in his important work, and excited the people with assurances that none of their enemies should prevail against them while they adhered to the Lord their God. He also pronounced on each of the tribes a prophetic benediction, which he summed up in the general blessing of Israel, as the people whose God was the Lord. He was then conducted by Jehovah to the top of mount Nebo, where, divinely assisted, he took a delightful and distinct survey of the land, as it was afterwards divided among the tribes. While exulting in the Divine faithfulness and goodness towards Israel in the bestowment of Canaan, he doubtless also by faith took a view of the heavenly inheritance on which he was about to enter, and which was indeed "far better." Then he died there, according to the word of the Lord. The place of his burial was concealed from the Israelites, who would doubtless have made it an occasion of superstition, if not of idolatry.

Moses was deeply and deservedly lamented by the people, who, notwithstanding their frequent perverseness and unkindness, knew and appreciated his worth, at least when they knew his loss. At the period of his death he was 120 years old; yet was not his eye dim, nor his natural force abated. The sacred writer observes, that there arose no prophet like unto Moses, whom the Lord knew face to face, and by whom so many mighty wonders were wrought, until that greater Prophet came, whom Moses declared that the Lord their God should raise up from among his people Israel, like unto Moses, but in every respect infinitely his superior.

Moses is fully admitted to have written the whole of the Pentateuch, excepting the few last verses of Deuteronomy, which contain the account of his death, burial, and character.

It remains to point out a few instances in which Moses appears as a type of Christ; a relation which is expressly and repeatedly assigned to him in scripture. E. g. Deut. xviii. 15, 18. Acts iii. 22. Heb. iii. 3, 4.

1. In infancy, both Moses and Christ were exposed to peculiar perils and dangers, from which they were wonderfully preserved. Exod. i. 22. ii. 1—10. Heb. xi. 23.* Matt. ii.

2. The extraordinary circumstances attending the birth of Moses were ascertained to the world, and transmitted to posterity by means of an edict of the king of Egypt. The birth of Jesus in like manner, as to time, place, and circumstances, was marked out for the knowledge of mankind by a decree of Cæsar, the emperor of Rome. Luke ii. 1—6.

3. Moses, the deliverer and lawgiver of the children of Israel, was himself one of their number. Jesus, the Saviour of sinners, took not on him the nature of angels, but became partaker of flesh and blood. Heb. ii. 14, 16, 17.

4. Moses was remarkable for personal beauty. Exod. ii. 2. Acts vii. 20. Heb. xi. 23. Of Christ it is said, "Thou art fairer than the children of men, grace is poured into thy lips," Psal. xlv. 2. Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. Acts vii. 22. In Christ "are hid all the treasures of wisdom and knowledge." Col. ii. 3. "A prophet mighty in word and in deed before God and all the people." Luke xxiv. 19. The face of Moses shone with such resplendent radiance, that the Israelites could not stedfastly behold him, and he covered himself with a veil; which veil was done away in Christ, and we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory. 2 Cor. iii. 13—18.

5. Moses spent a considerable part of his early years in obscurity. So did Christ. Exod. ii. 15. Luke ii. 39, 51.

6. Moses was eminent for meekness and compassion. Meekness and gentleness of deportment, sympathy with the miserable, and readiness effectually to relieve them, were prominent features in the character of the Son of God, while passing through this world of wretchedness. The following instances may be pointed out, from among many others. Matt. xi. 28. xv. 14. ix. 36. Luke vii. 13. John xi. 33, 35. 1 Pet. ii. 22, 23.

7. The wretched state of Israel when Moses was born, under the oppressive authority of a cruel and blood-thirsty tyrant, and that of the world when Christ came to save it, are an affecting and melancholy counterpart to each other. Exod. i. 7—22. 1 John v. 19. (*margin*.) Ephes. ii. 2, 3.

8. Moses was honoured with Divine communications of a more intimate nature than any other of the prophets. Exod. xxxiii. 11. Deut. xxxiv. 10, 11. Jesus "was in the bosom of the Father," whom he declared to men. John i. 18. "The Father loveth the Son, and sheweth him all things that himself doeth." John v. 20.

9. Moses was the mediator between God and the people of Israel; through him all orders were communicated, all wants supplied, all difficulties relieved, and all covenant engagements entered into. Christ Jesus is the mediator between God and man, the new and living way. No man cometh unto the Father, but by him. 1 Tim. ii. 5. Heb. x. 20. John. xiv. 6.

10. Moses interceded with God on behalf of Israel. Exod. xxxii. 11—13, 31, 32. Christ Jesus ever liveth to make intercession. Heb. vii. 25. Rom. viii. 34.

11. Moses was the lawgiver of the people of Israel; other prophets were only interpreters, enforcers, or restorers of the law, and in this respect greatly inferior to Moses. But Christ Jesus gave to mankind a law more perfect in its nature, more extensive in its application, and more glorious in its rewards and promises, than that of Moses. Matt. xxviii. 19, 20. Heb. viii. 7—13. John i. 17. Acts xiii. 39.

12. In his prophetic office and character, Moses was a type of Christ. Moses foretold the calamities that would befall the Jews for their disobedience. Deut. xxviii. 15—68. Christ foretold the same events, fixed the precise time, and enlarged on the previous and subsequent circumstances. Matt. xxiv. Mark xiii. Luke xix. 41—45. xxi. Moses appointed seventy elders to preside over the people. Christ sent forth the same

number of disciples. Luke x. 1—17. Moses sent twelve men to spy out the land, when it was to be conquered : Christ sent forth twelve apostles, to conquer the world with the weapons of a spiritual warfare. Matt. x. 1—8. Mark xvi. 15—20; 2 Cor. x. 4.

13. Moses had a very wicked, rebellious, and perverse people committed to his care; he used his utmost endeavours, for the space of forty years, to reform, and save them from ruin, but in vain; they all, except two, perished in the wilderness. Christ was sent to a generation not less wicked and perverse; His instructions and miracles were lost upon them. They were bent upon rejecting Him; and, about the space of forty years afterwards, they, as a nation, were destroyed. Luke xix. 41—44; John i. 11; Acts iii. 14.

14. In the variety and vastness of the miracles wrought by Moses, he was a type of Jesus of Nazareth, a prophet mighty in deed and in word before God and all the people. Luke xxiv. 19; Acts ii. 22.

15. The benefits conferred by Moses on Israel were emblems of the spiritual benefits conferred on mankind by Jesus Christ. Deliverance from Egyptian bondage, represents our rescue from the oppression of sin and Satan. The manna which sustained the Israelites in the desert, is made a type of Christ, the bread of life which came down from heaven to nourish our souls. John vi. 10, 11, 27—58. The stream from the rock typified the blessings of the gospel flowing from Christ. 1 Cor. x. 4. The people of Israel could not enter Canaan till Moses was dead : by the death of Christ, the kingdom of heaven is opened to all believers. As our forerunner, He entered heaven for us, that where He is, there His servants might be also. Heb. vi. 20; ix. 24; John xiv. 2, 3; xii. 26.

16. Moses was called a king in Jeshurun, (Deut. xxxiii. 5.) though he had not the pomp, the crown, and sceptre; yet the authority of a king, and also the office of a priest, he frequently exercised. Exod. xxiv. 5—8; xl. 1—19. Christ Jesus fills, not only the office of a prophet, but also those of a priest and king, on behalf of His church. Ps. ii. 6; cx.; Heb. ix. 19—28.

MOZA—Mo'-za.

UNLEAVENED BREAD, or TO FIND, or WHO HAS SUCCEEDED. Moza, or Mosa, was the son of Caleb and his concubine Ephah. 1 Chron. ii. 46.

Another of this name was the son of Zimri, and father of Binea, of the tribe of Benjamin. 1 Chron. viii. 36.

MUSHI—Mu'-shi.

HE THAT TOUCHES, THAT WITHDRAWS HIMSELF, THAT TAKES AWAY. Mushi, or Musi, the son of Merari, was chief of the family of Levites. 1 Chron. vi. 19; Num. iii. 33.

NAAM or NAHAM—Na'-am.

BEAUTIFUL, PRETTY. Son of Caleb. 1 Chron. iv. 15.

NAAMAH—Na'-mah.

BEAUTIFUL, AGREEABLE. Naamah, or Noemah, was the daughter of Lamech and Zillah, and sister of Tubal-cain. Gen. iv. 22. She is said to have invented the art of spinning wool.

Another NAAMAH was an Ammonitess, wife of Solomon, and mother of Rehoboam. 1 Kings xiv. 21.

NAAMAN—NA-A'-MAN.

BEAUTIFUL; WHO PREPARES HIMSELF TO MOTION. One of this name was the son of Benjamin. Gen. xlv. 21.

Another was son of Bela, and grandson of Benjamin, and head of a family in Israel. 1 Chron. viii. 4; Num. xxvi. 40.

A third was a celebrated Syrian general, in the reign of Benhadad. He was valiant, successful, and highly esteemed by his royal master; but all his honours and possessions were marred by one painful and humbling drawback—he *was a leper*. Completeness does not attend the most highly favoured lot in this life. The most exalted are often exercised with the severest trials. The world often sees and envies external splendour; while the individual who wears it, carries a heart writhing with anguish, or corroded with cares, which they do not see: and, perhaps, if we could take an accurate survey of the real circumstances of mankind, we should find that prosperity and affliction are dealt out with a much more even hand than is generally supposed, or than appears on a first view of the subject.

The Syrians had made frequent incursions into the land of Israel; in one of these, they had brought away among the captives a little maid, who waited on Naaman's wife. Those circumstances and events which seem most disastrous, are often overruled for great and lasting good to ourselves or others. It proved so in the present instance. This little maid had been taught the name of Israel's God, and had heard the fame of his prophet. Though a captive, she indulged feelings of benevolence and good-will towards her employers; and, observing the dreadful sufferings of her master, expressed a devout wish that he were with the prophet in Israel, who, she doubted not, would be enabled to recover him of his leprosy.

How desirable is it that children should early be instructed in those things which may be useful to themselves and those with whom they are connected in future life, especially that they should early know the God of their fathers, lest an early separation, by death or otherwise, should for ever deprive the parents of an opportunity of imparting that inestimable knowledge!

The testimony of the little maid was not despised or slighted. Naaman, in consequence, applied to his sovereign for leave to visit the land of Israel, in the hope of obtaining a cure for his dreadful malady. Benhadad not only granted the desire of Naaman, but furnished him with letters of recommendation to Jehoram king of Israel, desiring his good offices on behalf of the afflicted general. Either ignorant or unbelieving of the interpositions of God through the instrumentality of his prophets, Jehoram exclaimed in astonishment, "Am I God, to kill and to make alive, that he should send a man to me, to be recovered of his leprosy? surely he seeks a quarrel with me." But Elisha the prophet, hearing of the king's consternation, sent to him, saying, Let the man come to me, and he shall know that there is a prophet in Israel. Naaman accordingly proceeded thither in his chariot, attended by a splendid retinue, and stood before the prophet's residence, expecting that he would come forth and treat him with all the homage which he considered due to his exalted rank; would perform some ceremonies for the cure of the disease, and would gladly

receive the munificent recompense he was prepared to bestow. Instead of this, the prophet, regarding the law which forbade intercourse with a leper, merely sent out a message, directing him to go and wash seven times in Jordan, with an assurance that he should be cured of his disease.

Full of rage at the supposed offence put upon his rank and dignity, and of contempt for the simple mode of cure prescribed, Naaman exclaimed, "If washing would effect a cure, are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be healed?" and was turning away as he came; but his servants wisely persuaded him, at least to try so simple an experiment. "If the prophet had enjoined on thee some difficult and expensive observance, thou wouldest have readily complied; how much more when the command simply runs, 'wash, and be clean!'"

Naaman complied with this reasonable advice. He went, and dipped himself seven times, according to the saying of the man of God, and was restored to perfect health and soundness.

This transaction has been justly employed to illustrate the dislike and opposition of human pride against the gospel, on account of its simplicity, and its tendency to humble while it saves.

"Oh, how unlike the complex works of man,
Heaven's easy, artless, unencumber'd plan!
No meretricious graces, to beguile,
No clustering ornament, to clog the pile;
From ostentation as from weakness free;
It stands, like the cerulean arch we see,
Majestic in its own simplicity.
Inscribed above the portal, from afar
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quick'ning words, *Believe and live*.
Too many shock'd at what should charm them most,
Despise the plain direction, and are lost.
'Heaven, on such terms!' they cry with proud disdain,
'Incredible, impossible, and vain!'
Rebel, because 'tis easy to obey;
And scorn, for its own sake, the gracious way."

Having yielded to the appointed method, and received a cure, Naaman's pride was humbled, and his scepticism vanquished. Full of joy and gratitude, he hastened back to the prophet, declared his full conviction of the power of Jehovah the most high God over all the earth, and earnestly besought him to accept a present from among the costly treasures he brought with him. This the prophet nobly and stedfastly declined; and, doubtless, his disinterestedness served to impress on the mind of the new convert a deeper sense of the excellency of the religion he professed. Naaman proceeded to declare his determination henceforth to offer no sacrifice or homage, save to the Lord God of Israel; and desired of the prophet two mules' load of earth, apparently for the purpose of erecting an altar, which he understood must be of earth, (Exod. xx. 24,) and which he imagined would be more acceptable of the earth of Israel than that of Syria.

New converts are often dim and confused in their apprehensions of divine things; they see men as trees walking, and exercise the gentleness and forbearance of maturer Christians; nor will they ever be dealt

with in a harsh and contemptuous manner, by those who have learnt of their Divine Master "not to break the bruised reed, or quench the smoking flax."

Naaman further requested a liberty to bow himself in the house of Rimmon, when the king his master, going thither to worship, should lean on his hand; declaring, however, that his bowing was not in honour of the idol, but of his master, and hoping therein to be forgiven. Without giving a direct reply to this proposal, the prophet bade him go in peace; probably observing in him so much candour and ingenuousness, as led him to hope for farther improvement; and expecting, that as he advanced in the knowledge and experience of true religion, these compliances would be dropped, without any direct opposition on his part. It has, however, been justly observed, that, with our superior light and advantages, if we make any reservation for known sin, in covenanting with God, that reservation is a defeasance of the covenant. Though we are encouraged to pray for the remission of sins we have committed, yet, if we ask for a dispensation to go on in sin for the future, we deceive ourselves, and mock God. Those who know not how to quit a lucrative or honourable situation, which they cannot retain without sinning against God, do not rightly value the Divine favour; and those who truly hate evil, will make a conscience of abstaining from all appearance of evil.*

After Naaman had taken leave of the holy and disinterested prophet, he was pursued by his false and avaricious servant Gehazi, who, under false pretences, imposed on his liberality, and obtained of him silver and changes of raiment; an act of fraud and hypocrisy for which he was justly punished, by the infliction of that dreadful and incurable disease of which Naaman had recently been miraculously healed. (See GEHAZI.) Naaman's case occurs 2 Kings v.

NAARAI—NA-A-RA'-I.

MY YOUNG CHILDREN; MY WATCHES; MY SPILLERS. Naarai, or Hezrai, was one of David's valiant men. 1 Chron. xi. 37.

NAASHON—NA-A'-SHON.

THAT FORETELS, CONJECTURES; A SERPENT. Sometimes spelt Naason, and sometimes Nahshon or Nashon. He was the son of Amminadab, and head of the tribe of Judah at the time of the departure of the children of Israel from Egypt. 1 Chron. ii. 10. His offerings for the tabernacle and sacrifices are enumerated Num. vii. 12—17, and he had the honour of being the first who came forward. From him is traced the genealogy of David, and of Jesus according to the flesh. 1 Chron. ii. 11. 12; Ruth iv. 18—22; Matt. i. 4; Luke iii. 32.

NABAL—NA'-BAL.

FOOL, or SENSELESS. A rich man of the tribe of Judah, and of the posterity of Caleb. He dwelt at Maon, in the neighbourhood of mount Carmel, and had very great possessions in flocks and herds; but he was of a low, sordid mind, and churlish and niggardly spirit. When David concealed himself and his followers from the pursuit of Saul, they were, at one time, in the neighbourhood of Nabal's estate, at a season of general festivity, but when they were in circumstances of destitution. A sheep-shearing or harvest-home feast has, in all ages and countries, been regarded as a season of liberal hospitality, and was especially so among the people of Israel. Venturing, therefore, upon established custom, as well

* Henry.

as general humanity, David sent ten of his young men with a courteous and pious message to Nabal, invoking the Divine blessing on himself, his family, and his possessions, and requesting for himself and his needy followers a share in his hospitality. But Nabal churlishly refused, and treated the messengers with such incivility and insult, as aroused the anger of David, who went forth with four hundred men, resolving to put Nabal and his family to the sword. One of Nabal's servants, aware of the brutal conduct of his master, and the hazard of his family in consequence, informed Abigail his mistress of the circumstance, and assured her that David and his men had merited other treatment, having, so far from injuring them, been to them as a defence by night and by day. Abigail prudently and promptly prepared a present, and hasted forth to meet David. She so suitably addressed herself as to conciliate David, and turn him from his resentful purpose; and he not only accepted her present with thankfulness, but rejoiced that she had been the means of preventing him from rashly and sinfully imbruing his hands in blood. On Abigail's return, she found her husband feasting and revelling to intoxication; she therefore said nothing to him then, but, after he had slept, she informed him of the danger which had been so seasonably averted. This so affected him, that he immediately sickened, and died ten days afterwards.

What a disgusting, what an awful picture of a worldly sensualist! who lives only to amass wealth, to eat, drink, and be merry; who neither fears God nor regards man, and lives in unconcern about his immortal interests, till the summons comes like a thunderclap, "Thou fool, this night thy soul shall be required of thee, and then whose shall those things be which thou hast provided? So is every one that layeth up treasure for himself, and is not rich towards God." Nabal's history occupies the twenty-fifth chapter of the first book of Samuel.

NABOTH—NA'-BOTH.

WORDS; PROPHECIES; or FRUITS. Naboth was an Israelite in the time of Ahab, whose family inheritance was in Jezreel, near the king's palace. Ahab coveted his estate, in order to enlarge and improve his own grounds, and required him either to sell the vineyard for money, or to exchange it for one that was more valuable.

In ordinary cases, it is the duty of individuals willingly to make any personal sacrifice that may be for general good, or for the accommodation of their rightful sovereign; and, a man of Christian honour, generosity and loyalty will never be found grudging to do so, or grasping after more than a fair and liberal remuneration for what he yields; but a peculiar law of the Israelites forbade them alienating their paternal estates. Hence, when Naboth refused to yield to the wishes of Ahab, it was on the principle, that we ought to obey God rather than man. Ahab, however, was not to be satisfied by any pleas of reason or conscience. He went to his house sullen and mortified, and refused to eat. His detestable wife Jezebel, on learning the cause of his melancholy, readily undertook to remove it, by putting him in possession of the desired vineyard. She adopted the diabolical scheme of suborning men to depose falsely against Naboth—that they had heard him utter blasphemy. Accordingly, a mock trial was instituted; and, with all the formality of solemn justice, Naboth was sentenced to be stoned to death, the punishment appointed in the law of God for blasphemy. By this base perversion of judgment,

the innocent Naboth was sacrificed, and the guilty Ahab obtained possession of his property; but the curse of his brother's blood was upon it, and where the blood of Naboth was shed, there, in due time, the dogs licked the blood* of his royal murderer; verily, there is a God that judgeth in the earth! 1 Kings xxi. xxii. 37, 38.

NACHON—NA'-CHON.

PREPARED, CERTAIN, SOLID. Mention is made of the thrashing-floor of Nachon, 2 Sam. vi. 6; in a parallel passage, it is called the thrashing-floor of Chidon. 1 Chron. xiii. 9. It is not very clear whether Nachon is the name of the proprietor of the floor, or whether it is so designated as a *prepared*, suitable floor or place.

NADAB—NA'DAB.

FREE and VOLUNTARY GIFT. Three of this name are mentioned in Scripture.

1. NADAB, the son of Aaron, who, with his brother Abihu, was consumed for offering strange fire before the Lord; i. e. lighting the incense with common fire, not with that miraculously kindled on the altar of burnt-offering. (See ABIHU.) Lev. x. 1, 2.

2. NADAB, son of Jeroboam first king of Israel. He succeeded his father in the government of the ten tribes, and reigned two years. While he was besieging Gibbethon, he was assassinated by Baasha, who usurped the throne. Like all the kings of Israel, he did evil in the sight of the Lord. 1 Kings xv. 25—31.

3. NADAB, son of Shammai, and father of Seled and Appaim. 1 Chr. ii. 30.

NAGGE—NAG'-GE.

BRIGHTNESS. One mentioned in the genealogy of Jesus, or rather of Joseph his reputed father. Luke iii. 25.

NAHARAI—NA-HA-RA'-I.

MY NOSTRILS, MY NOSE, or, HOARSE, DRY, HOT, ANGRY. A native of Beerath, armour-bearer to Joab, and a man of great valour. 2 Sam. xxiii. 37.

NAHASH—NA'-HASH.

SNAKE, SERPENT; THAT FORETELS. Several of this name are mentioned:

1. NAHASH, or Naas, king of the Ammonites. About a month after the election of Saul, king of Israel, Nahash attacked the inhabitants of Jabesh-Gilead, who, finding themselves not strong enough to resist, offered to capitulate. Nahash proposed the cruel and degrading condition of pulling out one eye of each of the citizens, and making it a reproach in Israel. They desired a truce of seven days, and sent tidings of their distress to Gibeah, where Saul resided. Roused by the Spirit of God to redress the injuries of his nation, Saul took two of his oxen, cut them in pieces, and sent them express through all the land of Israel, declaring, that so should the cattle be treated of all those who failed to come presently, to follow Samuel and Saul against the Ammonites. Accordingly, the people flocked in all directions to the place appointed, and Saul sent back the messengers to Jabesh-Gilead, encouraging the people to expect relief on the morrow. At eventide he conducted his army over Jordan, and, marching all night, by break of day attacked the camp of the Ammonites. This was probably two or three days before

* The city of Samaria, where Ahab was buried, was at some distance from Jezreel, but the dogs *literally* licked his blood, when his chariot was washed in the pool of Samaria; and they licked the blood of his son Joram in the very spot where Naboth's blood was shed. 2 Kings ix. 25, 26, 36, 37.

the cessation granted to Jabesh, and the attack was therefore unexpected, and was pursued with so much fury and success, that the Ammonites were completely routed, and the war terminated. It is generally supposed that Nahash himself was killed. 1 Sam. xi.

2. NAHASH, another king of the Ammonites, was probably a son of the above. We have no particulars of his history farther than that he was on very friendly terms with king David, who, on his death, sent a message of condolence and friendship to Hanun, his son and successor, but was treated with great contempt and indignity. (See HANUN.) 2 Sam. x. 2. 1 Chron. xix. 2.

3. NAHASH, father of Shobi, a friend of David, who resided at Rabbah, the capital of the Ammonites. 2 Sam. xvii. 27. (Probably the same Nahash as mentioned above.)

4. NAHASH: Abigail and Zeruiah are said to be the daughters of Nahash, and sisters of David. Some have supposed that Nahash was the name of Jesse's wife, and others that it was his own surname. 2 Sam. xvii. 25. 1 Chron. ii. 13—16.

NAHATH—NA'-HATH.

REST, GUIDE, *or*, DESCENT. Son of Reuel, and grandson of Esau. Gen. xxxvi. 13.

NAHBI, *or* NAHABI—NAH'-BI.

WELL-BELOVED. One of the spies sent by Moses. Numb. xiii. 14.

NAHOR—NA'-HOR.

HOARSE, DRY, HOT, ANGRY. Nahor, *or* Nachor, was the son of Serug, father of Terah, and grandfather of Abraham. Gen. xi. 22. 24.

Another NAHOR was the son of Terah, and brother to Abraham. He married Milcah, the daughter of Haran, and had several sons, of whom Bethuel is the most famous, as the father of Rebekah, and grandfather of Rachel and Leah. Gen. xi. 26, 29; xxii. 20; xxiv. 15.

NAHUM—NA'-HUM.

COMFORTER; PENITENT; THEIR GUIDE. Nahum is the seventh of the twelve minor prophets, a native of Elkoshai, a village of Galilee. We have no particulars of his life, and opinions are divided as to the time when he prophesied; but the most generally received idea is, that he lived in the reign of Hezekiah king of Judah, about ninety years later than the prophet Jonah. After the preaching of Jonah, Nineveh did not long continue to bring forth the fruits of repentance, but returned to its former evil courses. Nahum, therefore, foretold its destruction, which took place about sixty years afterwards, when the Medes and Babylonians rebelled together, and overturned the Assyrian empire.

The prophet commences his prophesy with a sublime description of the justice and power of God, tempered with lenity and goodness, (chap. i. 1—8.) Of this, Nineveh had had extraordinary experience, which greatly aggravated its guilt. The punishment and perplexity of the Assyrians, as devisers of evil against Jehovah, are described (ver. 9—11;) and the freedom of the Jews from the Assyrian yoke proclaimed, together with the destruction of the Assyrian idols, (ver. 12—14,) and Judah invited to rejoice at the approach of the messenger who brings these glad tidings, and to celebrate her solemn feasts without fear of the enemy, (ver. 18.)

Chap. ii. calls upon Nineveh to prepare for the approach of her enemies, the instruments of Jehovah's vengeance. The military army

and muster, the very arms and dress of those enemies, are most accurately described, together with their rapid approach to the city; the process of the siege; the inundation of the river Euphrates, or Tigris; the capture of the place; the captivity, lamentation, and flight of the inhabitants; the sacking of that wealthy city, and the consequent desolation and terror, are all depicted in the liveliest colours.

Chap. iii. goes on denouncing woes against Nineveh for perfidy and violence; assigns idolatry as one cause of its ignominious and unpitied fall; compares its destruction to that of a famous city in Egypt; declares that all preparation for the defence of this wicked city should be of no avail, neither numbers, nor opulence, nor chieftains; and that all its tributaries would desert it. The whole concludes with declaring the incurableness of Nineveh's disease, and its total and final destruction, at which the nations it had oppressed are represented as exulting with joy.

When Nahum uttered his prophecy, Nineveh was the capital of the greatest empire in the world: it was sixty miles in compass; its walls one hundred feet high, and so thick that three chariots could go abreast on them. It was defended with fifteen hundred towers, two hundred feet in height. How improbable that such a city should ever be so totally destroyed, as that the very spot where it stood should be unknown! yet so the word of prophecy declared, and fact has confirmed. Lucian, a native of a neighbouring country, and who lived about eight hundred years afterwards, declared that no traces of Nineveh even then remained; and now its very situation is hardly known—such an utter end has been made of it, and such is the truth and accuracy of the Divine predictions! The destruction of Nineveh is thus related by Diodorus Siculus, a heathen historian:—"There was an ancient prophecy, or tradition, that Nineveh should not be taken till the river first became an enemy to the city, (see Nahum, i. 8.; ii. 6;) and in the third year of the siege, the Euphrates, (Tigris,) which defended part of the city, being swollen with continual rains, overflowed part of the city, and threw down some of the wall. The king then thinking that destruction was inevitable, (the river having become an enemy to the city,) casting aside all hope of safety, and, lest he should fall into the enemy's hands, built a large funeral pile in the palace, and, having collected together all his wealth, concubines, and eunuchs, set fire to the pile, and involved himself with them and the palace in one common ruin. When the death of the king was made known, the enemy entered at the breach the waters had made, and took the city."—The young reader of the classics need scarcely be informed, that the name of this monarch was Sardanapalus.

NAOMI—NA-O'-MI.

BEAUTIFUL, AGREEABLE. Naomi, or Noemi, was the wife of Elimelech, who, with her husband and two sons, retired into the land of Moab, on occasion of a severe famine. There Elimelech died: his two sons, having arrived at maturity, took them wives of the daughters of Moab, and shortly afterwards they descended to an early grave. Thus Naomi was bereaved, not only of her property and connexions in Bethlehem, but of the beloved companion of her youth, and the sons on whom she fondly hoped to lean as the props of her sinking years. Her two daughters-in-law remained, and they discovered towards her a warmth of kindness and affection scarcely to be surpassed, had they been her own offspring.

After an absence of ten years from her native country, Naomi heard that the Lord had visited his people by giving them bread, and she resolved to return thither; wisely preferring to endure her hard lot of poverty and affliction in the land where she might enjoy the ordinances of religion, to remaining in the idolatrous country of Moab.

On intimating her intention, her daughters-in-law declared their determination to accompany her, and share her lot. She dissuaded them from their purpose, as standing in the way of that advancement in life which in their own country they had every reason to expect. Orpah listened to these considerations, and, having taken an affectionate farewell of her mother and her sister-in-law, returned to her own kindred; but Ruth, influenced by principles more decidedly religious, determined to abide by her resolution, and accompany her mother.

On the arrival of these two desolate females in Bethlehem, the people of the city were moved with idle curiosity, but seem to have offered no expression of compassion or sympathy, no assistance of hospitality or friendship. "Is this Naomi?" they vacantly inquired. The disconsolate woman burst into an agony of grief, and exclaimed, "Call me no more Naomi, (or *pleasant*;) call me Marah, (*bitterness*, or *grief*;)—for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi? seeing the Lord hath testified against me, and the Almighty hath afflicted me." Such coldness and indifference the world usually pours on those in poverty and affliction, whom in the days of their prosperity it homaged and flattered. Wretched indeed are they who know no higher source of consolation than the world affords! The spirit, wounded and broken by affliction, not unfrequently draws Naomi's gloomy inference, "The Lord hath testified against me;" and concludes that nothing but sorrow, yet deeper and deeper, can await one so evidently marked by the displeasure of God. The sequel proves the mistake of such a conclusion, "For the Lord will not cast off for ever. But though he cause grief, yet will he have compassion according to the multitude of his tender mercies." God had not forgotten to be gracious even to this poor sorrowful Marah, and brighter days were yet in reserve for her.

Providence soon opened a resource for the supply of these two worthy women; a source of that kind ever most welcome to an upright and noble spirit—the blessing of Heaven on their own honest industry. Houses and lands, the inheritance of fathers, seldom confer a pleasure half so sweet as the experience of the blessing—"his hands are sufficient for him." Those who think and feel aright, will regard it as any thing rather than a calamity, to derive their support (under God) from the ingenuity and labour of their own hands. According to Jewish tradition, Ruth was of royal Moabitish extraction, yet she did not feel herself at all degraded by going forth into the harvest-fields of Bethlehem, to glean for the sustenance of herself and her mother-in-law. Nor was Naomi too proud thus to receive a humble subsistence in the very neighbourhood where she had once shone in affluence and splendour. There is nothing disgraceful but sin, and it is always the part of wisdom and piety, cheerfully to accommodate ourselves to the circumstances in which Providence has placed us. Let them be ever so low and destitute, they furnish more reason for gratitude than complaint.

It pleased God to direct the steps of the virtuous Moabitess to the fields of Boaz, a rich and noble citizen of Bethlehem, by whom she was treated with distinguished courtesy, and, liberally supplied, yet with the utmost delicacy to her feelings; for the labourers were directed by their master now and then to drop a handful for her, that what she obtained might seem to herself to be no more than the regular fruit of her industry. She returned to Naomi, bearing an ephah of barley, more than a sufficient supply for their present necessities, and, no doubt, indulging the cheerful expectation that her persevering industry through the remaining days of harvest would procure for them a store against the days of winter. But Naomi no sooner heard her simple tale, than she discovered a much brighter prospect opening before them. Boaz was no other than the near kinsman of her late husband, Elimelech, and on him, according to the Jewish law, devolved the right and the duty of redeeming the lands of his deceased relative, and espousing the widow. Accordingly she took such measures as were warranted by the custom of the times, for introducing Ruth as a claimant on the provisions of this statute. The leadings of Providence were manifest in the whole affair. Boaz and Ruth were happily united in marriage; and the disinterested affectionate Naomi had the happiness of embracing Obed, their first-born son, by whom her declining years were soothed, her house built up in Israel, and on whom was conferred the distinguishing honour of a place in the line of progenitors of the great Messiah. Thus at eventide it was light, and the sorrows and vicissitudes of a stormy day were forgotten in the enjoyment of the gentle breezes and calm radiance of its parting hour, especially in the anticipation of a long and blissful to-morrow in eternity. The story of Naomi is completely interwoven with that of Ruth, and is comprehended in the short historical book bearing her name. (See RUTH, ORPAH, and BOAZ.)

NAPHISH, (or NAPHIS.)—NA'-PHISH. •

THE SOUL, or HE THAT RESTS or REFRESHES HIMSELF. A son of Ishmael, Gen. xxv. 15. 1 Chron i. 31.

NAPHTALI—NAPH'-TA-LI.

COMPARISON, LIKENESS; or THAT STRUGGLES, or FIGHTS; or TO TWINE, TO WRENCH. The sixth son of Jacob, born by Billah, Rachel's handmaid, Gen. xxx 8. We have no particulars of his life; his sons were Jahzeel, Guni, Jezer, and Shilleu, Gen. xlv. 24. The patriarch Jacob, in blessing his son Naphtali, characterizes him as "a hind let loose, who giveth goodly words;" or, as some have construed it, "throws out majestic antlers," which is known to be the case with animals of the stag kind who enjoy liberty and plenty. Gen. xlix. 21. The tribe of Naphtali was very fruitful, for, though he had only four immediate sons, yet, at the departure from Egypt, this tribe furnished 53,400 men capable of bearing arms. Num. i. 30. Moses thus addresses the tribe in his prophetic blessing: "O Naphtali, satisfied with favour, possess thou the west and the south;" or "the sea and the south." Deut. xxxiii. 23. The sea of Gennesaret was south of the inheritance of this tribe. The soil was very fruitful in corn and oil, and its limits extended into upper and lower Galilee, having Jordan east, Asher and Zebulun west, Libanus north, and Issachar south.

The Naphtalites did not destroy all the Canaanites in their land, but contented themselves with making them tributary, Judges i. 33. This tribe being on the frontiers of the north, was first invaded and carried into captivity by the Assyrians, 2 Kings xv. 29. It was predicted (Isa. ix. i.) that this part of the land of Israel should be among the earliest visited by the Messiah, and illuminated by the light of the gospel; and indeed our Lord preached oftener and longer in Galilee, and particularly in the tribe of Naphtali, than in any other part of Judea. Matt. iv. 13—16.

NAPHTUHIM—NAPH'-TU-HIM.

OPENINGS. Naphtuhim, or Nephsaim, was the fourth son of Mizraim, Gen. x. 13. He dwelt in Egypt, and probably peopled that part of Ethiopia between Siene and Meroe, of which Napata, or Napatea, was the capital.

NARCISSUS—NAR-CIS'-SUS.

ASTONISHMENT, STUPIDITY, SURPRISE. One whose household the apostle Paul salutes in his epistle to Rome. Rom. xvi. 11.

NATHAN—NA'-THAN.

WHO GIVES, or IS GIVEN. We find several of this name in the Old Testament.

1. A son of David and Bathsheba, and father of Mattatha in the genealogy of Joseph the carpenter. 2 Sam. v. 14. 1 Chron. iii. 5. Luke iii. 31.

2. **NATHAN**, a prophet of the Lord, famous in the time of king David, with whom he had great interest and influence. His first introduction to our notice is when David had formed the design of building a temple to the Lord, he communicated it to Nathan, who approved and encouraged it: but afterwards he was commanded to inform David that the Lord would have this honour reserved for his son and successor. 1 Chron. xvii.

Some years afterwards, when David had awfully transgressed in the matter of Bathsheba and Uriah, the prophet Nathan was sent to reprove him, and set his sins in order before him. This difficult commission he discharged with singular prudence and propriety. By representing to the king a supposed case of a rich oppressor robbing a poor neighbour of one ewe-lamb, his little all, and sparing his own abundant flocks and herds, he extorted from the royal criminal a self-condemning sentence. "The man," said David, "who has acted thus, deserves to die." Then said Nathan, "Thou art the man!" Thus was David brought to deep conviction and genuine penitence. The prophet then was commissioned to assure him of the Divine forgiveness, at the same time declaring that the child born to him of Bathsheba should surely die; which took place accordingly. 2 Sam. xii.

When Bathsheba had a second son, named Solomon, the Lord again sent Nathan to David, directing that the child should be called Jedidiah, or *the beloved of the Lord*. It was probably, on this occasion, intimated to David that Solomon should be his successor; that he should build a temple to the Lord; and should be heir to the promises made to himself. 2 Sam. xii. 24, 25; vii. 12.

When David was aged and feeble, Adonijah, his fourth son, assumed great state, and endeavoured to establish his interests with the people as heir to the crown, in opposition to his brother Solomon. Nathan informed

Bathsheba, the mother of Solomon, of Adonijah's movements, and advised her, without delay, to urge upon David the fulfilment of his own promises, and of the Divine decrees relative to Solomon. Accordingly, David sent for Zadok the priest, and Benaiah the son of Jehoiada, and commanded them, together with Nathan, to anoint and proclaim Solomon king of Israel. 1 Kings i. 5—40.

We have no further particulars of Nathan's life, except that he is mentioned, in conjunction with Gad the seer,* as having written the chronicles of David's reign, 1 Chron. xxix. 29; also, as assisting in arranging the order and disposition of the ministers of the temple; moreover, that Nathan and Ahijah, of Shiloh, wrote the history of Solomon's reign. 2 Chron. ix. 29. If this were the same Nathan, he must have lived to a very great age.

In the reign of Solomon, Azariah and Zabad, sons of Nathan, had considerable employments at court; but whether this was Nathan the prophet, is not said. 1 Kings iv. 5.

3. NATHAN, father of Igal, and brother of Joel, two of David's valiant men. 2 Sam. xxiii. 36; 1 Chron. xi. 38.

4. NATHAN, father of Azariah, and NATHAN, father of Zabud, two of the courtiers of Solomon. They probably were brothers. 1 Kings iv. 5.

5. NATHAN, one of the chief Jews that returned from Babylon with Ezra, and was sent by him to Iddo, that he might give them Nethinim for the temple service. Ezra viii. 16.

NATHANAEL, or NETHANEEL—NA-THAN'-A-EL.

GIFT OF GOD. This name frequently occurs :—

1. NATHANAEL, or Nethaneel, son of Zuar, head or prince of the tribe of Issachar. His oblations for the tabernacle are mentioned. Num. i. 8. vii. 18, 19.

2. NATHANAEL, the fourth son of Jesse, and brother of David. 1 Chron. ii. 14.

3. NATHANAEL, son of Obed-edom, of the race of priests. He sounded a trumpet when the ark was brought to Jerusalem with great solemnity and joy. 1 Chron. xv. 24. xxvi. 4.

4. NATHANAEL, a doctor of the law, sent by king Jehoshaphat to instruct the people. 2 Chron. xvii. 7.

5. NATHANAEL, father of Shemaiah, a Levite. 1 Chron. xxiv. 6.

6. NATHANAEL, a Levite, in the time of king Josiah. 2 Chron. xxxv. 9.

7. NATHANAEL, one who put away his heathen wife. Ezra x. 22.

8. NATHANAEL, one of the early disciples of our Lord Jesus Christ. The circumstances of his calling are very interesting. Jesus himself called Philip to follow him; Philip went in quest of his friend Nathanael, and joyfully addressed him, "We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." Nathanael, it seems, had imbibed some of the Jewish prejudices, and asked, "Can any good thing come out of Nazareth?" Philip wisely invited him to come and see, and judge for himself. Christianity always invites inspection; the better it is known, the more it will be advanced; but ignorance is the mother of prejudice. Nathanael came toward Jesus, intending to converse with him, and inquire into his character and pretensions; but Jesus at once accosted him in such a manner as proved himself to be the Searcher of hearts, and at once put to flight all the prejudices and doubts of the inquirer. Jesus said, "Behold, an Israelite

indeed, in whom is no guile." Surprised at such a salutation, and such a testimony, to which a good conscience humbly replied, Nathanael saith unto him, "Whence knowest thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee; doubtless referring to some secret devotional transaction to which the good man knew that only God and his own heart were privy. "Rabbi," he exclaimed, "Thou art the Son of God! Thou art the King of Israel!" Jesus further honoured his sincerity and ready faith by assuring him that he should see greater things than these. He should hereafter see heaven open, and the angels of God ascending and descending upon the Son of man. John i. 43—51.

It is generally supposed that Nathanael was the same with Bartholomew; as the evangelists who name Bartholomew, say nothing of Nathanael; and John, who mentions Nathanael, and seems to speak of him as an apostle, does not mention Bartholomew.

After our Lord's resurrection, he appeared to Nathanael, Peter, Thomas, and the sons of Zebedee, as they were fishing on the sea of Tiberias, (John xxi.) when that interesting conversation ensued with Peter; our Lord renewing his commission, and predicting the manner of his death. We have no further particulars concerning Nathanael. It is believed by some, but on what evidence we know not, that he was the bridegroom at the marriage at Cana in Galilee. John ii. *

NATHAN-MELECH—NA'-THAN-ME'-LECH.

GIFT OF THE KING. An eunuch-officer of Manasseh, king of Judah, who had the care of chariots consecrated to the worship of the sun. 2 Kings xxiii. 11.

NAUM—NA'-UM.

Same as Nahum. The father of Amos, in the genealogy of Joseph, the reputed father of Jesus. Luke iii. 25.

NEARIAH, or NAARIAH—NE-A-RI'-AH.

CHILD, OR EFFUSION, OR WATCH OF THE LORD. The fifth son of Shechaniah. One of those, who, at the head of five hundred men of the tribe of Simeon, attacked the remnant of the Amalekites at Mount Seir, dispossessed them and dwelt in their country. The time of this expedition is not known. 1 Chron. iii. 22. iv. 42.

NEBAJOTH—NE-BA'-JOTH.

WORDS, OR PROPHECIES. The first son of Ishmael, and grandson of Abraham and Hagar. Gen. xxv. 13. The Arabians descending from him occupy the country that extends from the Euphrates to the Red Sea. The triumphs of the gospel among this people are predicted. Isa. lx. 7.

NEBAT—NE'-BAT.

THAT BEHOLDS. Nebat, or Nabath, of the tribe of Ephraim, and race of Joshua, was father of Jeroboam, the first king of Israel, on the separation of the ten tribes from Judah. Of Nebat himself we know nothing, except the infamy attached to his name by a wicked son—one proverbially wicked; so that the most flagitious characters are frequently compared to "Jeroboam the son of Nebat, who made Israel to sin." 1 Kings xi. 26. xvi. 2, 3, 19, 26, 31. Happy are they who inherit a good name from their parents, and bequeath it unspotted to their children!

NEBO—NE'-BO.

THAT SPEAKS, PROPHECIES, FRUCTIFIES. An idol of the Babylonians, probably the same with Dagon. The prophet Isaiah predicting the destruc-

tion of Babylon and the confusion of idols and idol worshippers, says, "Bel boweth down, Nebo stoopeth," &c. Isa. xlv. 1.

NEBUCHADNEZZAR.—NE-BU-CHAD-NEZ'-ZAR.

TEARS AND GROANS OF JUDGMENT. Nebuchadnezzar the Great, king of Babylon, was for some years associated in the government with his father Nabopolassar, and afterwards reigned alone. During the life of his father, Pharaoh-necho, king of Egypt, subjugated the Jews, and advanced towards the Euphrates, hoping to push his conquests into Chaldea, but the Babylonians defeated him, dispossessed him of Judea and his other newly-acquired dominions, and left Jehoiakim at Jerusalem as a vassal prince. At this time Nebuchadnezzar carried away many persons of distinction, especially Daniel, Hananiah, Mishael, and Azariah, whom he ordered to be carefully educated in Chaldea, with a view to employing them at court. After many years of subjection, Zedekiah, king of Judah, contrary to his own engagements and to the advice of the prophets of the Lord, roused the people to shake off the foreign yoke: vainly depending on the assistance and protection of Pharaoh-hophrah, king of Egypt, they bade defiance to Nebuchadnezzar. This provoked him to advance against them with a powerful army. After a long siege the city of Jerusalem was taken by storm, and the beautiful temple destroyed by fire, and the sacred vessels carried away to Babylon, as also the bulk of the people into captivity.

Most of the transactions of Nebuchadnezzar's reign are recorded in the book of Daniel, and in connexion with his history. The first circumstance recorded is the presentation of the four young princes of Judah, whom the king found to excel in wisdom all the astrologers and magicians in his realm. (See the respective articles, **AZARIAH, DANIEL, HANANIAH, MISHAEL.**) In the second year of Nebuchadnezzar's reign, an occasion occurred of proving and confirming this exalted opinion of the Jewish youths. The king had a dream, which exceedingly troubled and perplexed him; and though the painful impression remained with full force on his mind, all the particular circumstances of the dream had escaped from his memory. He demanded of all his astrologers and magicians, to declare the dream and its interpretation, but in vain; they were compelled to confess their inability to comply with the king's demand; and the haughty, irritated monarch, unaccustomed to brook disappointment, commanded them all to be put to death. Daniel, however, modestly stepped forward, and begged a suspension of the decree, until he and his pious companions should have sought a solution of the secret from the Lord God whom they worshipped. In answer to the prayer of the pious youths, the Lord was pleased to reveal the matter to them, and both the dream and its interpretation were clearly set forth to Nebuchadnezzar. It was a figurative representation of the four great monarchies of the earth, and the glorious kingdom of the Prince of peace, which should succeed and outlive them all. In consequence of this interposition, the king acknowledged the vast superiority of the God of Daniel and his companions; yet he still adhered to his idolatry and wicked practices. He raised Daniel and his companions to posts of honour, and trust, and emolument under his government.

The greatest of all idols is *self*; to extort homage and admiration, to gratify pride, or to indulge vicious propensities, is the great idol of wicked men; nor would they hesitate, as far as the idol reigns, to sacri-

fice the welfare, the happiness, the lives of the whole human race at its shrine. We have an instance of this in Nebuchadnezzar. In the fulness of his pride, he erected a golden image on the plain of Dura, and commanded that all his subjects should fall down and worship it, on pain of being cast into a burning, fiery furnace.

This image was probably in honour of the idol *Bel*, or *Belus*; but the arbitrary decree proved that *self* was the idol whose worship Nebuchadnezzar required.

The three Jews, called in Babylon, *Shadrach*, *Meshach*, and *Abednego*, alone refused to comply with the impious decree; and, at the king's wrathful command, were cast into the fire. So intense was its heat, that it consumed the very men who cast them in, but left the servants of God unconsumed and uninjured. This miraculous preservation extorted from the haughty king a fresh acknowledgment of the superiority of the God of *Shadrach*, *Meshach*, and *Abednego*, and an injunction to all the subjects of the empire to forbear from speaking against a God who could thus deliver; but even these convictions and professions were transient and uninfluential, and the heart of the king was still carried away with ambition, pride, and vain-glory.

Having achieved mighty conquests, and being now at peace, he applied himself to aggrandizing his capital with costly and splendid buildings. He reared the celebrated hanging gardens, supported by wooden arches, and reckoned among the wonders of the world; and, as some suppose, either built or greatly improved the walls of the city. The God who reads the heart, saw in that of Nebuchadnezzar growing pride, and graciously sent him a solemn warning of its awful consequences. A dream, faithfully interpreted to him by the prophet *Daniel*, announced to him, that though his kingdom was become vast, extensive, and glorious, like the luxurious boughs of a well-rooted, vigorous, and fruitful tree, yet, on account of his pride, and forgetfulness of God, he should be degraded as much below the level of mankind, as, in the pride and haughtiness of his mind, he had fancied himself elevated above it; that he should be deprived of his reason, driven from the habitation of men, and share the exposure, the grovelling appetites, and irrational society of the beasts of the field.

The king's faithful monitor, *Daniel*, besought him to receive the gracious admonition, and endeavour to avert the calamity, or, at least, to prolong the previous tranquillity by a course of genuine repentance, acknowledging the dominion of the Most High, humbling himself before the Lord, breaking off his sins by righteousness, and his iniquities and oppressions by shewing mercy to the poor. It appears, however, that this salutary counsel was disregarded, for soon afterwards, the king, walking in his palace, in the fulness of his pride vaunted himself of his conquests, achievements, and possessions, saying, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" But, while the word was yet in his mouth, the execution of the Divine decree was ordered and accomplished; his reason departed from him, he was driven from among men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. This awful visitation lasted during a period of seven years; at the expiration of which time, his reason returned to him, and

he was brought in deep humility before the footstool of the King of kings.

This interesting narrative is given in the form of a proclamation, issued by Nebuchadnezzar himself, after his recovery, wherein he acknowledges his guilt, his righteous punishment, and his deep repentance; and invites his subjects to observe and adore the infinite wisdom, power, and authority of the Lord. Nebuchadnezzar did not live more than a year after his restoration. We have reason to hope he brought forth fruits meet for repentance, and that he stands not only as a monument of warning against the odious sin of pride, but also as a monument of Divine mercy, which is able to save to the uttermost. 2 Kings xxiv. xxv. 2 Chron. xxxvi. Jer. xxiv.* xxvii. xxviii. xxix. lii. Dan. i.—iv.

Nebuchadnezzar was succeeded by his son Evil-merodach, who released and kindly treated Jehoiachin, king of Judah, after an imprisonment of thirty seven-years. 2 Kings xxv. 27—30.

NEBUHASHBAN—NE-BU-HASH'-BAN.

WORD or PROPHECY THAT EXPANDS. Nebushashban, or Nabuchasban, was the general of Nebuchadnezzar who went with Nebuzaradan to take the prophet Jeremiah out of prison, and to recommend him to the protection of Gedaliah. Jer. xxxix. 13.

NEBUZARADAN or NABAZARDON—NEB-U-ZAR'-A-DAN.

FRUITS; or, PROPHECIES OF JUDGMENT; WINNOWNED, or, SPREAD. Nebuzaradan was general of Nebuchadnezzar's army, and chief officer of the household. He conducted the siege of Jerusalem, and took the city, while his royal master was at Riblah in Syria. Having plundered the city and the temple, he set them on fire. He afterwards assembled the captives at Ramah, and, according to the king's order, gave Jeremiah and Baruch permission to go where they pleased; the other captives he carried to Babylon, leaving Gedaliah to govern the remnant of Judah.

Four years after Jerusalem was taken, while Nebuchadnezzar was engaged at the siege of Tyre, Nebuzaradan brought to Babylon seven hundred and forty-five captives more. He afterwards marched against the Ammonites, wasted their country, and brought their king and princes captive to Babylon. 2 Kings xxv. Jer. xxxix.

NECHO—NE'-CHO.

LAMB, or WHO WAS BEATEN. See **PHARAOH-NECHO.**

NEDABIAH—NE-DA-BI'-AH.

GIFT, or VOW OF THE LORD, or THE GOOD PLEASURE OF THE LORD. Son of Jeconiah. 1 Chron. iii. 18.

NEHEMIAH—NE-HE-MI'-AH.

CONSOLATION, or, REPENTANCE OF THE LORD. Nehemiah, (sometimes written Neemias) the son of Hachaliah, was born at Babylon during the captivity. He was descended from an illustrious family, as some suppose from the royal house of Judah; but he was more ennobled by worth than by blood. The whole of his history proves him to have been a man of eminent integrity, prudence, and piety. Nehemiah filled the office of cupbearer to Artaxerxes Longimanus, (the same with Ahasuerus, the husband of Esther.) He was surrounded with the splendour and luxury of a court—a dangerous situation, and one that too often allures the mind from devotion, and hardens the heart against the miseries of others. It had not these effects upon Nehemiah. Though born in a

* Here called Nebuchadrezzar.

foreign country, he had an ardent affection for the land of his fathers, and cherished the tenderest solicitude for its prosperity. The history of Nehemiah commences about twelve years later than the close of Ezra's, and nearly ninety years after the return of the Jews to their own land under Cyrus. In that time, it might have been hoped they would have risen to some considerable degree of stability and prosperity, but the very reverse was the fact. Some of the Jews came to Shushan, probably to represent to their patriotic friend, Nehemiah, the distressed state of his countrymen, but Nehemiah waited not for their application. He at once seized the opportunity of inquiring after the holy city and the children of the captivity; and, on hearing that they were suffering affliction and reproach, and that the wall of Jerusalem was broken down, and its gates burned with fire, his heart was overwhelmed within him; and he wept, and fasted, and prayed before the God of heaven. How truly amiable is a spirit of pious patriotism! It is ever a characteristic of an eminent saint to prefer Jerusalem above his chief joy; and a sign that religion is at a very low ebb, when a professing Christian can be intent on buying, and selling, and getting gain, adding house to house, and field to field, and neither concerned to promote the prosperity of Zion, nor grieved at the affliction of Joseph. The prayer of Nehemiah forms an admirable model, or guide, in praying for the church.

Some time elapsed before Nehemiah had an opportunity of aiding his country's cause. Probably it was not his turn to officiate before the king. He, however, doubtless, continued his frequent and earnest supplications to the King of heaven. At length, when he came to present the cup to his royal master, his sad and sorrowful looks excited inquiry. Nehemiah was now placed in a most critical situation. Sadness of countenance in the attendant on a monarch was very likely to be construed into the expression of some evil design brooding in the mind; and it was no unusual thing for an arbitrary monarch to issue orders for instant execution, upon a bare suspicion. Nehemiah, however, stated the cause of his grief, and was encouraged to express his wishes. Truly interesting is his simple statement of the course he pursued: "So I prayed to the God of heaven." Those enterprises that are begun with prayer are most likely to end prosperously. It is pleasing to observe, too, that, though a retired and convenient spot for secret devotion is extremely desirable, yet devotion need not be confined either to the closet or to the sanctuary, or to any stated seasons. When busily engaged, or suddenly perplexed, or surrounded by a crowd, we may still send up a thought, a sigh, a prayer, to heaven; nor need we fear intrusion or failure.

the secret groan
Will reach His ear, will reach His ear alone.

Fear not, when Heav'n bids come,
Heav'n's never deaf, but when man's heart is dumb.

Having thus committed his cause to Him who turns the hearts of princes, Nehemiah proceeded to solicit from the king permission to visit the land of his fathers. When this request was preferred to the king, it is observed, "the queen also was sitting by him;" Esther, who would doubtless second the petition: and, in all these seemingly small circumstances, Nehemiah saw and acknowledged "the good hand of his God

upon him." "He obtained of the king all he desired, was invested with the dignity of *tirshatha*, or governor, of the province of Judah, and set off with a suitable guard, and with full authority for what might be needful for the repairs and security of the beloved city. Three days after his arrival there, Nehemiah went round the city by night, and viewed the walls. After this, he assembled the chief of the people, and shewed them his commission, and exhorted them to proceed with rebuilding the walls, in which they immediately engaged. In this good work the Jews met much opposition. (See *GESHEM*, *SANBALLAT*, *SHEMAIAH*, *TOBIAH*.) At first, their enemies scoffed and ridiculed the attempt; but, when they saw that the people were in good earnest, and that the chief breaches were repaired, they used various stratagems and threats to deter Nehemiah. He therefore ordered part of the people to stand at their arms, behind the walls; while others worked, having also their arms near them. His enemies next endeavoured to entice him into the fields, where they proposed to terminate their disputes in an amicable conference; but where, in fact, an ambuscade was in wait, to destroy him. But Nehemiah saw through their insidious design, and replied, that he was engaged in a great work, and could not come down to them. He found, also, that *Shemaiah*, a false prophet, had been corrupted by the enemies, and that some of the chief of the city were secretly in confederacy with them. However, he steered his way through all these perplexities and oppositions with signal wisdom, steadfastness, and perseverance, and completed the wall in fifty-two days. The walls and fortifications were dedicated with great solemnity; the Levites and priests separated to the service of the Lord; the feast of tabernacles observed with great solemnity and rejoicing; the book of the law read and explained to the people; and a solemn covenant or ceremonial voluntarily entered into, binding themselves to obedience and fidelity to the law of God. In this they especially covenanted to forsake their former sins; such as, idolatrous connexions, breach of the sabbath, and disregard of the public ordinances of God's house. In all these things, Nehemiah had the happiness of working a great reformation, and, in general, brought the affairs of the Jews into a state of order and prosperity.

After continuing in Judea twelve years, Nehemiah appears to have returned to Shushan agreeably to his promise. How long he continued there cannot be ascertained—probably some years; for, on his return, he found a sad declension of manners, and great need of a renewed reformation, which he was again instrumental in effecting. It is generally supposed that he lived to a good old age, and closed his days in his own beloved land. All the particulars which scripture furnishes are contained in the narrative that bears his name, and in which he is evidently the narrator, as well as the chief actor. He closes with a humble appeal to the mercy and faithfulness of God; and he no doubt richly experienced that God is not unrighteous to any of his people, to forget their work of faith and labour of love.

NEHUSHTA—NE-HUSH-TA.

SNAKE; or, *SOOTHSAYER*. *Nehushta*, or *Nohesta*, the daughter of *Elnathan*, was mother of *Jehoiachin*, king of Judah. 2 Kings-xxiv. 8.

The same name was given by *Hzekiah* to the brazen serpent erected by *Moses* in the wilderness, and which had been preserved to that time,

but which he destroyed in consequence of the people having made a superstitious or idolatrous use of it. 2 Kings xviii. 4.

NEMUEL, or JAMUEL—NEM'-U-EL.

GOD THAT SLEEPS, or, THE SLEEP OF GOD. Nemuel, or Namuel, was the son of Eliab, of the tribe of Reuben, and brother of Dathan and Abiram. Numb. xxvi. 9.

2. NEMUEL, or Jemuel, was the son of Simeon, and head of a family. Num. xxvi. 12.

NEPHEG, or NAPHEG—NE'-PHEG.

WEAK, FEEBLE, FAINT. A son of David. 2 Sam. v. 15. 1 Chron. iii. 7; xiv. 6.

NER.

LAMP, BRIGHTNESS, or, LAND NEW TILLED. Son of Abiel, and father of Abner, the uncle of Saul, and general of his armies. 1 Sam. xiv. 50, 51.

NEREUS—NE-RE'-US.

* LIGHT, or, LAND NEWLY TILLED. One whom St. Paul salutes, together with his sister, in his epistle to the Romans. Rom. xvi. 15.

NERGAL—NER'-GAL.

SPY, or, WATCHMAN. A god of the Cuthites, referred to in 2 Kings xvii. 30.

NERI—NE'-RI.

MY LIGHT. Son of Melchi, and father of Salathiel. Luke iii. 27, 28.

NERIAH—NE-RI'-AH.

THE LORD IS MY LIGHT, or, LIGHT OF THE LORD. Father of the prophet Baruch. Jer. xxxii. 12.

NETHANEEL. See NATHANAEL.

NERO—NE'-RO.

Nero, the Roman emperor, is not so named in scripture, but he is the individual intended when Cæsar is spoken of in the Acts of the Apostles. Thus the apostle Paul said, "I appeal to Cæsar," i. e. the emperor, Nero; and, during his long imprisonment at Rome, his preaching was made instrumental to the conversion of several members of Cæsar's household, i. e. the household of the emperor Nero. Acts xxv. Phil. iv. 22.

Nero was a bitter persecutor of the Christians: this the apostle Paul seems to intimate, when, alluding to his appearance before Nero, he says, the "Lord delivered him out of the mouth of the lion." 2 Tim. iv. 17.

NETHANIAH—NETH-A-NI'-AH.

GIFT OF THE LORD. Nathaniah, or Nathanas, of the blood-royal of Judah, and father of Ishmael, who slew Gedaliah, the governor of Judah left by Nebuchadnezzar. 2 Kings xxv. 23.

Another NETHANIAH was a Levite, and head of the fifth band of musicians. 1 Chron. xxv. 2. 12.

NETOPHATHI—NE'-TOPH'-A-THI.

DROP, DISTILLATION, AMBER, MYRRH, GUM. Son of Salmi, and probably father of the inhabitants of Netupha, or Netuphal, a city and country between Bethlehem and Anathoth. 1 Chron. ii. 54. 2 Sam. xxiii. 28.

NEZIAH—NE-ZI'-AH.

VICTORIOUS, STRONG, ETERNAL. A Nethinim, mentioned Ezra ii. 54.

NIBHAZ—NIB'-HAZ.

THAT FRUCTIFIES, or PRODUCES VISION. A god of the Avites, or Hivites. 2 Kings xvii. 31.

NICANOR—NI-CA'-NOR.

VICTORIOUS. One of the first deacons appointed in the church at Jerusalem, to superintend its secular concerns. Acts vi. 5.

NICODEMUS—NIC-O-DE'-MUS.

INNOCENT BLOOD. One of the disciples of Jesus, who is celebrated for having his first interview with Him by night. He was a Jewish ruler, or doctor, of the sect of the Pharisees: having seen or heard much of the miracles that Jesus wrought, he was forcibly impressed with the conviction that he must be sent from God. He, therefore, desired to converse with him as to his origin and mission. Without entering at all into the proofs of his Divine mission, Jesus at once most solemnly assured the inquirer, that except a man were born again, he could not enter into, (see, discern,) the nature of the kingdom of God. This astonished and staggered Nicodemus; but Jesus repeated the assertion, that except a man were born of water and of the Spirit, that is, renewed, regenerated, and purified by the influences of the Holy Spirit, of which both water and wind are emblems or figures, he could not enter into the kingdom. Jesus further explained to Nicodemus the way of acceptance with God by faith in his Son, the vast unspeakable gift of His love bestowed on the world, in order that whosoever believeth in him might not perish, but have everlasting life. This He illustrated by the well-known fact of the wounded Israelites being healed by looking at the brazen serpent erected at the command of God. In all, aiming at the errors and prejudices of the Jews in general, in which Nicodemus seems to have deeply participated.

It appears, that these instructions of the great Teacher sent from God sunk into the mind of his auditor, and that he became a decided follower of the Lord Jesus. For, on a subsequent occasion, we find him pleading against the violent measures of the Jewish rulers against an innocent, or at least an uncondemned, man. At this time, he was kept back by the fear of man from making an open profession of his discipleship: but the stillest waters are often the deepest; and when Jesus had expired on the ignominious cross, and all his acknowledged followers had forsaken him and fled, Nicodemus cast off his timidity, came forward with a large quantity of spices to embalm the sacred body, and was actively employed in preparing it for interment. Nicodemus is referred to, John iii.; vii. 45—53; xix. 38, 39.

NICOLAS—NIC'-CO-LAS.

VICTORY OF THE PEOPLE. One of the first seven deacons. He was a native of Antioch, a proselyte to the Jewish religion, and afterwards a convert to Christianity; and was chosen to the office of deacon as a man of honest report, full of the Holy Ghost and of wisdom. Acts vi. 3. 5.

In the apocryphical letters to the seven churches of Asia, repeated mention is made of an heretical sect, or rather a sect who indulged in and defended laxity of morals and gross excesses, called Nicolaitans. It appears that they took their name from a Nicolas; but we have no reason whatever to suppose it was Nicolas the deacon, since no intimation is given of his having apostatized, or of the founder of the sect ever

having been in any honourable office, and afterwards behaving unworthily.

NIGER—NI'-GER.

BLACK. Simeon, one of the prophets, or teachers, in the church at Antioch, bore this name, perhaps from his complexion, Acts xii. 1. Some suppose him to be the same with Simon the Cyrenian, who carried the cross up mount Calvary, Luke xxiii. 26.

NIMROD—NIM'-ROD.

REBELLION, or, STEEP OF DESCENT, or, OF HIM THAT RULES. Nimrod, the son of Cush, is described as "a mighty hunter before the Lord." He appears to have been a tyrant over men, labouring to subdue them and bring them under his dominion. He founded the Babylonian empire, and appears to have advanced to the land of Shinar, and afterwards to Assyria, where he built powerful cities as fortresses to keep the people in subjection. He was probably one of the chief projectors of the bold and impious design of building the tower of Babel. Gen. x. 8—10.

NIMSHI—NIM'-SHI.

RESCUED FROM DANGER. Nimshi, or Namsi, was father of Jehu, king of Israel. 1 Kings xix. 16.

NISROCH—NIS'-ROCH.

FLIGHT, STANDARD, PROOF, TEMPTATION, TENDER. A god of the Assyrians. Sennacherib, the haughty adversary of Israel, and of Israel's God, was slain by his two sons in the temple of his idol Nisroch. 2 Kings xix. 37.

NOADIAH—NO-A-DI'-AH.

WITNESS, ASSEMBLY, ORNAMENT OF THE LORD. A false prophetess, employed by the enemies of Nehemiah to endeavour to intimidate him; but that holy man persevered, and accomplished his undertaking. Neh. vi. 14.

Another of this name was the son of Binnui, a Levite. Ezra viii. 33.

NOAH—NO'-AH.

REPOSE, REST, CONSOLATION. Noah was the son of Lamech, and received this name from his pious father, in the confidence that "this same should comfort him concerning the work of their hands." Many a fond parent has expressed a similar hope, and lived to experience bitter disappointment; but Noah happily fulfilled the pleasing expectations that were formed of him.

Amidst the general depravity that overspread mankind, Noah was found faithful, upright, and pious before the Lord. It is a great thing, in the midst of a crooked and perverse nation, to be singular for God: such are often signally honoured by Him. Such was the case with Noah. To him God was pleased to make known his awful purpose of vengeance on a guilty world, and also to make an especial provision for his own safety and that of his family. Long had the Spirit of God striven with men in the preaching and example of the pious Noah; but at length God was pleased to declare, in righteous wrath, that he would drown the world by a flood of water, at the same time granting to its guilty inhabitants space for repentance, and to his faithful servant opportunity to prepare the appointed means for the preservation of his family: for he it observed, that though Noah and his family were preserved by an act of sovereign mercy, they were to be preserved in the way of faith and obedience.

Noah was directed to build an ark, of amazing size, capable of containing himself and family, with a few living creatures of every kind. Had Noah been disposed to question, or to raise difficulties, he might have reasoned on the impracticability of procuring materials, and constructing such an immense vessel himself; the difficulty of obtaining assistance, in what would doubtless be reckoned by his ungodly neighbours a visionary and useless enterprise, the unlikelihood of assembling and driving in the multitude of animals, wild and tame; the difficulty of navigating the stupendous vessel; and many other objections. But Noah was a faithful and obedient servant of God, and having received express commands, he knew that his duty was not to hesitate or question, but to obey. Accordingly, he commenced the work, and persevered during the space of one hundred and twenty years, notwithstanding all the weariness and discouragement he might sometimes feel in himself, and all the scoffs and jeers that ungodly men might pour upon him. As he worked, he preached, admonishing the ungodly world of the ruin that was threatened against them. Indeed, he preached by working, for every stroke of his axe, or his hammer, proclaimed to the sinners around him that judgment was approaching, and that it behoved them to follow his example, and seek a place of safety. He, no doubt, also explained to those who came around him, and watched the progress of his work, at whose command, and with what design, he had undertaken it; and exhorted them to break off their sins by righteousness, and to seek mercy and salvation.

It appears probable, that at the time Noah first received the Divine intimation of the flood, he had no family, but that, about that period, three sons were born to him. We may easily imagine the interesting inquiries of the children, as to this vast work in which their father was engaged, and the like to which was not found with any of the neighbours. 'Why,' we may suppose them asking, 'why do you work so hard day after day at this large vessel?' 'Because God has commanded me.'—'But for what purpose is it intended?' 'It is intended, my children, for our preservation through a dreadful flood, with which God has declared he will visit and destroy this wicked world.'—'Has there ever been such a flood before?' 'No.'—'Then, how can it be now?' 'I do not know.'—'How do you know that it will come at all?' 'Because God has told me.'—'Why do not other men prepare an ark for the saving of their families?' 'Because they do not believe the threatenings of God.'

Similar questions may be asked, and similar answers returned, in families where parents are concerned about their own safety, and that of their family, for eternity; while too many around them are engrossed in the things of time.

We may further suppose Noah's ungodly neighbours gazing and scoffing at his persevering labour, pointing to the cloudless sky and the solid earth, and asking, "Where are the indications of approaching calamity? Whence shall come this flood of water you speak of? From the heavens above, or from the earth beneath?" Without hazarding a reply to their captious and cavilling questions, the holy man proceeded with his work: his practical obedience all the while reproving their impenitence and unbelief. When wearied with mocking such a man, (and the most hardened will be wearied out by beholding a patient and consistent continuance in well-doing,) they retreated to

their worldly and sensual pursuits, we may suppose the godly parents warning their offspring against following the corrupt examples by which they were surrounded; we can imagine their overwhelming anxieties lest the snares that had proved fatal to thousands, should fascinate them; and we can listen to their earnest pleadings that they, through Divine grace, might be preserved from the influence of temptation.

One hundred and twenty years the ark was building. Doubtless, many who mocked the commencement of the work expected that Noah would soon be weary of his enterprise, and that they should indeed find occasion to mock when passing by his forsaken labour, and say, "This man began to build, and was not able to finish." But they were greatly mistaken; Noah had counted the cost. He began the work, he persevered in, and completed it, with unreserved devotedness to God, and in firm reliance on his gracious aid and over-ruling providence. During the progress of the building, Noah's three sons had attained to years of maturity, and had formed for themselves family connexions. We are not apprized of the character of the family at this time, whether either of the sons followed the example of their pious parent. It is certain that *all* did not; yet all, for Noah's sake, were permitted to share the temporal deliverance; for when the ark was completed, and the hundred and twenty years of God's long-suffering and warning to a guilty and incorrigible world had expired, Noah received a special notice of the approaching desolation seven days before it took place. Jehovah said unto him, "Come thou and all thine house into the ark, for thee have I seen righteous." The children of godly parents share many invaluable blessings for the sake of their relationship; but may it never be forgotten, that unless their pious example be followed, they will never share with them in such as are spiritual and eternal!

What an interesting week must have been that of Noah's last warning previous to his final entering into the ark! How would his attention be divided between providing every thing necessary for the sustenance of his own family, and, yet more urgently and affectionately than ever, calling upon the sinners around him to repent: but, as far as we know, not one was brought to repentance by his preaching; not one sought safety in the ark. They went on, regardless of their sin and danger, to eat and drink, to buy and sell, to marry and give in marriage, until the last day arrived.

Noah and his family, with sacred composure and believing confidence, entered the ark: the very brutes rebuked the stupidity of men, for they too came together to Noah into the ark, submissive to him, and peaceable with each other. And the Lord shut them in; thus engaging himself for their preservation and safe-keeping; and at the same time intimating that there no longer remained a passage for those without.

And now the clouds gathered in portentous blackness, the floods descended, and the fountains of the great deep were broken up; the highest mountain-tops failed to afford a shelter to the perishing creatures who fled thither for safety; for the rain continued incessantly for forty days, surmounting the tops of the loftiest mountains, and sweeping to desolation every living thing that moved upon the

face of the earth; Noah and his little band alone being preserved in safety. After about five months the waters began to abate, and the ark rested on one of the mountains of Ararat. After three months more, the mountain tops became visible, and a thrill of joy pervaded the hearts of the little company. Forty days more elapsed, and Noah opened a window of the ark, and sent forth a raven to ascertain the state of the earth. The raven returned not, which Noah considered a favourable indication, and, seven days after, sent forth a more cleanly and delicate bird—the dove. She found no rest for the sole of her foot, and returned to the ark for shelter and succour. Tarrying another week, Noah again sent forth his faithful messenger, which returned in the evening, bearing a token that cheered every heart, “an olive leaf plucked off,” which indicated that some of the fruitful plains were dried, and the vegetables preserved; hence the olive branch has ever been regarded as an emblem of peace.

About a month longer, and the waters were dried up from the earth, and the covering of the ark was removed; and the favoured family once more beheld with delight the calm azure sky, and the earth beginning to assume its former verdure. After somewhat more than a year's residence in this divinely appointed sanctuary, the rescued family came forth in safety and in health—the proprietors of the world—the progenitors of a new race. Their first act was to build an altar, and offer thereon a sacrifice of adoration and gratitude for their preservation, as well as an expression of their faith in the great atoning Saviour promised, through whom this mercy had been extended.

Jehovah graciously accepted this oblation, and entered into covenant with Noah, of which the rainbow was made a token, that the earth should no more be destroyed by a flood of water, but that the alternate changes of seed-time and harvest, day and night, cold and heat, summer and winter, should regularly succeed, to the end of time. Some particular precepts also were given to Noah, allowing the use of animal food, yet with an express prohibition of the use of blood; also requiring that wilful murder should in all cases be punished with death.

The only remaining circumstance of the history of Noah that stands on record, is that of his being betrayed into intoxication by the fermented juice of the grape, of the properties of which he was probably not aware. Some commentators suppose that he was not at all guilty in this matter; but others, with more reason, think he was overtaken in a fault, and that his fall is left upon record as a warning that the holiest of men are the subjects of sinful imperfections, and are in continual danger from the influence of temptations; and that there is an especial need to guard against sin in the enjoyment of lawful things, because there the danger often lurks least suspected. The filial indecency and profanity of Ham, and the filial reverence and propriety of Shem and Japhet, are detailed under their respective names, as also the predictions uttered concerning them by their father, with the accomplishment of those predictions in their posterity. Noah lived six hundred years before the flood, and three hundred and fifty years after that event. His history is comprehended in Gen. vi. vii. viii. ix., and very interesting references to it will be found Heb. xi. 7. Isa. liv. 9, 10. Matt. xxiv. 36—39. 1 Pet. iii. 19—22.

NOGAH, or NOGE—No'-GAH.

BRIGHTNESS, SPLENDOUR. A son of David. 1 Chron. iii. 7; xiv. 6.

NQHAH—No'-HAH.

HE THAT RESTS. The fourth son of Benjamin. 1 Chron. viii. 2.

NUN.

SON. Son of Elishamah, and father of Joshua, of the tribe of Ephraim. Numb. xiv. 13.

NYMPHAS—Nym'-PHAS.

SPOUSE. The apostle Paul, in his epistle to the Colossians, (ch. iv. 15,) salutes Nymphas, and the church that was in his house; whence we infer that he was a pious man, and had the happiness to be at the head of a pious family.

OBADIAH—O-BA-DI'-AH.

A SLAVE, or LABOURER OF THE LORD. This name occurs not unfrequently in the sacred volume.

1. OBADIAH, or Obdiah, second son of Izrahiah, of the tribe of Issachar. 1 Chron. vii. 3.

2. OBADIAH, one of the descendants of Jeconiah. 1 Chron. iii. 21.

3. OBADIAH, son of Azel, of the race of Saul. 1 Chron. viii. 38.

4. OBADIAH, son of Shemaiah, of the race of the Levites. 1 Chr. ix. 16.

5. OBADIAH, a valiant man in David's army, who joined him in the wilderness. 1 Chron. xii. 9.

6. OBADIAH, a pious courtier in the reign of Ahab, the wicked king of Israel. He is called the governor of the king's house. The circumstances recorded of him are few, but interesting and instructive. In such a court as that of Ahab, so famed for profligacy, impiety, and wickedness of every description, it is a pleasing surprise to meet with such a man as Obadiah, a man "that feared the Lord greatly." A proof that there is no situation, however disadvantageous, from which the fear of God is necessarily excluded, or in which it is not the best preservative. It was Obadiah's unhappiness to be so circumstanced, and surrounded by evil example; but it did not compel him to cast off the fear of God; on the contrary, the fear of God proved a preservative from evil.

Let those be encouraged, whose souls sigh in secret over the wickedness by which they are surrounded, in situations where duty places them; (not where they have voluntarily run into the way of danger for the sake of worldly emolument, for those who do so have great reason to question whether the fear of the Lord has any abiding-place in their hearts:) but where the providence of God places us, if we keep our eye up to Him, in humble, holy dependence, we have reason to hope and expect that his grace will keep us.

Early piety generally leads to steadfast, vigorous, and eminent piety. Of Obadiah, it is said, that "he feared the Lord greatly," and, "he feared the Lord from his youth." Those that are earliest planted in the garden of the Lord, take deepest root, and bring forth fruit the most rich and abundant.

Men who hate religion for themselves, often find out the value of the religious principle in making men conscientious and upright, and choose to employ such in posts of trust and responsibility. This is an honour to the religion they profess. It is the Christian's light shining before men,

and his good works constraining those, who would fain speak against him as an evil-doer, to glorify his Father which is in heaven. Among all the companions of his guilty pleasures, Ahab could find no one so trusty to set over the affairs of his house, no one on whom he could so well depend to send forth on a business in which his heart was greatly interested, as Obadiah, who feared the Lord greatly.

Those in whose heart the fear of God operates as a vital principle, are generally eminent for holy courage and generosity, and can do such things as to timid selfishness would seem utterly impossible. When the wicked queen Jezebel ordered all the Lord's prophets to be put to death, and no doubt threatened severe pains and penalties to any who should shelter them, Obadiah found means, though at the hazard of his own life, to conceal and sustain a hundred of them in caves. Those who can venture much for God, generally experience signal protection and support in his cause. We do not hear that Obadiah came into any trouble on account of what he had done. Either the providence of God so overruled things, that his act of generous kindness never came to the knowledge of Ahab and Jezebel, or, He, who has the hearts of kings in his hand, so restrained and confounded them, that they could not attempt any thing against the holy man.

The glance which scripture gives us at Obadiah's character, while it justly gives rise to the above remarks, is very transient, and of few incidents. In the third year of the dreadful famine predicted by Elijah, when the greatest distress prevailed, Ahab sent forth Obadiah in one direction, and went himself in another, to search for any remaining herbage by which to preserve alive the horses and mules, about which he seems to have been more concerned than for the sufferings of his subjects. As Obadiah went, he met Elijah, who desired him to go and tell Ahab that he was coming to him. The Lord had hid Elijah from the persecuting rage of Ahab, and all attempts to find him had been vain, though Ahab had demanded from every kingdom with which he was allied, an oath that they knew nothing of the place of the prophet's retreat. Obadiah was apprehensive that Elijah would again be thus concealed, and that, when he should mention having seen him, Ahab would suspect him of being a party to his concealment, and would kill him in his rage. He, therefore, modestly pleaded with Elijah, reminding him of the steady attachment he had ever discovered to the cause of God; and Elijah removed his apprehensions by an assurance that he would certainly stand before Ahab that day, which accordingly he did, and brought the idol prophets to the celebrated trial on the respective claims of Jehovah and Baal; after which the long-needed blessing of rain was abundantly granted. 1 Kings xviii.

7. OBADIAH, the prophet, by some supposed to be the same with the foregoing; but, perhaps, on very slight grounds. It is with more reason supposed, that he was contemporary with the prophets Jeremiah and Ezekiel, as they concur in predicting the destruction of the Edomites, or descendants of Esau, on account of their cruel insultings over the Jews, after their city was taken. This is the whole burden of Obadiah's prophecy. According to Archbishop Usher, it was fulfilled about five years after the destruction of Jerusalem; for then the Babylonians subdued and expelled the Edomites from Arabia Petrea, of which they never afterwards recovered possession.

The latter part of the prophecy foretels the return of the Jews, their victories over their enemies, and their flourishing state in the latter times. This was in part fulfilled when the Jews returned from the Babylonian captivity, and in the conquests of the Maccabees over the Edomites;* but it has also, doubtless, a reference to things yet to come.

This short prophecy conveys some striking lessons;—that we should never exult over the fallen; and that though God may see fit to chastise his people, they are still dear to him, and he will yet more severely punish their enemies who oppress and triumph over them. The people of God shall be *corrected*, but all the enemies of the Lord shall be *punished* with everlasting destruction from the presence of the Lord, and the glory of his power.

8. OBADIAH, one whom king Jehoshaphat sent into the cities of Judah, to instruct the people. 2 Chron. xvii. 7.

9. OBADIAH, a principal man of Judah, who signed the covenant. Neh. x. 5.

OBAL—O'-BAL.

INCONVENIENCE OF OLD AGE. Obal, or Ebal, the eighth son of Joktan, is generally thought to have peopled part of Arabia. Gen. x. 28.

OBED—O'-BED.

A SERVANT. One of this name was the son of Boaz and Ruth, father of Jesse, and grandfather of David. Ruth iv. 17.

Another OBED was the son of Ephthal, and father of Jehu, of the tribe of Judah. 1 Chron. ii. 37, 38.

OBED-EDOM—OBED-E'-DOM.

THE SLAVE OF EDMOM, *or*, LABOURER TO THE MAN. Son of Jeduthun, a Levite, 1 Chron. xvi. 38. After the death of Uzza, (see UZZA,) David was intimidated from bringing the ark of God to his own house, according to his original purpose; but left it in the house of Obed-edom, near the spot where Uzza's death took place. It is observed, that the Lord greatly blessed and prospered the house of Obed-edom for the ark's sake. It will always be found, that His blessing rests on those families where his ark abides, where his fear and worship are maintained, and communion with Him sought.

Obed-edom and his sons were afterwards appointed to keep the doors of the temple, 1 Chron. xxvi. 4; xv. 18. 21. He is called the Gittite, probably because he was of Gathrinmon, a city of the Levites beyond Jordan. Josh. xxi. 24, 25.

OBII—O'-BIL.

THAT WEEPS, *or*, DESERVES TO BE BEVAILED. Obil, or Ubil, was master of the camels to king David. The care of these animals was given to an Ishmaelite, probably because that people well understood the rearing and encouragement of a creature very common in their own country. 1 Chron. xxvii. 30.

OCRAN—OC'-RAN.

DISTURBER, *or*, THAT TROUBLES *or* DISORDERS. Ocran, or Ochran, was the father of Pagiel, of the tribe of Asher. Numb. i. 13.

ODED—O'-DED.

TO SUSTAIN, TO LIFT UP, TO HOLD. Father of the prophet Azariah. 2 Chron. xv. 1.

* Recorded in the Apocrypha, and by Josephus, the faithful Jewish historian.

Another **ODED** was a prophet of the Lord, who, being at Samaria when the Israelites returned from the war against Judah, with their king Pekah, and brought two hundred thousand captives, went to meet them, and remonstrated with them so effectually, that they sent back the captives, the inhabitants of Samaria, having furnished them with food, clothes, and other assistance, and set them on horses, the greater part being exhausted, and unable to walk. 2 Chron. xxviii. 6—15.

Influence is a talent, for which every man who possesses it must be accountable; and there are few who have not the means of preventing evil, or exciting to good, by their influence over others. It was greatly to the honour of a prophet of the Lord to stimulate others to so noble an act of humanity and generosity, and to the honour of those who thus listened to the voice of reason and the dictates of principle.

OG.

CAKE, BREAD BAKED ON THE ASHES. Og, the king of Bashan, a part of the land of promise on the eastern side of Jordan, was a giant of the race of the Rephaim. After having conquered Sihon, king of the Amorites, Moses advanced towards Bashan, and was met by Og and all his subjects: they were soon conquered, and Og was slain. His bedstead, which was long preserved in Rabbath, the capital of the Ammonites, gives us an idea of his amazing stature. It was nine cubits long and four cubits broad, that is, above fifteen feet in length and six feet ten inches in width. Og and Sihon were the only kings that withstood Moses: from their situation and strength, they were called the arms of Canaan; and when they were defeated, the heart of the people seemed to fail within them. It is probably in allusion to this, that Moses, speaking of the protection of God as engaged on behalf of Israel, says, "The eternal God is *thy* refuge, and underneath are the *everlasting arms*," Deut. xxxiii. 27. The lands of Og and Sihon were given by Moses to the tribes of Reuben, Dan, and the half-tribe of Manasseh. Num. xxi. 33—35. Deut. iii. 1—20. Josh. ii. 10.

OHAD—O'-HAD.

THAT PRAISES. Ohad, or Ahod; the third son of Simeon: he went down into Egypt, with his father and grandfather. Gen. xlv. 10.

OH'EL, or OHOL—O'-HEL.

TENT, TABERNACLE. Son of Zefubbabel, and a descendant of Josiah. 1 Chron. iii. 20.

OLYMPAS—O-LYM'-PAS.

OF MOUNT OLYMPUS. One whom the apostle Paul salutes. Rom. xvi. 15.

OMAR—O'-MAR.

HE THAT SPEAKS. The second son of Eliphaz, and grandson of Esau. Gen. xxxvi. 11. 15.

OMRI—OM'-RI.

SHEAF, or, BUNDLE OF CORN. Omri was general of the army of Israel, under Elah its king. He was employed in the siege of Gibbethon, when he received intelligence that the king was assassinated by Zimri, who had usurped the kingdom. He immediately raised the siege, and, being elected king by his army, he marched against Zimri, and attacked him at Tirzah. Zimri was so sorely pressed, that he saw no way of escape from his palace, where he had shut himself up with his family. He, therefore, set fire to it, and so perished; and Omri was acknowledged

king by half of Israel, the remainder adhering to Tibni, the son of Ginath. After the death of Tibni, Omri reigned alone. He reigned twelve years, and is spoken of as pre-eminent in wickedness. Omri purchased the hill of Shameron, and built thereon a new city, which he called Samaria, and which henceforth became the royal city. Omri was succeeded by his son Ahab. 1 Kings xvi.

Another OMRI was the son of Becher, of the tribe of Issachar. 1 Chron. vii. 8. And a third was the son of Michael, of the same tribe, and head of his tribe in the time of king David. 1 Chron. xxvii. 18.

ON.

PAIN, FORCE, INIQUITY. The son of Peleth, of the tribe of Reuben; concerned in the conspiracy with Korah, Dathan, and Abiram. Num. xvi. 1.

ONAN—O'-NAN.

Same signification. Onan, second son of Judah, and grandson of the patriarch Jacob. Like his elder brother Er, (whose widow he married) Onan was wicked, and was cut off by the Lord, perhaps by some extraordinary disease, which particularly marked the Divine interference. Gen. xxxviii. 1—10.

ONESIMUS—O-NES'-I-MUS.

USEFUL. Onesimus was a servant or slave to Philemon, an eminent Christian, perhaps pastor of the church at Colosse. It appears, that though he had long dwelt in a pious family, the instructions he received had not made a due impression on his mind. He was vicious and profligate. At length he defrauded his master, and absconded from his service. In the course of his guilty rambles, he visited Rome, where the apostle Paul was a prisoner for the gospel. He heard him preach, and it pleased Almighty Mercy to seal the instruction on his heart; he was converted, not only to a profession of Christianity, but from sin to holiness. He became a dear and valuable companion to the apostle, who would gladly have detained him, but considered it due to Philemon, his master, first to send him with a confession of his crimes, an offer of restitution, and an entreaty for pardon. The apostle sent by his hand a most affectionate epistle to Philemon, pleading for his forgiveness; and one to the church at Colosse. It appears that, after a short time, he was sent back, in compliance with the apostle's request that he might continue his services to him in prison. Epistle to Philemon. Col. iv. 9.

ONESIPHORUS—O-NE-SIPH'-O-RUS.

WHO BRINGS PROFIT. This good man, with his family, is more than once honourably and affectionately mentioned by the apostle Paul, to whom he had often shewn kindness. He appears to have resided at Ephesus, when the apostle preached there, and to have manifested great Christian kindness and hospitality to him. When the apostle was imprisoned at Rome, and when most of his friends had deserted him, Onesiphorus, coming thither, sought him out, shared his disgrace and danger, and affectionately ministered to his wants. Overwhelmed by this disinterested kindness and generosity, which he felt himself unable otherwise to requite, the apostle breathed forth his ardent desire and holy supplication that he, and all his, might find mercy of the Lord in the last great day. Writing to his beloved son Timothy, he charges him to salute the household of Onesiphorus; and elsewhere exclaims, "The Lord give mercy unto the house of Onesiphorus! for he oft refreshed me,

and was not afraid of my chain; but when he was in Rome, he sought me out very diligently, and found me: and in how many things he ministered unto me at Ephesus, thou knowest very well. The Lord grant unto him that he may find mercy of the Lord in that day! 2 Tim. i. 16-18; iv. 19.

• ONO—O'-NO.

HIS TROUBLE, HIS STRENGTH, HIS INIQUITY. The second son of Lod. Ezra ii. 33.

OPHIR—O'-PHIR.

ASHES. Son of Joktan. It is most probable that his descendants peopled the country so called, celebrated for gold and precious stones. Its situation is very uncertain. Gen. x. 29.

OPHRAH—OPH'-RAH.

DUST, FAWN. Ophrah (Aphra or Ephra) was a son of Meonothai, of the tribe of Judah. 1 Chron. iv. 14.

ORNAN—OR'-NAN.

THAT REJOICES. The same with Araunah the Jebusite, who, in the time of David, gave his threshing-floor on which to build an altar to the Lord, and the instruments of threshing for wood, and the oxen for a sacrifice. On the same spot the temple was afterwards built. (See ARAUNAH.)

ORPAH—OR'-PAH.

THE NECK, SHELL, or, NAKEDNESS OF THE MOUTH. A Moabitish woman, widow of Chilion, son of Elimelech. When Naomi, the widow of Elimelech, proposed to return to Judea, her daughters-in-law, Orpah and Ruth, determined to accompany her. Ruth persevered in her intention, but Orpah was tempted to return to her own country, and we hear no more of her. A striking picture of too many who eagerly take up a profession of religion, but, when pleasure allures or persecutions alarm, by and by they are offended, because the root of the matter is not in them; they draw back, and follow no more with Christ. Ruth i.

OSHEA. See JOSHUA.

OTHNI—OTH'-NI.

MY TIME, MY HOUR. Son of Shemaiah, a valiant man in David's army. 1 Chron. xxvi. 7.

OTHNIEL—OTH'-NI-EL.

THE TIME, or, THE HOUR OF GOD. Othniel (or Othoniel) son of Kenaz, of the tribe of Judah. He was brother, nephew, or cousin, to Caleb, for these relations are often indifferently expressed in scripture; most likely Jephunneh, the father of Caleb, and Kenaz, the father of Othniel, were brothers. Caleb having received for his inheritance a portion inhabited by the gigantic sons of Anak, and having himself taken Hebron from them, offered his daughter Achsah as a reward to the valiant man who should take Debir, (otherwise Kirjath-sepher,) the city to which they next advanced. Othniel achieved this feat, and received Achsah as his wife, with a considerable portion of land as her dowry; but, as that land was dry, Othniel moved Achsah to solicit of her father another field, in which were springs of water. This has often been accommodated as a petition for the blessings both of providence and grace: and surely, while it becomes us to seek of our heavenly Father daily supplies of those "nether springs," or provision for this life, we ought, above all, to be

solicitous for the "upper springs" of spiritual blessings, that our souls may live for ever.

After the death of Joshua, the Israelites, having failed to exterminate the Canaanites from the land, and not retaining their fidelity to the Lord, were oppressed eight years by Cushan-Rishathaim. When they cried to the Lord, he employed Othniel as their judge and deliverer, and the land had rest forty years. Judges i. iii.

OZEM—O'-ZEM.

THAT FASTS, EAGERNESS. Ozem (or Asom) was the sixth son of Jesse the Bethlehemite, and brother of David. 1 Chron. ii. 15.

Another of this name was son of Jerahmeel. 1 Chron. ii. 25.

OZNI—OZ'-NI.

MY CAR, MY BALANCE. Son of Gad, and head of a family. Num. xxvi. 16.

PAARAI—PA-A-RA'-I.

OPENING. Paarai, elsewhere called Naarai, the son of Ezbai, was one of David's valiant men. 2 Sam. xxiii. 35. 1 Chron. xi. 37.

PADON or PHADON—PA'-DON.

HIS REDEMPTION. A father or chief of the Nethinims. Ezr. ii. 44. Neh. vii. 47.

PAGIEL—PAG'-I-EL.

PREVENTION OF GOD, or PRAYER OF GOD. Pagiel, or Phegiel, son of Ocran, head of the tribe of Asher. His offerings to the tabernacle are recorded Num. vii. 72—77.

PALAL—PA'-LAL.

THAT THINKS, or PRAYS, or JUDGES. Mentioned Neh. iii. 25.

PALTI—PAL'-TI.

DELIVERANCE, or FLIGHT. Palti, or Phalti, the son of Raphu, was one of the twelve spies sent to search the land of promise. Num. xiii. 9.

PALTIEL—PAL'-TI-EL.

DELIVERANCE, or FLIGHT OF GOD. Or Phaltiel, one of the commissioners appointed to divide the land of promise. Num. xxxiv. 26.

PARMASHTA—PAR-MASH'-TA.

BURSTING OF THE FOUNDATION. The seventh son of Haman, the bitter enemy of the Jews. He was slain with the rest of his brethren. Esth. ix. 9.

PARMENAS—PAR-ME'-NAS.

THAT ABIDES, or IS PERMANENT. One of the seven deacons. Acts vi. 5.

*PARMACH—PAR'-MACH.

A BALL STRUCK, or BEATEN, or THAT STRIKES. Father of Elizaphan, of the tribe of Zebulun. Num. xxxiv. 25.

*PAROSH—PA'-ROSH.

A FLEA; AN INSECT THAT LEAPS. Sometimes written Pharosh, or Pharos. His descendants returned from Babylon in number 2172. Ezra ii. 3; viii. 3; x. 25.

PARSHANDATHA—PAR-SHAN-DA'-THA.

REVELATION OF IMPURITIES, or, OF TROUBLES. The eldest son of Haman. Esth. ix. 7.

PARUAH—PA-RU'-AH.

FLOURISHING. Father of Jehoshaphat, of the tribe of Issachar, who was made governor of Issachar by Solomon. 1 Kings iv. 17.

PASEAH—PA-SE'-AH.

LEAP, *or*, PASSAGE. Son of Eshtan, and grandson of Caleb. Sometimes written Phesse. 1 Chron. iv. 12.

PASHUR—PA'-SHUR.

THAT EXTENDS *or* MULTIPLIES THE HOLE, *or* WHITENESS. Pashur, *or* Phashur, was a descendant of Immer, and a bitter opposer of the prophet Jeremiah. On account of his faithful rebukes and warnings, Pashur smote him, and put him in the stocks. In consequence of his awful resistance of the Lord by his prophet, his name was changed to Magor-missabib; and it was denounced on him, that he should be a terror to himself and to all his friends, should see those whom he loved slain by the sword before his eyes, and should himself be carried into captivity. Jer. xx. 1—6.

Another Pashur, Phashur, *or* Pheshur, is mentioned Neh. vii. 41, and Ezra ii. 38, in connexion with the return of his descendants from Babylon.

PATHRUSIM—PATH-RU'-SIM.

MOUTHFUL OF DEW. The fifth son of Mizraim. He peopled the country of Pathros, in Upper Egypt. Gen. x. 14.

PATROBAS—PA-TRO'-BAS.

PATERNAL, *or* THAT FOLLOWS THE STEPS OF HIS FATHER. Mentioned in the salutations of the apostle Paul, in connexion with Asyncretus. Rom. xvi. 14.

PAUL.

SMALL, *or* LITTLE, originally named Saul, the great apostle of the Gentiles. This distinguished servant of Jesus Christ is first introduced to our notice in the character of a persecutor; but from other passages we trace particulars of his early history, viz:—he was an Hebrew of the Hebrews; that is, one whose descent was from Abraham himself, not from any proselyte to the Jewish religion. He was of the tribe of Benjamin; a native of Tarsus, then the chief city of Cilicia; by birth a citizen of Rome, a distinction very highly prized, and which was often either purchased for a large sum of money, or bestowed as the reward of very meritorious services. It was probably thus, that the father of Saul obtained the distinction, which his son inherited by birth. His parents were Pharisees, and he was himself educated in the most rigid principles of that sect. He was early initiated in Greek literature at Tarsus, a city which, as a place of education, was reckoned to excel both Athens and Alexandria. In after life, St. Paul frequently quoted the Greek poets, thus consecrating all his acquirements to the interests of the Cross, and proving that human learning may be a useful handmaid to religion.

Saul afterwards removed to Jerusalem, and made considerable proficiency in the study of the law under Gamaliel, a celebrated teacher of that day. It appears, however, that he did not imbibe those candid and liberal principles for which his master was so eminent. To complete his education, his parents had him instructed in the art of tent-making, in conformity with the very laudable Jewish custom of teaching youth of the highest birth some mechanical employment, by which they might gain a living in case of necessity.

Saul's moral conduct, both before and after his conversion, was blameless and correct. He, however, entertained the most bitter and violent prejudices against the Christians, although his sister's son and some other

of his relations had embraced their doctrines. To such a height did he carry his bigotry, as to believe he was rendering to God a most acceptable service by seeking out, imprisoning, driving from their homes, or in any way persecuting the Christians to the uttermost of his power. When the holy martyr Stephen was stoned, Saul stood by, consenting to his death, and taking care of the raiment of those who actually stoned him.

A young man of Saul's ardent spirit, accomplished education, and correct moral deportment, was a fit instrument for the persecuting designs of the Jewish priests and rulers. They granted him full commission, which he was most ready vigorously to execute, to persecute the Christians even to strange cities. With such a commission, he proceeded towards the city of Damascus, accompanied by assistants as forward and bigoted as himself. At Damascus there were several synagogues of Jews, many of whom had embraced the gospel; these were the marks for their persecuting fury, and were greatly terrified at hearing of their approach. But One, mightier than the bitterest and most powerful persecutors, appeared in behalf of the saints, and; in a most wonderful manner, restrained the rage of man against them.

As Saul and his company approached the gates of Damascus, the Lord Jesus stood before Saul, surrounded with light transcendently glorious. The light was seen by those who accompanied him, but they saw not any distinct figure, neither did they distinguish the sounds that were addressed to Saul. They all, however, fell prostrate with fear and reverence, as acknowledging these miraculous indications of the presence of a Divine person. Saul alone heard a voice saying to him in the Hebrew tongue, "Saul! Saul! why persecutest thou me?" and he, trembling and astonished, asked, "Who art thou, Lord?" That the person who now addressed him was one of Divine authority, he could not doubt; but how little could he expect the reply he received, "I am Jesus of Nazareth, whom thou persecutest; it is hard for thee to kick against the pricks."

Let it never be forgotten, that Jesus of Nazareth regards as done to Himself what is done to His people, whether of kindness or of injury; and those who madly resist His authority and grace, are like the senseless animal who inflicts wounds on himself by kicking against the goads, instead of yielding to the guidance of his owner. The trembling convict, convinced of his own guilt, and of the majesty and glory of Him whom he had offended, and at the same time melting in genuine contrition and love, instantly surrendered the weapons of hostility, and humbly asked, "Lord, what wilt thou have me to do?" Jesus then declared that He had appeared to him for the express purpose of making him a minister and a witness both of the things which he had already seen, and those which should further be revealed to him; and engaged to deliver him from the malice of the Jews, and of the Gentiles, to whom he should henceforth be sent, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they might receive forgiveness of sins, and inheritance among them that are sanctified by faith. He was also directed to arise and go into the city, and there to wait further instructions.

When Saul arose a second time from the earth, he was blind from the very radiance of the glory he had beheld, and sought some one to lead him by the hand, which they accordingly did, and conducted him into

the city of Damascus, to the house of Judas, with whom, probably, they were acquainted. There he remained three days without eating or drinking; and was, during this time, instructed by visits and revelations from the Lord. In one of these visions, the restoration of his sight, by the instrumentality of a disciple named Ananias, was distinctly foretold to him.

On the third day of Saul's blindness and fast, Ananias received special directions to go to the house of Judas, and inquire for Saul of Tarsus; for said the Saviour, "Behold, he prayeth." What a consolatory thought that the first sigh of genuine penitence, the first lisping of humble prayer, meets the condescending and gracious notice of the glorified Saviour; and this is the first, the invariable evidence of genuine conversion. Saul need no longer be dreaded as the persecutor of the saints; he is a saint himself, for behold he prayeth!

Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And cry, Behold he prays!

Ananias at first hesitated, on account of Saul's well-known character; but his suspicions were allayed by the assurances of Him who reads the heart; and he proceeded immediately to the house of Judas, and addressed Saul as a Christian brother, putting his hands upon him, and saying to him, "The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me unto thee, that thou mightest receive thy sight, and be filled with the Holy Ghost." Immediately there fell from his eyes scales, emblematical of the ignorance and prejudice which passed from his mental vision; and he both received his bodily sight, and discerned the light of the Divine glory in the gospel of Jesus Christ. He was forthwith baptized, in token of the repentance and faith he was now enabled to exercise, and the pardon he was permitted to receive.

Thus miraculously was Saul turned from the error and madness of his way, and became immediately a humble follower and zealous apostle of that Jesus whom he had so bitterly opposed. The conversion of Saul is related Acts ix., and repeated by himself to the multitude of the Jews, Acts xxii., and to Agrippa, Acts xxvi. His subsequent labours and sufferings in the cause of Christ, form the principal matter of the remaining part of the Acts of the Apostles. Some interesting facts are also gleaned from the epistles. The following is a bare outline.

Immediately after his baptism, Saul preached the gospel at Damascus, to the great astonishment of all who knew his previous character. He then made an excursion into Arabia, to spread the gospel there; and then returned. After some time, the Jews, enraged at the defection of so zealous a persecutor, conspired to kill him; and, in order to effect their design, applied to the governor of the city under Aretas the king, and obtained so close and vigilant a guard to be placed at all the entrances of the city, that the apostle only escaped their hands by being let down in a basket from a window on the wall of the city. Acts ix. 19—25; xxvi. 19, 20; Gal. i. 11. 15—17; 2 Cor. xi. 32, 33.

After three years, Saul visited Jerusalem, and assayed to join himself to the disciples, but they at first received him with coolness and suspicion until Barnabas, to whom he was known, introduced him to the apostles

Peter and James, and related the circumstances of his conversion, and he was then cordially received. He abode with them fifteen days, boldly preaching the gospel, and disputing with the Hellenist or Grecian Jews, who conspired against his life. The brethren being informed of this, conveyed him to Cesarea Philippi so hastily, that he had no opportunity of visiting the churches. During those fifteen days, Saul fell into a trance, in the temple, and saw the Lord Jesus, who directed him to depart far hence to the Gentiles, for that the Jews would not receive his testimony. Accordingly, as above stated, he departed hastily to Cesarea, and thence proceeded to his native city Tarsus, in Cilicia, where it is supposed he was favoured with those extraordinary visions or revelations to which he alludes, 2 Cor. xii. Acts ix. 26—30; xxii. 17—21; Gal. i. 18—24.

To guard him against any undue elevation from the extraordinary manifestations with which he was favoured, Saul experienced an extraordinary affliction, which he calls a thorn in the flesh, a messenger of Satan to buffet him; the nature of this trial is not known. 2 Cor. xii. 7.

Some time afterwards, Barnabas being sent by the church at Jerusalem, to visit the disciples at Antioch, went thence to Tarsus to seek Saul, and brought him to Antioch, where they abode a year, labouring together most harmoniously and successfully, and the disciples were first called Christians in that city. At length, they went together to Jerusalem, as the bearers of a contribution from the Gentile converts at Antioch to their brethren in Judea, then suffering under a severe famine. Having accomplished this service, Saul and Barnabas returned to Antioch accompanied by John Mark, a nephew of Barnabas. Acts xi. 19—30; xii. 25.

Saul had been from the first appointed as an apostle of the Gentiles, but a special revelation was now given, that the time was come in which he was expressly to go forth on that mission, and, with that view, his call to the apostleship, and his being sent forth, were to be recognized by an especial act of the church. Accordingly, he and Barnabas were solemnly designated to the work, and committed to the grace of God with prayer, fasting, and laying on of the hands of the elders; and departed, attended by John Mark.

They went first to Selucia, and then to Cyprus. At Salamis, on the eastern part of the island, they preached to the Jews; and at Paphos, the western part, they were sent for by Sergius Paulus, the deputy-governor, who wished to inquire into the pretensions of Christianity. There the preaching was withstood by Elymas, or Barjesus, a Jewish sorcerer. Saul, who is now and henceforth generally called Paul, by the immediate influence and authority of the Holy Spirit, struck this hardened opposer with temporary blindness, and the faith of the governor was thereby confirmed.

Leaving Paphos, they came to Perga in Pamphylia, where they were deserted by their companion and assistant Mark; from thence they proceeded to Antioch in Pisidia; there, after the reading of the scriptures, the elders of the synagogue invited them to address the people, when Paul gave a brief outline of the Jewish history, and declared Jesus as the Messiah promised to and expected by the fathers. He freely invited them to receive through Him forgiveness of sins and justification unto life, and warned his hearers against rejecting the offers of salvation.

When the Jews had left the synagogue, the Gentiles expressed great interest in what they had heard, and requested that the same truths might be addressed to them on the following sabbath. But, on that occasion, the Jews, seeing vast crowds assemble so hear the gospel, were highly offended, and, instead of giving it themselves a patient and candid hearing, contradicted and blasphemed. The apostles, therefore, testified against them, as the Lord had commanded, by shaking off the very dust of the city from their feet, and turned to the Gentiles, many of whom believed; and the gospel was widely published. But the Jews stirred up persecution against the apostles, and expelled them from their territories; they therefore departed to the neighbouring city of Iconium. Acts xiii.

At Iconium, a great number, both of Jews and Greeks, were convinced by the preaching of the apostles; but the unbelieving Jews again stirred up opposition. However, they went on boldly, preaching and confirming their doctrine by miracles. The city was divided in opinion concerning them; and, as an assault was about to be made on them, of which they were aware, they fled to Derbe and Lystra, cities of Lycaonia, and preached there. There they were enabled miraculously to cure a man who had been a lame helpless cripple from his birth. As he arose at the word of the apostles, and stood before them in perfect soundness, the multitude, full of astonishment, concluded that the apostles were no other than the gods whom they had been accustomed to worship, visiting them in the likeness of men. The priests, therefore, proceeded to bring oxen and garlands, and to offer them worship and sacrifice, which, of course, the apostles stedfastly resisted, and preached to them the true God. But the apostles soon experienced a change in the disposition of these fickle, weak-minded men; for some Jews having followed them from Antioch and Iconium, prejudiced the multitude against the apostles and their doctrine, and persuaded them to stone Paul, who was dragged out of the city for dead; but miraculously revived, and the next day departed to Derbe, and thence returned to Lystra. It was probably at this time that the apostle commenced his acquaintance with young Timothy, whom he repeatedly calls his son in the faith, (1 Tim. i. 2; 2 Tim. i. 1. ii. 1,) and declares that he had been a witness of his sufferings in that neighbourhood, (2 Tim. iii. 11.) and, at the time of the apostle's second visit, Timothy is spoken of as an acknowledged and established disciple. Acts xvi. 1, 2.

At Lystra, Iconium, and Antioch, the apostles confirmed the souls of the disciples, exhorting them to steadfastness and patience under tribulations; they ordained elders in every church, and commended them to the Lord; then passing through Pisidia, they came to Pamphylia; preached in Perga; thence went down to Attalia, on the coast of the Mediterranean; and thence returned to Antioch, after an absence of about two years. There they joyfully related the success of their mission, and again remained a considerable time with the disciples. Acts xiv. 2 Cor. xi. 25.

After the return of the apostles to Antioch, some Jewish believers disturbed the church there, by insisting on the necessity of ritual observances, according to the ceremonial law of Moses. These innovations were resisted by Paul and Barnabas, who at length were sent by the church, with several other brethren, to consult the apostles and elders at Jerusalem. On their way through Phenice and Samaria, they

rejoiced the brethren by declaring the success of their ministry among the Gentiles, which also they declared before the assembly at Jerusalem; and from their testimony, as well as that of Peter, all of which concurred to establish the point, that penitent believers, whether Jews or Gentiles, were equally acceptable to God, as well as from the remarks of the apostle James as to the bearing of prophecy in this respect, the whole assembly was led to conclude that the Gentile converts ought not to be troubled with ceremonial impositions, and should merely be recommended to abstain from things in themselves grossly scandalous and criminal, (though commonly practised among the Gentiles,) and from such as would give great and needless offence to their brethren of the circumcision, and prevent their friendly intercourse. This communication was forwarded by Paul and Barnabas, together with Judas-Barsabas and Silas, to the churches in Antioch, Syria, and Cilicia. They were joyfully received by the brethren, and, after much pious intercourse, Barsabas returned to Jerusalem, but Silas (or Sylvanus) remained with Paul and Barnabas, preaching at Antioch. Acts xv. 1—35.

In the epistle to the Galatians, the apostle mentions a journey to Jerusalem, which he took by special revelation, and in which he was accompanied by Barnabas and Titus. It was "fourteen years after,"—either after his former journey mentioned in the preceding chapter, or after his conversion, or, as some suppose, after the death of Christ. It is not certain whether that were the same journey just related, or whether he took some other journey not mentioned in the Acts. His conduct, however, as described by himself, is strikingly characteristic of his manly and steady adherence to principle. He took with him Titus, an uncircumcised Gentile, but now a convert to Christianity, and a preacher of the gospel. As Paul maintained the indifference of circumcision, he was neither ashamed nor afraid to converse with, and sanction, such as were uncircumcised. The apostle then freely communicated to the apostles, and others of reputation, his ministry among the Gentiles; but at that time, from motives of prudence, forbore to speak much of it in promiscuous assemblies, because there were multitudes who believed, yet who maintained a jealousy for the law, and who might have been needlessly offended by his indifference to ceremonial observances. This was, however, no time-serving policy, for when some false brethren unawares gained access to his more private conversations, and endeavoured to bring him into bondage, which they would have effected if he could have been prevailed on to circumcise his companion Titus; he firmly says, "to whom I gave place by subjection, no, not for an hour." The result of his conference with the apostles was, that they justly concluded that the great Head of the church, who had wrought effectually in Peter, as the apostle of the circumcision, had, with equal evidence and power, wrought in him as the apostle of the Gentiles, and they cordially gave to him and Barnabas the right hand of fellowship, agreeing to such a division of labour as seemed most to comport with the Divine designs concerning them, and most likely to conduce to the promotion of the common cause.

The Christians in Judea were at that time labouring under great wants and difficulties, and the other apostles requested Paul that he

would use his interest with the Gentile churches to procure some assistance for them; a request with which he was most ready to comply, and happy in an opportunity of shewing that the Gentile converts regarded the Jews as Christian brethren, though there was too much difficulty in persuading the Jewish brethren to exercise towards them a like charity and candour, Gal. ii. 1—10. After this, we learn from the same epistle, for it is not mentioned in the Acts, that the apostle Paul visited Antioch. On this occasion Peter acted with a dissimulation unworthy his character. At the council at Jerusalem he had pleaded the cause of Christian liberty, and, when first he came among the Gentile churches, he scrupled not to eat familiarly with them; but afterwards, when some Judaizing brethren came down, who still retained their peculiarities, and refused to communicate with the Gentiles, Peter countenanced their narrow-minded prejudices, and endeavoured to conceal from them his former friendship with the Gentiles. This conduct greatly discouraged and grieved those from whom he separated; and the influence of his dissimulation was so strong with other brethren, that even Barnabas himself was carried away with it. But Paul, with noble firmness, rebuked his brother apostle for this unworthy conduct, and zealously maintained those principles which were connected with the truth of the gospel, and the peace of the church; and we have reason to conclude that his remonstrances were effectual in reclaiming Peter, and that a most cordial affection and good understanding afterwards subsisted between those two holy and eminent men. Faithful are the wounds of a friend. He that rebuketh a man, afterwards shall find more favour than he that flattereth with his tongue. Gal. ii. 11—21.

After residing at Antioch about two years, Paul proposed to Barnabas to make a progress through the churches they had formed; but a contention arose about John Mark, whom Barnabas desired to accompany them, but whom Paul would not countenance on account of his having before deserted them. As they could not agree on this matter, they determined to pursue their labours separately, and Silas became the companion of Paul. Acts xv. 36—41.

They first proceeded to Derbe and Lystra of Lycaonia, where they met with Timothy, whom Paul circumcised, and took as the companion of their ministry. (See TIMOTHY.) They passed on, through Phrygia and Galatia, with much success: but were for that time forbidden, by Divine intimation, to preach in Asia, or to proceed from Mysia to Bithynia.

At Troas, Paul was invited, in a vision of the night, to go over to Macedonia, and help them. Accordingly, they loosed from Troas, and proceeded by Samothracia and Neapolis to Philippi, a Macedonian colony, where they abode. There, on the Sabbath day, the apostle and his company visited a Jewish oratory on the river side. Paul addressed the worshippers; and his word, by Divine grace, found its way to the heart of Lydia, who, with all her household, became willing converts to the gospel, and besought the apostles to abide at her house. During this residence with Lydia, Paul cast out of a young damsel a spirit of divination, which so enraged her masters, who had made a gain of her calamity, that they raised a tumult, seized Paul and Silas, scourged, imprisoned, and put them in the stocks. But at midnight they prayed and sang praises to God in the prison; and an earthquake opened all

the doors of the prison, and loosened all the bonds of the prisoners: the jailor, in an agony of terror, drew a sword, and would have killed himself; but Paul stayed his hand, assuring them that the prisoners were all safe. Convinced by the singular composure and cheerfulness of these holy men, and the wonderful circumstances connected with their imprisonment, that, so far from being the contemptible and mischievous persons they had been represented, they were indeed special objects of the Divine favour; and having a new and agonizing anxiety awakened in his own bosom about his everlasting interests, he called for a light, and sprang in, trembling, and fell at the feet of Paul and Silas, saying, "Sirs, what must I do to be saved?" This all-important question they answered with the utmost simplicity, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house:" and such Divine efficacy attended the declaration, that the jailor and all his house were converted, and baptized immediately. The remainder of the night was spent in ministering to the comfort of the persecuted apostles, and in holy gratitude and praise for the wonderful events that had been brought about. The next day, the magistrates sent orders to the jailor that the prisoners should be privately released. But though Paul could endure persecution with firmness and cheerfulness, he knew also how to assert his civil privileges, when it could be done with honour and advantage to the cause which he held dearer than life. Such was the case in the present instance. The Philippian magistrates had most unjustly and arbitrarily beaten them openly, uncondemned. Paul and Silas were Roman citizens, whose rights, and immunities were very extensive, and most sternly protected; and for so gross a violation of them as they had now to complain of, the magistrates had every thing to apprehend. Had they pleaded their rights on the first day, the injury might have been prevented, but then they had important work to perform in the prison; besides, such a plea would have secured their own rights only: but the noble and dignified demand of Paul, that the magistrates themselves should come, and make the reparation as publicly as they had inflicted the injury, would serve as a lasting protection to the new converts at Philippi, against the malice of their enemies, and the tyranny of the magistrates. It is always a pleasure to a generous mind, to see the proud oppressor humbled, and the tyrant converted into the coward; and we can feel an honest triumph in seeing the arbitrary and oppressive magistrates compelled to come to the prison, and courteously to request the apostles to depart. They immediately complied with this request, and went to the house of Lydia, where they comforted the brethren and departed. This visit was the means of planting that interesting church at Philippi, which, from its steadfastness and consistency, was a source of so much satisfaction and joy to the apostle. Acts xvi. Phil. i.

From Philippi they proceeded to Thessalonica, where, on three Sabbath days, Paul reasoned with the Jews in their synagogue, on the fulfilment of the prophecies in Jesus of Nazareth. Some Jews were convinced by his preaching, also many Greeks and chief women: but the unbelieving Jews gathered a mob, and assaulted the house of Jason, where they expected to find the apostles; but, being disappointed, they took Jason and other brethren before the rulers, charging them with treason against Cæsar. Security being taken of Jason and his friends, they were

released, and Paul and Silas quitted the city by night, and proceeded to Berea, where they preached in the synagogue of the Jews. There the generous Philippians twice ministered to the apostle's support, that the gospel might not be hindered by its preachers becoming burdensome. Phil. iv. 15. The Bereans were more candid and noble than those of Thessalonica, for they attended to what was spoken, and diligently compared with scripture the statements of the apostles. Many in consequence believed, also many Greeks; but the unbelieving Jews of Thessalonica, on hearing of the apostles' success at Berea, followed them there, and stirred up the minds of the people against them. The brethren, therefore, sent away Paul; but Timothy and Silas were left behind, until Paul, arriving at Athens, sent them word to follow him there. Acts xvii. 1—15. 1 Thess. ii. 1, 2.

While waiting at Athens for his companions, Paul was deeply affected at witnessing the idolatry of the city, though the seat of learning and politeness. He discoursed with the Jews, and was contemptuously attacked by the Epicurean and Ethic philosophers; who, hearing him speak of "Jesus and the resurrection," imagined that he wanted to introduce two new deities. They brought him to the Areopagus, their supreme court, whose duty it was to take cognizance of all religious disputes, and there questioned him concerning his doctrine. Standing on Mars hill, he addressed the multitude in a most noble and impressive manner, declaring the one true God, asserting his universal dominion, creating power, and overruling Providence, and arguing against worshipping the godhead in any material form. Thence he proceeded to declare the long forbearance of God, his command to repentance, and his purpose of a final and universal judgment, whereof an assurance was given in the resurrection of Christ from the dead. On this, some mocked, but others desired to be further instructed, and some cordially believed, and gave to the apostles, especially Dionysius, one of the court, and a woman of rank named Damaris. Acts xvii. 16—34.

At this time, we conclude that Silas and Timothy arrived at Athens, according to Paul's expectation; and that Paul, hearing that the Thessalonian converts were greatly afflicted and persecuted, sent Timothy to establish and comfort them. 1 Thess. i. 6.; ii. 14—16.; iii. 1—5.

From Athens Paul departed to Corinth, a city alike celebrated for its elegance and magnificence, and for the voluptuous and dissolute character of its inhabitants. There he was introduced to a most delightful Christian friendship with Aquila and Priscilla, with whom he resided, and they pursued together their mutual occupation of tent-making; thus labouring with his own hands for his daily necessities, that the gospel might not be hindered. The Philippians also, for the same reason, again contributed to his wants. 2 Cor. xi. 9.

On the Sabbath days he reasoned in their synagogues, and wrought many miracles. (1 Cor. i. 6, 7; ii. 4, 5; xii. 4—11; xiv. 2 Cor. xi. 5; xii. 12, 13.) In some instances success attended his labours, especially with regard to the families of Stephanus and Epenetus, who were among the first converts to Christianity there. (See 1 Cor. xvi. 15. Rom. xvi. 5. 1 Cor. i. 14—16.) On Timothy's arrival with tidings of the steadfastness of the Thessalonian believers, the apostle wrote to them his first very affectionate epistle, and shortly afterwards the second; the chief design of which seems to be that of correcting a mistake, into which they had

fallen, by misconstruing some expressions in the former epistle, and concluding that the judgment-day was at hand. The epistle to the Galatians was also probably written about the same time, which, contrary to his usual custom, he wrote with his own hand. Gal. i. 6. vi. 11.

Encouraged by Timothy's report from Thessalonica, the apostle was inspired with fresh ardour, and testified yet more warmly than before, that Jesus was the Christ; but the Jews, opposing and blaspheming, he shook his raiment, declared himself clear of their blood, and resolved to turn to the Gentiles. Departing from the synagogue, he entered the house of Justus, hard by, and there taught; when Crispus, the ruler of the synagogue, with all his house, and many of the Corinthians, believed and were baptized. About this time, Paul was encouraged, in a vision, with assurances of safety, and promises of success, in that city; he therefore remained three years and six months, during which time a numerous church was gathered, the members of which became eminent for the possession of spiritual gifts. 1 Cor. i. 5—7. But the Jews, enraged at Paul's success, seized upon him, and accused him before Gallio, the proconsul of Achaia. Gallio, perceiving it to be a religious rather than a civil question, refused to interfere with it. After a yet longer continuance in Corinth, Paul departed for Ephesus, accompanied by Aquila and Priscilla. At Ephesus he reasoned with the Jews in the synagogue, and was urged to remain longer, but consented not, being desirous of keeping the approaching passover at Jerusalem. He therefore took leave of his friends, sailed from Ephesus, landed at Cesarea, and hastened up to Jerusalem, where he saluted the church, and administered to it the contributions he had brought from the churches of the Gentiles. Thence he went down to Antioch, where he tarried awhile; and afterwards proceeded regularly through the countries of Galatia and Phrygia, visiting the churches, and confirming the disciples, and then returned to Ephesus. Acts xviii.

On Paul's return to Ephesus, he found twelve disciples, quite ignorant of the effusion of the Holy Spirit, and having been baptized into John's baptism. Paul commended the ministry of John, but shewed how it pointed further to Jesus Christ. The disciples then received Christian baptism, and Paul laid his hands on them, when they received the Holy Ghost, and were enabled to speak with tongues, and prophesy. For three months Paul continued to preach in the synagogue, but the Jews were hardened, and spake evil before the multitude. He therefore separated from them, and debated in the school of Tyrannus. This course he continued for two years, during which period the name of the Lord Jesus became extensively known in Asia, and, in all probability, the foundation was laid of those seven Asiatic churches to whom our Lord's messages were addressed. Rev. ii. iii. At this time special miracles were wrought by the hands of Paul, which certain exorcists attempted to imitate, but the evil spirit whom they adjured fell upon them, and beat them, and they were obliged to flee. By this occurrence many were convinced, and believed the gospel. Those who had before had recourse to the arts of magic, voluntarily confessed their deeds, and expressed their detestation of them by burning their books, and the church greatly increased. Acts xix. 1—20.

During the apostle's residence in Ephesus, he received a letter from the Corinthian church, consulting him on some particular points of

doctrine: he also received, from private channels, information of several gross irregularities subsisting in that church. In order, therefore, to reprove the one, and reply to the other, he wrote his first epistle to the Corinthians, distinguished by its masterly defence of the doctrine of Christ's resurrection, and that of believers in consequence. 1 Cor. i. 10—12; v. 1, 2; vi. 1, 2; xi. 17—22; vii. 1; viii. 1; xv.

It was at this time the intention of the apostle first to pass through Macedonia and Achaia, visiting the flourishing churches formed at Philippi, Thessalonica, Berea, Athens, Corinth, &c., then to go to Jerusalem, and afterwards to visit Rome. With this view he sent forward into Macedonia Timothy and Erastus, to prepare the minds of the disciples for raising a contribution for the poor saints at Jerusalem; which he himself would gather, on his intended journey. It is evident, however, that this journey was considerably delayed, and that, after forming this design, Paul abode yet longer at Ephesus. This delay, arising from unavoidable circumstances, was misinterpreted by some malignant partizans in the church at Corinth, as impeaching the apostle's veracity in common things, and, consequently, invalidating his testimony as an apostle—a base insinuation, which he satisfactorily refuted, with a magnanimous preference to the credit of the gospel above his own personal character. Compare Acts xix. 21, 22 with Rom. xv. 22—29; 1 Cor. xvi. 1—12; 2 Cor. i.

A little before the apostle left Ephesus, he was assaulted by Demetrius, a silversmith, whose trade consisted in making silver shrines, in which to enclose the image of Diana, the goddess of the Ephesians. Fearing that his trade might be injured by Paul's preaching, he consulted with his brethren of the same craft, raised a tumult, and enraged the mob, who, for the space of two hours, cried out for Diana. Aristarchus and Gaius, two of Paul's companions, were seized; the assailants rushed with them into the theatre; and Paul himself would have entered, and met the fury of the people, but was held back by his friends. It is supposed by some, that this tumult took place at the time of celebrating the public games in honour of Diana, and that the design of the multitude was to cast the Christians to a combat with wild beasts, according to the allusion, 1 Cor. xv. 32. But in that passage St. Paul more probably refers to the rage of wicked and unreasonable men, than to any actual conflict with ferocious beasts. At length the town-clerk succeeded in appeasing the people. Acts xix. 23—41.

The apostle now took leave of his friends, and departed for Macedonia. It is doubtful whether Timothy, having returned from Corinth, was now left at Ephesus, as alluded to 1 Tim. i. 3. and that Saint Paul's first epistle to him was now written, under the expectation of shortly returning, 1 Tim. iv. 13; but that this expectation being frustrated, Timothy joined the apostle, Acts xx. 4; or whether, fixing the date of the epistle much later, those passages refer to a journey of St. Paul to Ephesus, and thence to Macedonia, after the close of the history in the Acts; the latter appears most probable. At Troas a fair opportunity presented itself for preaching the gospel; but the apostle, not receiving tidings from his friends at Corinth, as he expected by Titus, he passed on without delay to Macedonia, intending to proceed from thence to Corinth, since he could not visit that church first according to his original intention. But meeting with Titus in Macedonia, and receiving good

accounts from Corinth, especially of the happy effects produced by his epistle, and of the ready liberality of the Corinthians towards the saints in Judea, the apostle wrote his second epistle to the Corinthians, probably from Philippi, and forwarded it by Titus. Acts xx. 1—5. 2 Cor. ii. 12, 13. (Compare 1 Cor. xvi. 5, 6. with 2 Cor. i. 15, 16.) vii. 6—15. viii. 16—23. xii. 18.

The apostle next visited Greece. In his progress from Macedonia to Greece, he is supposed to have preached the gospel on the confines of Illyrium, as mentioned Rom. xv. 19. After remaining in Greece about three months, Paul was about to sail for Syria, but, understanding that the Jews were in ambush for him, he altered his plan, and returned through Macedonia with several companions. From Corinth he wrote the epistle to the Romans. That this epistle was written from Corinth is evident, by its being sent by Phœbe, a deaconess of the church at Cenchrea adjoining to Corinth, Rom. xvi. 1: also from the salutations of Erastus, chamberlain of the city of Corinth, Rom. xvi. 23, and whose residence was there, 2 Tim. iv. 20: and from Gaius, who lived at Corinth, and of whom St. Paul speaks as his host at the time of writing, Rom. xvi. 23. Acts xx. 2—4. Rom. xv. 25—27.

Some of the company proceeded to Troas, where Paul followed them from Philippi. At their solemn assembly on the first day of the week, Paul preached to them, previously to his intended departure. On this occasion, Eutychus, falling asleep, was taken up dead; but Paul miraculously restored him to life, then resumed his discourse, which this incident had interrupted, and celebrated the eucharist. Acts xx. 5—12.

Next day they departed from Troas, intending to sail by Ephesus without calling there, on account of Paul's anxiety to arrive at Jerusalem before the feast of Pentecost. From Miletus Paul sent for the elders of the church at Ephesus, and appealed to them as to the fidelity and zeal with which he had discharged his ministry among them. He avowed his expectation of trials and persecutions, yet nobly declared himself unmoved by these things. He then most affectionately took leave of his friends, as one whom they should see no more, charged them to take heed to the flock committed to them, and so dearly purchased by the blood of the great Shepherd of the sheep. He warned them of their danger from seducing teachers, commended them to God and to the word of his grace, again appealed to them for the disinterestedness of his labours among them, and urged them to charity, from his own example, and from the exhortation of the Lord Jesus. A most tender and affecting separation then ensued, the Ephesians falling on Paul's neck, kissing him, and weeping sore, sorrowing most of all for his intimation that they should see his face no more. xx. 13—38.

From Miletus the apostle and his company proceeded to Cesarea. By the way, they landed at Tyre, the chief city of Phœnicia, and, finding disciples, tarried there seven days. Some of these brethren warned Paul, by the Spirit, of the dangers that awaited him at Jerusalem. He, however, proceeded on his way. As he went to embark, they accompanied him to the sea-shore with their wives and children, and they all kneeled down on the sea-shore and prayed. What an affecting, yet delightful parting! its silent sorrows, soothed by the hope that their next meeting would be in heaven, or farther on in the way to it. At Ptolemais, they staid one day with the brethren there, and then pro-

ceeded to Cesarea, where they lodged in the house of Philip the evangelist, whose four daughters prophesied.

During the apostle's stay there, there came down a prophet from Judea, named Agabus, who significantly predicted Paul's imprisonment at Jerusalem, and his being delivered into the hands of the Gentiles. The disciples dissuaded him from going to Jerusalem, but he declared his resolute willingness even to die in the sacred cause: they therefore submitted to his noble decision, and the company proceeded to Jerusalem, accompanied by some brethren from Cesarea, who conducted them to the house of Mnason, an old disciple, with whom they were to lodge. Acts xxi. 1—16.

At Jerusalem, the apostle and his company were cordially received by the brethren there; they met at the house of the apostle James, and declared the success that had attended Paul's ministry among the Gentiles. The brethren greatly rejoiced in the tidings, but warned Paul that a strong prejudice existed against him in the minds of many Jewish believers, on account of his indifference to the ceremonial law, and they recommended his adopting conciliatory measures, such as joining himself with some others in a vow of Nazariteship; with which he complied, and began his purification. When his vow was nearly accomplished, the Asiatic Jews, seeing him in the temple, alarmed the people with a rumour of his having introduced Greeks, and profaned the holy place. In their blind rage they attempted to kill him, but were prevented by the chief captain Lysias, who took Paul into custody, and commanded him to be bound with chains, and conveyed to the castle. He then inquired of the people what he had done, but could obtain no definite answer; the multitude following, and crying violently, 'Away with him!'

On Paul requesting permission to speak, the chief captain asked whether he were not a seditious Egyptian impostor. Paul then declared his birth and citizenship, and, on leave being granted, and silence obtained, proceeded with his speech, declaring his education, his former character as a bigot and persecutor, his miraculous conversion, and call to preach the gospel, and the Divine command for him to depart out of Jerusalem, and exercise his ministry among the Gentiles. The people, enraged at the mention of the Gentiles, burst into violent expressions of displeasure, and Lysias ordered Paul to be examined by scourging; but he pleaded his privilege as a Roman citizen. On being examined before the Sanhedrim, Paul asserted his innocence; on which the high-priest commanded him to be smitten. Paul sharply reproved him for this injustice, but apologized for his warmth, on being informed of the office sustained by the individual.

Perceiving that part of the council were Pharisees and part Sadducees, Paul very adroitly, yet very justly, turned the circumstance to advantage. He declared himself a pharisee, the son of a pharisee, and still zealous for the fundamental doctrines of that sect, such as a future state, and the resurrection of the dead. This led to a dissension between the two parties themselves. The pharisees seemed inclined to acquit him, and suggested the probability of his having received a revelation from above.

A sharp contention then arose between the two sects, and Lysias apprehending violence to Paul, commanded the soldiers to take him from among the people, and bring him to the castle. There the apostle

was encouraged by a vision of the Lord Jesus Christ, who told him that he must testify of his name in Rome. Finding that their former attempt had failed against Paul, the restless malignant Jews bound themselves by an oath to kill him, and laid in wait accordingly; but their design was discovered and communicated to Paul by his nephew, who also informed the chief captain of it, who immediately conveyed Paul by night to Cæsarea to Felix, the governor of the province. Acts xxi. 17—40. xxii. xxiii.

When the time was come for hearing Paul's cause before Felix, the high priest and elders went down to appear against him; and, the better to secure their malignant ends, they engaged the aid of Tertullus, an orator, who poured into the ears of Felix the most flagrant and corrupt flattery, and then accused Paul of sedition, heresy, and profanation of the temple. Felix having called upon Paul to answer for himself, he denied the charge, and gave an account of his faith and conversation. Felix then deferred the matter till Lysias the chief captain should come down, and give him further information, and committed Paul to the charge of a centurion, commanding that he should have liberty to see his friends, and receive any kindnesses they might be disposed to bestow upon him. After some time, Felix, accompanied by his wife Drusilla, a Jewess, sent for Paul, and desired to hear him concerning the faith of Christ. This corrupt judge, probably, expected to have been amused with curious speculations, or wonderful statements; but Paul simply and forcibly reasoned with him of righteousness, temperance, and judgment to come. These were the topics to make a wicked man uneasy; and it discovered in Paul no common degree of fidelity and magnanimity to address them to his judge. The consequence was, that the magistrate stood convicted before the prisoner. Felix trembled, and dismissed the faithful apostle, promising to send for him, and hear him again at some more convenient season. This, however, as far as we know, never arrived; but Felix, though convinced of Paul's innocence, kept him a prisoner to please the Jews, in the hope, also, that money might have been given him by Paul's friends, to procure his liberation. But, after two years, Felix resigned the government of the province to Festus, and left Paul still a prisoner. Acts xxiv.

Shortly after the accession of Festus he went up to Jerusalem, when the high priest and the Jews applied to him, beseeching that Paul might be brought up for judgment; they again intending to lay wait for and kill him. But Festus commanded them to meet him at Cæsarea, which they did, and brought many charges against him. "These he could with a good conscience firmly deny; and Festus, in order to ingratiate himself with the Jews, proposed to Paul to take a new trial at Jerusalem; which he declined, and appealed to Cæsar. Shortly after this, Agrippa, king of Chaldaea, with his sister Bernice, visited Festus, when he laid before them Paul's case, and Agrippa expressed a wish to hear the man himself. Accordingly, Paul offered before him so masterly and impressive a defence of the Christian religion, that, though Festus imagined him to be in a state of distraction brought on by enthusiasm and excess of study, Agrippa declared himself almost persuaded to be a Christian; and all agreed that Paul had done nothing worthy of death or of bonds, and might have been set at liberty but for his own appeal to Cæsar. Acts xxv. xxvi.

According to his appeal, Paul soon after set out on his voyage from Cæsarea to Rome, accompanied by Luke and Aristarchus, and placed with other prisoners under the care of Julius. They first touched at Sidon, where Paul was permitted to visit his friends. Passing Cyprus, they went over the sea of Cilicia and Pamphylia to Mysia, a city of Lysia; then, finding a ship of Alexandria sailing to Italy, the centurion and his prisoners entered it, and proceeded slowly on their voyage as far as the Fair Havens.

On account of the approach of winter, and the difficulty and danger of sailing at that season, Paul advised that they should winter there, rather than endanger the lading, the ship, and even their own lives. His proposal, however, was overruled, and they loosed thence, and sailed close by Crete. A tempestuous wind arising, they ran under the island of Clauda, and with difficulty secured the boat. After many difficulties, they lightened the ship, first of her cargo, and at length even of her tackling. Still no hope of escape appeared; the sea was tempestuous, and the darkness so awful that for many days neither sun nor stars appeared. But when all were overwhelmed with anxiety and distress, and waited the wave that should plunge them into destruction, Paul, with the utmost dignity and composure, stood forth, and encouraged them with an assurance of personal safety, though the ship would be lost; "for," said he, "there stood by me this night the angel of God, whose I am, and whom I serve, and signified not only that I must be preserved and stand before Cæsar, but also that the lives of all who sailed with me should be preserved for my sake." He therefore urged them to be of good cheer, and partake of the provisions which remained. In the extremity of danger some of the mariners attempted to flee out of the ship, and secure their own safety by making to the shore; but Paul forbade this, saying that their assistance was necessary to the preservation of the rest: a striking proof that neither the decrees nor the promises of God are to be interpreted as superseding the use of means, or excusing man in the neglect of duty. It was expressly declared that all the ship's company *should* be saved; and yet, except the sailors remained in the ship to do their duty, they *could not* be saved. God has not confined himself to the use of means, but he has confined us; and though assuredly he can fulfil his purposes without the intervention of any second agent or means, we have no reason whatever to expect that any purpose of mercy will be revealed to us, but in the way of Divine appointment. As they drew near to land, and ran the ship into a creek, the soldiers proposed to kill the prisoners, lest they should escape: but this cruel proposal was overruled by the centurion, chiefly with a view to Paul's preservation. All were permitted to swim; and so, some on boards, and some on broken pieces of the ship, escaped safe to land; and the whole crew, consisting of 276 persons, escaped, and landed on the island of Melita, or Malta, in the Mediterranean. There they were hospitably received by the inhabitants. As they prepared a fire to warm and dry the sufferers, a viper came forth from the sticks, and fastened on Paul's hand; and the barbarians concluded that he was a murderer, or other gross criminal, who, though he had escaped the sea, was pursued by the retributive justice of God. But Paul, according to the promise of his Master, (Mark xvi. 18. Luke x. 19.) shook the creature into the fire, and received no harm. The people then changed their mind, and concluded that he was a god;

a mistake which the apostle, doubtless, corrected. They were then received, and lodged three days in the house of Publius, the governor of the island; whose kindness Paul requited by curing his father of a fever and a bloody flux: many diseased persons, coming from all parts of the island, were likewise healed. After remaining three months in the island, the voyagers pursued their way in a ship of Alexandria. Landing at Syracuse, in Sicily, they tarried three days. At Puteoli, near Naples, Paul and his friends found Christian brethren, and remained with them a week, and thence proceeded by land to Rome.

We have no account of the planting of Christianity at Rome, unless, indeed, it was carried there by some of the "strangers of Rome," who were converted at Jerusalem on the day of Pentecost. (Acts ii. 10.) The church, however, was already numerous and famous, and the apostle had long before addressed an epistle to it. The news of the apostle's arrival in Italy having somewhat preceded him, some Christians from Rome came forth to meet him; by which he was greatly encouraged. On reaching the city, the prisoners were given up by the centurion to the captain of the guard; and Paul, probably through the intercession of the kind and courteous Julius, was permitted to dwell in his own hired house, with a soldier to guard him, in all probability *chained to him*, according to the Roman custom.

Soon after his arrival in Rome, Paul called together the Jews in that city, and stated to them his sentiments. At first they heard him with patience, but most of them rejected the truths of Christianity. On this account, the apostle solemnly applied to them the censure of the prophet Isaiah, (vi. 10.) and declared that the gospel, being rejected by the Jews, was sent to the Gentiles, and by them received. For two years the apostle continued receiving inquirers at his house, and preaching the gospel. Acts xxvii. xxviii. During this period were written the epistles to the Ephesians, Philippians, and Colossians; each of them designed to confirm the disciples in their faith, and attachment to the gospel, in the cause of which the apostle was a willing and joyful sufferer, and to urge upon them the duty of maintaining a conduct becoming their Christian profession. To the Philippians, also, the apostle expressed his affectionate gratitude for their Christian bounty, ministered to him by the hands of Epaphroditus their pastor, who had visited him in his imprisonment, and had been seized with dangerous sickness at Rome, but was then recovered and had returned. The epistle to the Colossians was also written about the same period; and that to Philemon, a member of the church at Colosse, on behalf of his penitent servant Onesimus; and, either during his imprisonment or shortly after, that to the Hebrews. On the whole, it is evident that the cause of Christianity was greatly promoted by circumstances seemingly the most adverse. Phil. i. 12—30.

We have no particulars concerning the apostle's release. It is probable that his persecutors in Judea durst not prosecute him before the emperor; and that, as several "of the household of Cæsar" were among his converts and friends, to their intercession he might be indebted for his liberty. As far as can be gathered from incidental hints in the epistles, it is supposed that, on obtaining his release, the apostle went into Judea, accompanied by Timothy and Titus, but left Titus in Crete; (Tit. i. 5.) that then he proceeded to visit the churches of Judea, to whom he had lately written his epistle. (Heb. xiii. 23.) Having gone

through Syria, Cilicia, and Asia Minor, they continued some time at Colosse; that Paul then left Timothy at Ephesus,* and proceeded to Macedonia, whence he wrote his first epistle to Timothy, and that to Titus; that, having visited the churches of Greece, and probably that of Corinth, he passed the winter at Nicopolis, and thence proceeded to Crete, and perhaps again to Corinth.

But his indefatigable labours were drawing to a close. He returned to Rome, where it is generally supposed he met the apostle Peter. His zeal in preaching the gospel soon exposed him to a second imprisonment. Of this we have no farther particulars than those we gather from the second epistle to Timothy, which is, indeed, a glorious testimony to the power of divine grace to support the mind under the most trying circumstances. How invaluable the testimony of a man who had laboured, and suffered, and lost so much for the sake of Christianity, and who had, in near prospect a violent death: "Nevertheless, I am not ashamed, for I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to Him against *that* day." "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give unto me at that day; and not to me only, but to all them that love his appearing." 2 Tim. i. 12; iv. 6—8. How long the apostle continued in prison, we do not know; probably a year or more, as he appeared twice before Nero: nor have we any particulars as to the manner of his death, but, according to early tradition, he was beheaded. As he wrote to Timothy in near expectation of his death, and urged him to hasten to him, (2 Tim. iv. 9.) the beloved evangelist was probably a witness of his martyrdom, and saw him, according to his often expressed solicitude, "finish his course with joy." Acts xx. 24.

PAULUS—PAU'-LUS.

Same signification. Sergius Paulus was proconsul, or governor, of Cyprus. When the apostles Saul and Barnabas visited Paphos in that island, where the governor dwelt, Elymas, or Barjesus, a sorcerer, withstood their preaching, and endeavoured to hinder the proconsul from believing the gospel. For this crime, Elymas was struck with blindness; and Paulus, witnessing this miracle, embraced the Christian faith. It has been supposed that Saul adopted the name of Paul in honour of this governor. Acts xiii. 7—12.

PEDAHZUR—PE-DAH'-ZUR.

SAVIOUR; STRONG AND POWERFUL; or, STONE OF REDEMPTION. Pedahzur, or Phadassur, was father of Gamaliel, the head of the tribe of Manasseh when the children of Israel left Egypt. Numb. i. 10; ii. 20; vii. 54, 59; x. 23.

PEDAHEL, or PHEDAEL—PE-DA'-HEL.

REDEMPTION OF GOD. The son of Ammihud, of the tribe of Naphtali, was one of the commissioners appointed by Moses to allot the land of Canaan. Numb. xxxiv. 28.

PEDIAIAH, or PHADAIA—PE-DA-I'-AH.

REDEMPTION OF THE LORD. One of this name was father of Zebudah,

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the mother of Jehoiakim, king of Judah. 2 Kings xxiii. 36. Another was the son of Jeconiah, king of Judah, and father of Zerubbabel and Shimei. 1 Chron. iii. 18, 19. A third Pedaiah, the son of Parosh, is mentioned Neh. iii. 25; viii. 4.

PEKAH—PE'-KAH.

HE THAT OPENS. Pekah, the son of Remaliah, was general of the army of Pekahiah, king of Israel. He conspired against his master, and slew him in Samaria; and, having usurped the kingdom, reigned twenty years. His conduct was very evil in the sight of the Lord, and after the example of Jeroboam the son of Nebat. During the reign of Pekah, Tiglath-pileser, king of Assyria, came into the land of Israel, took several cities, and carried away the inhabitants into captivity.

In the days of king Ahaz, Pekah made some threatening attacks upon Judah, and greatly terrified the king and people; but they were encouraged by the assurances of the prophet Isaiah, that the enterprise should fail, and that, within three years, Israel should cease to be a nation; which accordingly came to pass. Isa. vii.

Pekah was at last slain in a conspiracy by Hoshea, the son of Elah, who reigned in his stead. 2 Kings xv. 25, 38. 2 Chron. xxviii. 6.

PEKAHIAH—PE-KA-HI'-AH.

IT IS THE LORD THAT OPENS. The son and successor of Menahem, king of Israel. He reigned wickedly two years, and then was slain in his own palace by Pekah son of Remaliah, who usurped the throne. (See the foregoing article.) 2 Kings xv. 22, 23.

PELALIAH—PE-LA-I'-AH.

MIRACLE, MYSTERY, or, SECRET OF THE LORD. Pelaliah (or Phalaia) was one of the principal Levites who returned from captivity, and who signed the covenant of the Lord in the time of Nehemiah. Neh. viii. 7. x. 10.

PELALIAH, or PHELELIAH—PE-LA-LI'-AH.

WHO THINKS ON THE LORD. Was the son of Amzi, and father of Jeroham, of the family of Pashur, son of Malchiah, of the race of the priests. Neh. xi. 12.

PELATIAH—PE-LA-TI'-AH.

LET THE LORD DELIVER. One of this name (otherwise Phaltias, or Phelti,) was the son of Hananiah, and father of Ishi, of the tribe of Simeon. He subdued the Amalekites on mount Seir. 1 Chron. iii. 21. iv. 42.

2. Was son of Benaiah, a prince of the people in the time of Zedekiah, king of Judah. He opposed the advice given by Jeremiah to submit to Nebuchadnezzar. At this time the prophet Ezekiel was in captivity, where he had a vision intimating the judgments of God against those wicked persons who made a mock at the types and predictions of the prophets, and flattered themselves that the execution of Divine vengeance was yet afar off. Among these Pelatiah was one of the most conspicuous; and, at the moment the prophet uttered this prediction, he was cut off by death. Ezek. xi. 1—13.

3. A third of this name sealed the covenant. Neh. x. 22.

PELEG—PE'-LEG.

DIVISION. A son of Eber, born about one hundred years after the deluge. He was so named because that, about the time of his birth, the

earth was divided by the confusion of tongues among the builders of the tower of Babel. Gen. x. 25; xi. 16—19. In the genealogy of our Lord, Peleg is called Phalec. Luke iii. 35.

PELET—PE'-LET.

DELIVERS, DELIVERANCE, or FLIGHT. Pelet, (or Phalleth) the son of Azmaveth, was one of David's valiant men, who joined him at Ziklag. 1 Chron. xii. 3.

PELETH, or PHALLETH—PE'-LETH.

JUDGMENT. Son of Pallu, of the tribe of Reuben, father of On and Jehiel. Num. xvi. 1.

PENINNAH—PE-NIN'-NAH.

PEARL, PRECIOUS STONE. One of the wives of Elkanah, the father of Samuel. She was a woman of a vain, overbearing, and ungodly spirit. There is no surer proof of a mean and ungenerous mind, than to pride ourselves on those distinctions which are freely conferred on us, and are wholly irrespective of character; and especially to despise and triumph over others who are denied those blessings which we enjoy, and that without any demerit of their own. The person whose mind is elevated in pious gratitude to the Author of all blessings, and expanded in benevolence to his fellow-creatures, cannot feel or act thus. It pleased God to bless Peninnah with several children, while Hannah (afterwards the mother of Samuel) was barren. But, instead of receiving the blessing with humble thankfulness, she was elevated with pride, and cruelly insulted Hannah. An additional mark of her bad and unholy disposition was, that she exercised it at a season of holy devotion, when, above all other times, every unkind feeling should have been laid aside, and holy peace and benevolence suffered to prevail. Hannah was indeed greatly distressed by the malignant reproaches of her rival; but she took the right course with her sorrows, and carried them to the throne of grace: and the Lord graciously visited her, and bestowed a son in answer to her prayers, while he humbled her cruel adversary. In Hannah's grateful song of praise, she says "the barren hath borne seven, and she that hath many children is waxed feeble." Hence it has been supposed that Peninnah's children were taken from her, or, at least, that she ceased bearing from that time. 1 Sam. i. ii.

PENUEL—PEN'-U-EL.

FACE, or VISION OF GOD; or, THAT SEES GOD. One Penuel (or Phanuel) was son of Hur, of the tribe of Judah. 1 Chron. iv. 4. Another was the son of Shashak, mentioned 1 Chron. viii. 25.

PERSIS—PER'-SIS.

A PERSIAN. A Roman lady, whom the apostle Paul saluted with much Christian affection, as one who had laboured much in the Lord. Rom. xvi. 12.

PETER, or CEPHAS—PE'-TER.

A STONE. This eminent apostle was a native of Bethsaida, in Galilee. He was the son of Jona, or Jonas, and brother of Andrew. His original name was Simon, to which our Lord added that of Peter, as significant of his disposition. These brothers were among the earliest disciples of our Lord, and had probably been followers of John the Baptist. Andrew was first called, and, on finding Simon, brought him to Jesus. John i. 41—44. Near relations should thus be mutual helps to each other in their best concerns. Happy they who are the means of bringing a

brother, a sister, or a friend, to Christ. All earthly relations must soon be terminated; but those who are united in Christ Jesus shall be for ever together with the Lord.

It is generally thought that these disciples were present when our Lord performed the miracle at the marriage of Cana in Galilee; but they returned to their ordinary occupation, that of fishermen. Some months afterwards, Jesus, passing the lake of Gennesaret, saw the brothers engaged in washing their nets, and, entering the boat, he bade Peter thrust out into the deep, and take a draught of fishes. Peter obeyed the command, though, perhaps, little expecting success; for he had already toiled all the night, and taken nothing. But now their effort was rewarded, and the future success of their ministry intimated, by a miraculous draught of fishes, so that their own vessel, and that of James and John, the sons of Zebedee, were filled. Peter immediately threw himself at Jesus' feet in fear and confusion, saying, "Depart from me, for I am a sinful man, O Lord." But Jesus encouraged him, saying, "Fear not, follow me, and I will make you fishers of men." From thenceforth these disciples became the stated attendants of our Lord, throughout his ministry. Matt. iv. 18—22. Mark i. 16—20. Luke v. 1—11. Shortly after this, our Lord, visiting Peter at his own house, found his mother-in-law sick of a fever, and miraculously healed her. Matt. viii. 14, 15. Luke iv. 38, 39.

This apostle was honoured with the peculiar intimacy and friendship of our Lord. He was one of the three who alone were permitted to witness some of his greatest miracles, (Luke viii. 51.) the glory of his transfiguration, (Matt. xvii. 1.) and the scene of his agony, (Matt. xxvi. 37.) Peter was of a remarkably ardent and affectionate spirit, very zealous and enterprising. But, until experience, some of it very bitter experience, had matured his character, and softened his peculiarities, he was often very rash and injudicious. Whatever be our natural dispositions, it is our duty, as Christians, to watch over and make the best of them, praying for grace to correct what is amiss, and to turn what is good to the best account. Christians ought also to avoid censuring others on account of an innocent difference in natural dispositions. Those who are more cool and judicious should not discourage the active zeal of the ardent and energetic, but endeavour, by prudent and friendly counsel, to direct and regulate it: and those who are all fire and bustle should not reproach others, or suspect them of want of love to the common cause, but should endeavour to profit by their more mature deliberation, and combine prudence with activity so as to give both the best effect.

When Jesus walked on the waters of Gennesareth, Peter proposed to come and meet him. Our Lord, to shew Peter his weakness, and to teach useful lessons to all his disciples, permitted him to come; but his faith soon slackened, and he began to sink. In this extremity, Peter was rescued by the power and grace of his Saviour; but, instead of a commendation for strong faith, in needlessly thrusting himself into danger, which he probably expected, he received a rebuke for weak faith, in so soon relinquishing his confidence. Matt. xiv. 28—31.

We have on record two very interesting and noble confessions of this apostle. When many went back from following Jesus, and he appealed to the twelve, "Will ye also go away?" Peter, in the name of the rest, promptly

mise to them : "Go, tell his disciples, and *Peter*, that he goeth before you into Galilee." On the same day, Jesus himself appeared to Peter : the particulars of this interview are not recorded ; but we can scarcely doubt that it comprehended the expressions of genuine contrition and deep self-abhorrence on the one part, and the manifestations of forgiving love on the other. Mark xvi. 7 ; Luke xxiv. 34 ; 1 Cor. xv. 5. But how vile is the abuse made of this affecting instance, by those who draw from it encouragement to sin, in presumptuous expectation of the Divine forgiveness ; "Peter sinned grievously, and yet was forgiven and saved, and so may I." No ; Peter was sincere at heart. He was drawn into temptation ; but he never *purposed* to sin, and deny his Lord. With all his imperfections, he would have shuddered at the idea of sinning, under the expectation of being forgiven. Besides, though Peter was forgiven, he suffered bitterly for his sin. He was speedily brought to repentance, and then he went out and wept bitterly. Sin is an abominable thing, and will assuredly prove as wormwood and gall ; or else as a deadly potion, or a ponderous millstone to sink the soul into perdition.

Somewhat more than a week after our Lord's resurrection, He appeared to Peter and several other disciples, as they were fishing on the sea of Tiberias. Jesus asked them of their success ; and, though they were then destitute, he directed them to cast the net on the right side of the ship, and they should find. They did so, and now were not able to draw it to land for the multitude of fishes. John, the contemplative disciple, first recognized his Lord ; but Peter, the ardent, active disciple, on the first intimation of his Master's presence, girt on his fisher's coat, cast himself in the sea, and swam to Him on the shore. The other disciples followed in their vessels, and all partook of a meal, at which their risen Lord presided. After dinner, Jesus, in a most affecting manner, appealed to Peter thrice, "Simon, son of Jonas, lovest thou me?" Peter, with humble steadfastness, maintained the sincerity of his attachment, and referred back the appeal to his Lord's omniscience, "Lord, thou knowest all things, thou knowest that I love thee!" It is an unspeakable mercy to the sincere, though imperfect Christian, that he has to do with the Searcher of hearts ; and a consciousness that He knows and approves our sincerity, may and will support us under any slights and suspicions that man may put upon us.

With each renewed attestation of love, Jesus gave to Peter a renewed charge to feed His flock, feed His lambs. Jesus never gave such a command to any but those who sincerely love Him ; and they will be ready to testify their love by employing themselves in His service. At the same interview, Jesus foretold to Peter that he should be crucified in his old age. In what a most delightful expression is the intimation couched, "signifying by what death he should glorify God." The language of the true saint of God is, "Let Christ be magnified in my body, whether by life or by death." "Whether we live, we live unto the Lord ; and whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's." On this occasion, Peter's natural ardour and inquisitiveness betrayed him into a vain curiosity as to the destinies of his fellow-apostle John ; which Jesus reproved, saying, "If I will that he tarry till I come, what is that to thee? Follow thou me!" John xxi.

Soon after the ascension of our Lord, Peter, who now kept close to the disciples, and was affectionately acknowledged by them, proposed to them

to elect one as an apostle in the place of Judas the traitor, to which they all agreed, and Matthias was henceforth numbered with the eleven apostles. Acts i.

On the day of Pentecost, when the Holy Ghost descended upon the disciples in miraculous effusion, Peter, in the name of the rest, stood forward, and explained to the multitude, who had come together in astonishment, that this great miracle was the fulfilment of ancient prophecies, and the consequence of the resurrection and ascension of Jesus, whom they and their rulers had wickedly crucified. Such mighty efficacy attended their simple statements, that the multitude, pricked to the heart, exclaimed, "Men and brethren, what shall we do?" Being directed to repent and believe the gospel, they were enabled to comply; and professing their faith in Christ, were immediately baptized. No less than three thousand souls were, on that occasion, added to the church. Acts ii.

Shortly after, Peter and John, entering the temple-gate, miraculously cured a man who had been lame from his birth; on which a concourse of admiring spectators were drawn together, whom Peter addressed, declaring that this miracle was not by any virtue or holiness of their own, but by the power and in the name of Jesus Christ, whom their rulers had crucified, but whom God had raised from the dead. He further declared that the sufferings and death of Christ were in fulfilment of prophecy, and as an atonement for the sins of the world; and pleaded with them to repent and believe the gospel, which was first published and offered to them as the descendants of Abraham.

The preaching of the gospel was most offensive to the priests and Sadducees, who therefore seized the apostles Peter and John, detained them in custody through the night, and the following day brought them before the Sanhedrim, who questioned them as to the miracle; to which they boldly replied, ascribing it to Jesus of Nazareth, whom they had crucified, but with whom there was abundant salvation, and in no other. The council, astonished at their intrepidity, and confounded by the presence of the man who had been healed, consulted together, and judged it expedient to dismiss the apostles, at the same time strictly forbidding them to preach any more in the name of Jesus, and threatening them in case of disobedience. But Peter and John nobly replied, "Whether it be right in the sight of God, to hearken to you more than unto God, judge ye? for we cannot but speak the things which we have seen and heard." They, therefore, returned to their own company, and obeyed the command of their Lord, to preach the gospel, cheerfully leaving the consequences in his hands. Acts iii. iv.

At this time, the disciples being exposed to great worldly losses for the sake of Christianity, and at the same time firmly believing the testimony of their Lord as to the approaching desolations of Judea, sold their lands and possessions, and had all things in common.

This gave occasion to the dissimulation of Ananias and Sapphira, who, having sold a possession, kept back part of the price, at the same time stedfastly asserting that they had given in the whole. Peter, inspired with the Spirit of God, sharply rebuked their covetousness and falsehood, charged them with lying to the Holy Ghost, and pronounced the awful sentence of their sudden death, which instantaneously took place.

Many other miracles were also wrought by Peter and the rest of the apostles: multitudes of sick persons were healed, and many believers

and firmly replied, "Lord, to whom shall we go but unto thee? thou hast the words of eternal life. And we believe, and are sure, that thou art the Christ, the Son of the living God." John vi. 68, 69.

On another occasion, Jesus inquired of the disciples, what was the opinion of the people concerning him? and then, what were their own sentiments? Peter nobly answered and said, "Thou art the Christ, the Son of the living God." Our Lord commended his faith, and told him that its origin was divine. It is an unspeakable blessing to possess true faith in Christ. He alone is the Rock of ages. Faith and hope, built on him, shall never be confounded, nor shall earth or hell prevail against them; but if we possess this faith, let us remember, "Not of ourselves, it is the gift of God." But even genuine faith is imperfect; and though Peter had faith to discern the glory of his Saviour through the veil of meanness by which it was then surrounded, he could not yet perceive how it could be consistent with that glory to go through a scene of suffering and death. When Peter had declared, that the disciples believed Jesus to be the Christ, the Son of God, from that time Jesus began plainly to foretell his rejection, sufferings, and death. Then Peter took him and rebuked him, saying, "Be it far from thee, Lord; this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan; thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men." Matt. xvi. 13—23.

Peter was the disciple whom his Lord sent to catch a fish, in the mouth of which was a piece of money, just sufficient to pay the tribute for Jesus and for himself. Matt. xvii. 24—27.

On another occasion, when Jesus was cautioning against the love of this world, as a great obstacle to men becoming his decided followers, Peter, with a degree of self-confidence and carnal expectation, professed, "Lord, we have forsaken all, and followed thee; what shall we have therefore?" None ever followed Christ, and were in the end losers thereby; but the great reward was of a higher and more spiritual nature than Peter at the time imagined. Matt. xix. 27—30.

When our Lord, at the last passover, enforced on his disciples the duties of humility and brotherly love, by the significant action of washing their feet, Peter, with a mistaken sense of what was becoming the honour and dignity of his Master, vehemently said, "Lord, thou shalt never wash my feet:" but, on Jesus saying, "If I wash thee not, thou hast no part in me," with equal ardour he replied, "Lord, not my feet only, but also my hands and my head." John xiii. 1—17.

We next find Peter making the warmest and loudest professions of fidelity and attachment to his Master, though repeatedly and solemnly warned of the severe temptations to which he would quickly be exposed, and the weakness and inconstancy of his own powers of resistance:—"Though all men should forsake thee, yet will not I."—"Though I die with thee, I will never deny thee."—"I am ready to go with thee to prison and to death." Alas! alas! the sequel may well warn us against self-confidence, and trusting in our own hearts, which are deceitful above all things, and desperately wicked. In one short hour after these protestations of unquenchable ardour and attachment to his Master, Peter repeatedly slumbered in the garden, while his Lord was agonizing under the vast weight of human guilt, and received from his Lord the gentlest rebuke and caution, mingled with the most generous sympathy—"What!

could ye not watch with me one hour? * Watch and pray, lest ye enter into temptation : the spirit, indeed, is willing, but the flesh is weak."

When the soldiers and officers of the high-priest came to apprehend Jesus, Peter was at first eager to resist them, and, hastily drawing his sword, smote Malchus, a servant of the high-priest, and cut off his right ear—a piece of rashness which Jesus reprehended, and miraculously healed the injured person. But very shortly afterwards, Peter's courage failed him, and, with *all* the rest of the disciples, he forsook his Master and fled. As they were leading Jesus to the palace of the high-priest, Peter mingled with the crowd, to watch the event. Through the interference of a friend who knew the door-keeper of the high-priest's palace, Peter was admitted into the hall, and, together with strangers and enemies to his Master, crowded round the fire, secretly anxious to watch the actions and the fate of his Lord, but at the same time desirous to throw off the appearance of being one of his disciples. Presently, however, some one recognized him as a follower of Jesus; and, alas! he stiffly denied it—"I am not; I know not what thou sayest." Confused and disconcerted, he went forth from the hall, and the cock crowed. This was the very signal given by his Lord, when he warned him of his guilty weakness—"Verily I say unto thee, the cock shall not crow twice until thou hast thrice denied that thou knowest me." And did not this monitor awaken him to repentance, and bring him back to his allegiance? Alas! no: the way of sin is a steep descent. From the brow of a lofty eminence Peter had vain-gloriously looked down on all the world that should deny his Master. He was then tottering to his fall, and soon became too giddy to recover himself, but tumbled from one precipice in sin to another, until he well nigh reached the very depths of perdition, had not sovereign mercy interposed. Again he returned to the hall, for probably the crowing of the cock awakened some uneasy feelings in his bosom; indeed, wherever he went he was restless, for, while he was trying to flee from a guilty conscience, it proved indeed that it was only to change the place and keep the pain. Again he was accosted by another female—"This man also was with Jesus of Nazareth." Others of the company corroborated the suspicion; one had seen him with Jesus in the garden; another detected him as a Galilean, whose speech betrayed him, and who only mingled among them as a spy, to hear what might be said of Jesus. But Peter again denied with an oath that he even knew the man: and when still farther challenged, he stiffly denied, even with oaths and curses. At that moment the cock a second time crowed; and Peter, remembering the words of Jesus, cast his eyes towards the glorious Sufferer whom he had so basely denied; and Jesus cast on him a look that pierced him to the heart, and stung him with deep remorse; and Peter went out, and wept bitterly. Matt. xxvi. Mark xvi. Luke xxii. John xiii. 36—38. xviii. After this, we have no account of Peter until the morning of his Lord's resurrection.* Most probably, the intermediate time was spent in solitary contrition for his awful and aggravated offence.

With unspeakable delight and gratitude, we learn the forgiving love and grace of the Saviour. Man would have discarded and disowned so faithless a friend as Peter. But what was the first concern of the compassionate Saviour? To send a consolatory message to his disciples, especially including Peter, informing them of His resurrection from the dead, and the approaching fulfilment of all his gracious words of pro-

1. **PHARAOH**, in whose time Abraham and his family went down into Egypt; and Sarah, being represented as the sister of Abraham, was taken into the harem or seraglio of this Pharaoh, whence she was recovered by Divine interference. Gen. xii. 10—20.

2. **PHARAOH**, in whose time Joseph was sold into Egypt by Ishmaelitic merchants. This king cast into prison his chief butler and chief baker, where they became acquainted with Joseph, who exactly interpreted their dreams; the correctness of which was fully corroborated by subsequent events. According to Joseph's word, the chief baker was executed, and the chief butler restored to favour at court. Long afterwards, Pharaoh had a mysterious dream, of seven fat kine devoured by seven lean; and of seven fine ears of corn consumed by seven that were blighted. This brought to the butler's remembrance Joseph's interpretation of his dream, and Joseph was in consequence summoned into the presence of Pharaoh; and, on interpreting his dream, was appointed by Pharaoh regent over the whole kingdom of Egypt, to carry into effect the measures which his prudence suggested, in providing against the famine indicated by Pharaoh's dream. Pharaoh continued the liberal friend and patron of Joseph, and, during the famine, sent for his father, the venerable patriarch Jacob, with the whole of his family, and entertained them in the land of Egypt. On Jacob's death, Pharaoh permitted Joseph to accompany his remains to their burial-place in Canaan. We have no further particulars of the life of this monarch. Gen. xl. xli., xlv. 16—21. xlvii. 1.

3. The third **PHARAOH** is he who persecuted the children of Israel, oppressed them with grievous exactions, and commanded the destruction of their male infants. His daughter preserved and adopted Moses, who, being grown up, and preferring to share in the afflictions of his brethren, the children of Israel, to all the honours offered him in Egypt, and having farther provoked the anger of Pharaoh by slaying an Egyptian, fled from him into the land of Midian. Exod. i. ii.

4. Though we are not expressly informed of the death of the above Pharaoh, and the accession of a successor, there appears a strong probability that during Moses' forty years' sojourn in Midian, such a change took place; a change, however, by which the Israelites were in nowise benefited, but their hardships and sufferings greatly aggravated. At length it pleased God to send them deliverance by the hand of Moses. The negotiations of Moses and Aaron in order to obtain the release of Israel, served to display the haughty and malignant disposition of the impious monarch. On the first application of the messengers of Jehovah, demanding for Israel the liberty of exercising their religion, Pharaoh, with the most hardened insolence, though he did not question the truth of their commission, disregarded and defied Jehovah and his claims, and declared that he would not tolerate any interference or dictation, even from Jehovah himself: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." What awful language to proceed from the lips of a creature against Him who gave him being; in whose hand his breath is, and whose are all his ways! But, alas, it is too common; for how else can we interpret the language of hardened sinners, who, in spite of all the commandments and warnings and threatenings of the word of God, persist in the way of rebellion and iniquity? To this

daring rebellion against God, Pharaoh added an oppressive and persecuting spirit against his people, and, instead of granting them liberty for the exercise of their religion, made their request a pretext for imposing on them severer burdens and hardships.

Again and again the prophets of the Lord stood before the hardened monarch, but with no better success. They performed miracles in his presence, to confirm the truth of their commission; but he affected to treat them as nothing better than two skilful sorcerers. He hardened his heart against the evidences of truth and the convictions of conscience, and he was in righteous judgment permitted to be hardened, and given over to strong delusions to believe a lie. The prophets were then commanded to declare that Israel was regarded as the first-born of Jehovah, and that, if Pharaoh persisted in oppressing and detaining them, he should be punished with the loss of his first-born. But miracles and threatenings failed to produce any beneficial effects on his obdurate heart, and he was tried with awful judgments. The first threatening, of the destruction of the first-born, was indeed long delayed; and herein we may admire the forbearance and long-suffering of God, in bearing long with the transgressor, and inflicting gentle strokes of the rod, before he proceeded to take in hand the sword of awful vengeance. Pharaoh was both a blind idolater, in the common sense, and a bold and hardened self-idolater; and the judgments inflicted were of such a nature as at once to pour contempt on the idols he was accustomed to worship, and to convince him of his own feebleness and impotence, to resist the power of Jehovah, even when he employs the most mean and insignificant instruments. The first plague inflicted was that of converting into blood all the waters of Egypt; a general calamity, depriving the people of water, one of the first necessities of life; destroying the fish, a principal article of their subsistence; and polluting an object of their idolatrous worship. This, however, produced no relentings in the stubborn monarch; he does not appear even to have requested its removal: but Moses and Aaron, having repeated the demands of Jehovah, and again receiving a haughty refusal, denounced the infliction of a second calamity—the land was overspread with frogs. How mortifying and degrading to the proud king, to be so annoyed with these contemptible creatures, as wholly to debar him of rest and enjoyment in the most secret and splendid retreat of his palace! Under the pressure of this humiliating scourge, Pharaoh professed to be in some degree humbled, and promised that the people should be permitted to go and sacrifice to Jehovah, on condition that Moses and Aaron would intercede for the removal of the judgment. Accordingly, at a set time the frogs died out of all the houses, and remained alive only in their native habitations; and they gathered them together in vast heaps, so that the land stank. But the removal of the visitation proved (as, alas! has been the case in too many instances) the insincerity and transitoriness of the professed penitence. “When Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them.”

Still more humiliating was the plague next inflicted, “all the dust of the land became lice upon man and beast.” The Egyptian sorcerers confessed that here was indeed the finger of God, in inflicting so grievous a calamity by means of so contemptible an insect: but Pharaoh’s heart remained obdurate. A fourth calamity therefore was denounced, in

were added unto the Lord ; but the high-priest and Sadducees, enraged at the success of the apostles, again put them in prison ; whence they were miraculously released by an angel, and directed to return to the temple, and, in the midst of the people, to renew their preaching of the words of eternal life. To the utter astonishment and discomfiture of the centinel, the prison-doors were found shut with all safety, and the keepers on their guard, but the prisoners at large, preaching in the temple again ; they were taken, and brought before the sanhedrim, charged with contempt of orders they had recently received ; but Peter and his companions replied by testifying that Jesus was the true Messiah, raised from the dead, and exalted at God's right hand, to bestow repentance and salvation. The council, irritated at their courage and steadfastness, sought to slay them ; but, at the suggestion of Gamaliel, they were released, after having been scourged ; and departed, rejoicing that they were counted worthy to suffer shame in the cause of Jesus.

When the gospel had been preached by Philip in Samaria, and many souls converted, the apostles Peter and John went down thither to lay their hands on the new converts, and impart to them the gift of the Holy Ghost. On this occasion, Peter detected and reproved the hypocrisy and worldly-mindedness of Simon Magus. After preaching in the city of Samaria, the apostles also visited many Samaritan villages, and then Peter tarried at Lydda, where he healed Æneas, a paralytic, who had kept his bed eight years ; and his fame, in consequence of this and other miracles, was so great, that, when a disciple at Joppa died, the brethren there earnestly entreated his presence. He accordingly went down, and was permitted to restore her to life. Acts viii. Peter then remained at Joppa until divinely summoned to a most important and interesting service, that of opening the door of faith to the Gentiles ; for which purpose he visited Cornelius the centurion at Cesarea, and had the happiness of numbering his family and friends among the genuine converts to Christianity. Acts x. The conduct of Peter, in thus holding intercourse with Gentiles, brought on him some censures, or at least suspicions, from the saints at Jerusalem ; but, on his explaining to them the manner in which he was called to this service, and the seal of the Holy Spirit by which it had been attested and approved, they glorified God, saying, "Then hath God granted to the Gentiles repentance unto life." Acts xi.

Shortly after this, a persecution against the church arose under Herod Agrippa, who slew James the brother of John with the sword ; and perceiving how acceptable this conduct was to the Jews, he proceeded, further, to imprison Peter, intending, after the feast of the passover, to bring him forth, and gratify the Jews with a public execution ; meanwhile prayer was made without ceasing by the church for his preservation and deliverance ; and, while the church was thus employed, and Peter, sleeping between two soldiers, bound with two chains, an angel of the Lord came to him, and, arousing him, loosed his chains, and bade him put on his garments and follow him. The gates of the prison and of the city opened to them of their own accord, and then the angel departed from Peter, and left him, in astonishment, to pursue his way, scarcely realizing the fact of his release from prison. He hastened to the house of Mary the mother of John Mark, where many were met together in prayer on his behalf ; there he was admitted by Rhoda, a damsel of the house, whose testimony was scarcely believed by the assembled Christians ; the joy appeared a

dream. At length, however, they were convinced of the reality of this answer to their prayers, and joyfully communicated the tidings of Peter's release to James and to the rest of the disciples. Herod, the persecutor, was shortly afterwards smitten with disease and death. Acts xij.

We next find Peter the able advocate of the free admission of Gentile converts to Christian privileges, without submitting to Jewish observances. This took place at the council of Jerusalem, convened to take into consideration the case of Gentile converts, on whom some Jewish zealots would have imposed these observances. Acts xv. We have no farther mention of this apostle, in the Acts; and we regret to gather from St. Paul's epistle to the Galatians, that, after this noble testimony in favour of Christian liberty, he so far deviated from his principles, as to refuse to eat with the converted Gentiles at Antioch; much to their discouragement, and to the grief of his fellow-apostles. This pusillanimity and duplicity were boldly rebuked by the apostle Paul; and we have reason to hope that the rebuke was well received, and that a most cordial friendship afterwards subsisted between those two good and eminent men. Gal. ii. 11—21. 2 Pet. iii. 15.

It is generally supposed that Peter preached to the Jews scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia; for to them he addressed two invaluable epistles, which some suppose were written from Rome, especially the first, in which he sends salutations from the church in Babylon, supposed to be a figurative name for Rome. In the second he expresses a presage of his approaching dissolution, according to the intimation long before given him by his Lord; and which was afterwards fulfilled, he having been, according to early tradition, crucified at Rome with his head downwards. This circumstance was at his own request, as an expression of his deep humiliation for having once denied his Lord and Master.

PETHAHIAH—PE-THA-HI'-AH.

GATE OF THE LORD. Pethahiah, or Pheteia, was head of the nineteenth family of priests. 1 Chron. xxiv. 16.

PETHUEL, or PHATUEL—PETH'-U-EL.

MOUTH OF GOD. Father of the prophet Joel. It is supposed among the Hebrews, that when a prophet is mentioned as the son of such an one, the father also was a prophet; but this is uncertain. Joel. i. 1.

PEULTHAI, or PHOLLATI—PE-UL-THA'-I.

MY WORKS. One of the race of Levites, the eighth in order of the porters of the temple. 1 Chron. xxvi. 5.

PHALLU, or PALLU—PHAL'-LU.

ADMIRABLE, HIDDEN. The second son of Reuben, father of Eliab, and head of a family in Israel. Gen. xlv. 9. Numb. xxvi. 5.

PHALTI, or PHALTIEL, PHAL'-TI.

DELIVERANCE or FLIGHT. Phaltiel, the son of Laish, married Michal, Saul's daughter, after Saul had taken her away from David; but David afterwards regained her from Phalti, (see MICHAL.) 1 Sam. xxv. 44. 2 Sam. fii. 15.

PHANUEL—PHAN'-U-EL.

FACE, or VISION OF GOD. Phanuel, of the tribe of Asher, was father of the pious widow and prophetess Anna. Luke ii. 36—38.

PHARAOH—PHA'-RA-OH.

THAT DISPENSES, SPOILS, or DISCOVERS. A common name of the kings of Egypt, several of whom are mentioned in the sacred volume.

Pharaoh pursued after the Israelites, whose situation was such as afforded him a prospect of success. They were hemmed in on either side by impassable mountains, and in front by the Red sea, while Pharaoh and his formidable host advanced toward their rear. But Jehovah opened for them a wondrous way through the deep, as on dry land; while the pillar of cloud and of fire, placed between them and the Egyptians, was for the comfort and encouragement of the one, and for the terror and dismay of the other. Yet such was the hardened infatuation of Pharaoh and his host, that they pursued even into the channel of the sea; there the Lord brake their chariot wheels, so that they could not advance, and at length they began to think of retreating from so hopeless a contest: but retreat was now cut off; for, at the command of the Lord, intimated by the rod of Moses, the waters returned on the Egyptians, and they were all drowned. So shall all the wicked perish from the presence of the Lord; and so shall it ever appear that no man hath hardened himself against God, and hath prospered!

From the whole of Pharaoh's history, we learn that the judgments of God are a great deep; and, though some particulars may appear very mysterious to us, we may be sure that the Judge of all the earth will do right; and that when we are capable of discerning in the light of eternity, all the workings of Pharaoh's wickedness, and all the movements of Divine providence in the circumstances in which he was placed, we shall say with unwavering lips, "Marvellous are thy works, Lord God Almighty! just and true are all thy ways, thou King of saints!"

The history of Pharaoh is interwoven with that of Moses and the Israelites through the early part of the book of Exodus, from the third chapter to the fifteenth.

5. The next PHARAOH mentioned in scripture is one who gave his daughter in marriage to king Solomon. 1 Kings iii. 1; ix. 16.

6. Another gave shelter and protection to Hadad, a prince of Edom, and gave him to wife a sister of his own queen, enriched him with lands, and brought up his son Genubath in his own court. 1 Kings xi. 15—18.

7. Another PHARAOH, called Shishak, protected Jeroboam, and gave him refuge against king Solomon his master. This king afterwards declared war against Rehoboam, the son and successor of Solomon, besieged Jerusalem, and carried away much of the king's treasures, and those of the house of God. We have a vast account of the number of his army, and his power and magnificence. 1 Kings xi. 40; xiv. 25, 26; 2 Chron. xii. 1—4.

8. With another PHARAOH, Hezekiah, king of Judah, made a league against Sennacherib, king of Assyria. 2 Kings xviii. 21.

9. Another is PHARAOH-NECHO, who subdued and slew king Josiah. 2 Kings xxiii. 29—35.

10. The last is PHARAOH-HOPHRAH, or Ophrah, who entered into alliance with Zedekiah, king of Judah, and attempted to assist him against Nebuchadnezzar, king of Chaldea. He is alluded to Ezek. xxix. xxx. xxxi. xxxii. Isa. xix. xx. Jer. xlvi. 17.

PHAZEZ—PHA'-ZEZ.

DIVISION, RUPTURE. The twin son of Judah and Tamar. Gen. xxxviii. 29.

PHEBE—PHE'-BE.

SHINING, PURE. An eminent Christian matron of the church at Cenchrea,

where it appears she was a servant or deaconess employed, in works of Christian charity and instruction towards those of her own sex. She had also discovered great Christian hospitality and kindness to the apostle Paul and his brethren, and was very highly esteemed by them. The apostle commends her to the church at Rome, as very worthy of their Christian regard, countenance, and assistance. Rom. xvi. 1, 2. "She is generally supposed to have been the bearer of the epistle to the Romans.

PHICOL—PHI-COL.

THE MOUTH OF ALL or EVERY TONGUE. Captain of the host of Abimelech, king of Gerar. Gen. xxi. 22 ; xxvi. 26.

PHILEMON—PHIL'E-MON.

THAT KISSES, or IS AFFECTIONATE. A citizen of Colosse, apparently a man of considerable wealth and influence, certainly an eminent and consistent Christian. Apphia is supposed to have been his wife ; and their household was so eminent for piety and order, that they are said to have had a church in their house.

Onesimus, as a servant of Philemon, had been unfaithful, and had deserted his service. At Rome he was converted under the ministry of the apostle Paul, then in bonds in that city. The apostle then sent him back to his master, with a most touching and beautiful epistle, pleading for the pardon of the offender, and expressing the tenderest Christian affection for Philemon and his family. Although not immediately bearing upon the history of Philemon, the following remarks on the epistle addressed to him, are so judicious and interesting, that the reader will not be displeased at being presented with them.

"Though one of the shortest books in the bible, consisting only of one chapter of twenty-five verses, being a private letter, and written on a particular occasion, it contains much excellent instruction. Whoever carefully studies it will find a great number of the doctrines and precepts of Christianity expressed or insinuated ; for instance :—

1. In a religious view, or upon a spiritual account, all Christians are upon a level: Onesimus the slave, on becoming a Christian, is the apostle's dear son, and Philemon's brother.

2. Christianity makes no alteration in men's civil affairs. By Christian baptism, a slave did not become a free-man, his temporal condition remained the same ; and though, on a religious account, Onesimus was the apostle's son and Philemon's brother, yet he was obliged to be Philemon's slave for ever, unless his master voluntarily gave him his freedom.

3. Servants should not be taken away or detained from their masters without their consent. Ver. 13. 14.

4. We should love and do good to all men ; should not contemn persons of low estate, nor disdain to help the meanest when it is in our power. The apostle here has set us an example of benevolence, condescension, and Christian charity, which it will become us to follow. He took pains with, and converted a slave, and, in a most affectionate and earnest manner, interceded with his master for his pardon.

5. We should not utterly despair of those who are wicked, but should use our best endeavours to reclaim them. Though Onesimus had robbed his master, and run away from him, the apostle attempted his conversion among others, and succeeded therein.

6. Restitution is due where an injury has been done, unless the injured

case of his persisting in his refusal of the claims of Jehovah. Flies of divers sorts, in overpowering swarms, came upon them, so that the land was corrupted by reason of them: at the same time Israel was perfectly free from the general plague—a distinction which additionally marked the Divine interference. This elicited from Pharaoh a proposal for the Israelites to sacrifice to the Lord in the land of Egypt. But this proposal was rejected, not only as maintaining a presumptuous contest with the Almighty, instead of yielding entire submission to him, but also as in itself objectionable; for, should the Israelites sacrifice those animals which the Egyptians worshipped, it would naturally excite bitter strife and contention between them. At length Pharaoh could hold out no longer under the pressure of this calamity, and, on condition of its removal, promised the release of Israel. Moses engaged to intercede on that behalf, but warned Pharaoh not to deal deceitfully any more. The judgment passed away; the extorted concession was retracted; and the land of Egypt was visited with a grievous murrain, so that, comparatively speaking, all the cattle and sheep of Egypt died, while those of the Israelites remained uninjured. But, as Pharaoh's heart was still hardened, a sixth plague was inflicted—that of blains and boils breaking out on man and beast.

After this, Moses was again commanded to stand before Pharaoh, and demand the release of the Hebrews, at the same time warning him of the inevitable destruction in which his presumptuous obduracy would involve himself and his people, while it ultimately served to exalt and display the glory of that God whom he defied. As compliance was still withheld, Moses proceeded to declare, that, on the ensuing day, Egypt should be visited with tremendous storms of thunder and hail, such as had not been known before. This was a trial of the disposition of the people, as well as of the monarch; and it is pleasing to know that many of them believed and feared the word of the Lord, improved the warning given, and removed their servants and remaining cattle to places of shelter; but all who remained in the field perished.

Pharaoh now summoned into his presence Aaron and Moses, and acknowledged himself convinced of the righteousness and power of Jehovah, and his own wickedness, and that of his people, in resisting his claims. Now we almost indulge a hope that Pharaoh was indeed humbled, that he had laid down the weapons of rebellion, and would resist no more. But, alas! how deceitful is the human heart, and how generally shortlived are those confessions and purposes of amendment which are extorted in moments of anguish and danger! No sooner did Pharaoh observe that, at the intercession of Moses and Aaron, the hail and the thunderings had ceased, than he sinned yet more and more, he and his servants, neither would he let the children of Israel go.

Again Moses was sent to threaten the obdurate king with a visitation of locusts, which should devour from off the face of the country every green thing that the hail had spared. Pharaoh was evidently all along determined that he would not unconditionally yield the contest, and humble himself before God; and now, when some of his servants, less hardened than the rest, expostulated with him on the rashness and folly of maintaining so hopeless and ruinous a contest, he offered to compromise the matter by permitting all the adults of Israel to go, but

retaining their little ones as hostages for their return. The proposal was of course rejected, and the visitation inflicted. And now, when Pharaoh beheld utter destruction staring himself and his people in the face, he once more sent in haste for Moses and Aaron, and, crouching before them, confessed his wickedness, entreated their forgiveness, and their intercession for the removal of the judgment. Ah! what could man's forgiveness avail him, or the removal of temporal calamity, while his unhumiliated heart still dared the vengeance of an offended God? Pharaoh's request was, however, complied with; the locusts were removed from the land: but Pharaoh's heart was still hardened, so that he would not let Israel go.

An awful darkness next overspread the land of Egypt, "a darkness that might be felt;" and which, probably, not only intercepted the rays of the sun, but also put out all the lamps, for no one dared even to rise in his dwelling. After enduring this overwhelming horror for three days, Pharaoh again sent for Moses and Aaron, and proposed that the people should go, only leaving their cattle behind them. But this could not be assented to. The cattle would be wanted for sacrifice; the people were going to take possession of the land of their fathers, no more to return to Egypt, and not an hoof should be left behind to enrich their oppressors. Besides, sooner or later, Pharaoh must be made to bend in unconditional subjection before that God whom he had so long resisted. On the rejection of his proposal, Pharaoh, in a rage, commanded Moses and Aaron to depart from his presence, and to see his face no more. Having predicted the first threatened, but last inflicted judgment, the death of the first-born, they departed; Moses retorting to Pharaoh, "Thou hast spoken well; I will see thy face no more."

Accordingly, the angel of the Lord went through all the land of Egypt, (the dwellings of Israel being distinguished and preserved by a divinely appointed sign,) and smote in one night all the first-born of Egypt, from the heir to the throne, to the offspring of the most despised menial slave, and also the first-born of beast. The whole multitude of Egypt burst out into an agonizing cry of horror and despair, for in all the land there was not an house in which there was not one dead. This last inflicted plague prevailed for the release of Israel. Pharaoh and his people arose hastily by night, and urged them to go forth, loaded with jewels of gold, silver, and raiment; for thus the Lord, in retributive justice, inclined their hearts to refund to Israel the long-withheld reward of their labour.

But, though under the immediate pressure of calamity, Pharaoh had for a while forgotten all thoughts beyond the preservation of life, he was by no means changed or humbled: a few hours' consideration awoke him to mortification for the disgrace he had suffered, and indignation against the people who had thus been delivered from his grasp; and he resolved to pursue and overtake them, to recover from them the spoil, and to compel them to return to their former vassalage. What strange infatuation, to suppose that he could prevail against Jehovah, who, with an high hand and an outstretched arm, had thus rescued and led forth his chosen people! But Pharaoh was, indeed, hardened to his own destruction; and he that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

With the flower of his army, and his formidable chariots of war,

of the apostles. *Having fulfilled his mission in the city of Samaria, Philip, by Divine direction, went down into the southern road, where he met with an Ethiopian eunuch, of great authority under Candace queen of that country. This courtier was a devout proselyte to the Jewish religion, and was, at this time, returning from celebrating the paschal feast at Jerusalem. As he rode in his chariot, he was employed in reading the predictions of the prophet Isaiah relative to the sufferings of the Messiah, when Philip received a Divine intimation to go and introduce himself to his society. He did so, by respectfully addressing to him a most pertinent question, "Understandest thou what thou readest?" The eunuch, with much humility, confessed his ignorance; and desired that Philip would accompany him in the chariot, and explain to him the meaning and design of the sacred writer. His mind was open to conviction and instruction; he eagerly embraced the truths related by Philip; and, declaring his cordial faith in Jesus Christ as the promised Messiah, desired to be baptized in his name. Philip complied with his desire; and, as they came up out of the water, Philip was miraculously carried away from the eunuch, who went on his way homewards, rejoicing in the glorious discoveries he had made. Philip was found at Azotus, or Ashdod, (a city about thirty miles distant,) whence, passing on, he preached the gospel in Joppa, Lydda, Saron, and other cities along the coast of the Mediterranean-sea, until he came to Cesarea, and settled there. Acts viii. Long afterwards, we find Philip still dwelling at Cesarea, with his four daughters, who were prophetesses, and where he received the apostle Paul on his last journey to Jerusalem. Acts xxi. 8, 9.

PHILOLOGUS—PHI-LOL'-O-GUS.

A LOVER OF LETTERS, *or*, OF THE WORD. One to whom the apostle Paul desired Christian salutations. Rom. xvi. 15.

PHINEHAS—PHIN'-E-HAS.

ASPECT, *or*, FACE OF TRUST AND PROTECTION. One of this name was son of Eleazar, and grandson of Aaron. He was distinguished for holy zeal and prudence. The first occasion on which he signalized himself was at the time of the transgression of the Israelites at Baal-peor, when they were seduced into licentious and idolatrous intercourse with the Midianites. When the Divine displeasure was expressed against this transgression, and a pestilence had already commenced its ravages among the people, Zimri, one of the princes of Israel, had the hardihood to enter the tent of a Midianitish woman, and to transgress in the face of all Israel. Phinehas, filled with holy zeal for the honour of God and the purity of the people, rose up and executed summary justice on the offenders. HE who reads the heart of man, saw the motives of this action, and highly commended the zeal and fidelity of Phinehas. The high-priesthood was, in consequence, confirmed to his family, in which it abode about three hundred and thirty years. It then experienced a short transfer into the family of Ithamar; but, in the reign of David, it reverted to that of Phinehas, and probably continued until the end of the Jewish dispensation. Numb. xxv.

Another memorable action of Phinehas is recorded Josh. xxii. The Israelites beyond Jordan, having raised on the banks of the river a vast heap of earth, their brethren mistook it for an altar, and suspected that they were departing from the pure worship of the God of Israel, and too

rashly prepared to commence war against them; but Phinehas, and some others of the princes of Israel, went as a deputation to the supposed offenders, and expostulated with them; when the matter was very satisfactorily explained, that nothing farther was intended by the pillar, than that it should stand as a memorial of their common origin. Thus the impending war was averted, and the parties brought to a thorough good understanding—as would frequently be the case, if both gave themselves time to inquire into facts and intentions before they gave way to expressions of censure, and intentions of resentment. Josh. xxii.

Phinehas outlived Joshua; and while he was high-priest, the facts occurred which are recorded in the last four chapters of Judges, viz. the conquest of Laish by the tribe of Dan, and the introduction of idolatry by Micah; the abuse of the Levite's wife, the consequent war with Benjamin, and the depopulation of that tribe.

Another PHINEHAS was one of the wicked sons of Eli, and brother to Hophni. He was slain in battle with the Philistines, when the ark of God was taken; and his wife, on hearing these sad tidings, expired in child-birth. 1 Sam. i.—iv.

PHLEGON—PHLE'-GON.

ZEALOUS, BURNING. A Christian at Rome, to whom St. Paul desired his salutations. Rom. xvi. 14.

PHURAH, or PHARA—PHU'-RAH.

THAT BEARS FRUIT, or, THAT GROWS. The seryant of Gideon, who went with him to spy the camp of the Midianites. Judges vii. 10, 11.

PHUT.

PRAYER, or, BIG, FAT. The third son of Ham. Gen. x. 6.

PHYGELLUS—PHY'-GEL'-LUS.

FUGITIVE. An Asian convert to Christianity, who, with several others, forsook the apostle Paul in the time of his necessity. He speaks of their defection with great feeling, 2 Tim. i. 15; and immediately contrasts with it the generous constancy of Onesiphorus, who sought him diligently, and refreshed him, and was not ashamed of his chain. And the volume of inspiration has perpetuated, in this instance, the honour of constancy, and the disgrace of cowardice, according as it is written, "Them that honour me, I will honour."—"He that confesseth me before men, hint will I confess before the angels of God; but he that is ashamed of me and of my words before this sinful generation, of him will the Son of man be ashamed, when he shall come in his own glory, and of his Father, and of the holy angels."

PILATE—PI'-LATE.

JAW-TOOTH; or, THAT BRAYS or POUNDS. Pilate, commonly called Pontius Pilate, was the Roman governor of Judea at the time of our Lord's crucifixion.

The first time he is mentioned is in an allusion of our Lord, who, enforcing on his disciples the universal need of repentance, and the impropriety of ascribing common temporal calamities to the special displeasure of God, thus reasons: "Those Galileans, whose blood Pilate mingled with their sacrifices, (or, whom he slew in the temple, for such is the meaning of the phrase,) were sinners above all the men that dwelt in Galilee? I tell you, nay: but, except ye repent, ye shall all likewise perish," Luke xiii. 1—3. We have no particulars of this massacre, or the circumstances which occasioned it.

party freely forgive. Accordingly; the apostle gave a promise under his own hand, for restitution being made to Philemon if he desired it. Verses 18, 19.

7. We should be grateful to our benefactors. This St. Paul touches upon very gently, (ver. 19,) where he says that Philemon owed unto him himself also, and therefore was bound in gratitude to grant his requests. It might be added, that spiritual benefits and obligations are the greatest that can possibly be conferred.

8. We should forgive the penitent, and be heartily reconciled to them.

9. The apostle's example teaches us to do all we can to make up quarrels, and reconcile those who are at variance.

10. A wise man chooses sometimes to address, in a soft and obliging manner, even in cases where there is authority to command. Ver. 8, 9.

11. The bishops and pastors of the Christian church, and all teachers of religion, have here the most glorious example set before them, to induce them to have a tender regard to the souls of men of all ranks and conditions, and to endeavour to convert a slave, as well as the rich, and great, and honourable of the earth. He who disdained not to teach a slave, a fugitive, and a thief, but preached the doctrine of salvation to him, and took pains with him, till he had restored him to his master an honest, worthy man, how disinterested must he have been! to whom would he not condescend? or whose salvation and happiness would he not endeavour to promote? Would to God there were the same spirit in all teachers of Christianity, at all times and in all places!

12. Here is a most glorious proof of the good effects of Christianity, where it is rightly understood and sincerely embraced. It transforms a worthless slave and thief into a pious, virtuous, amiable, and useful man; it makes him not only happier and better in himself, but a better servant, and better in all relations and circumstances whatever."

PHILETUS—PHI-LE-TUS.

AMIALE; or, WHO IS BELOVED. He is mentioned by the apostle Paul, in connexion with Hymenæus, as having erred concerning the truth, saying that the resurrection is passed already. 2 Tim. ii. 16—18.

PHILIP—PHIL'-IP.

A LOVER OF HORSES. Four of this name are mention in scripture.

1. PHILIP, a son of Herod the Great, by one of his wives named Cleopatra. On the death of his father, he became tetrarch of Iturea, and of the region of Trachonitis. Luke iii. 1. He married Salome, the daughter of Herodias, who procured the death of John the Baptist. This Philip built the walls round the city of Paneas, and gave it the name of Cesarea-Philipi.

2. PHILIP, otherwise called Herod Philip. He also was a son of Herod the Great. He was the husband of Herodias, and father of Salome. His wife, Herodias, deserted him, and married his brother, Herod-Antipas. Matt. xiv. 3, 4. Mark vi. 17, 18. Luke iii. 19.

3. PHILIP, the apostle, was a native of Bethsaida, in Galilee. He was one of the earliest followers of our Lord. We have an interesting account, in very few words, of his calling, his ready obedience, and his zealous endeavours to bring others to a knowledge of the Messiah, the Saviour whom he had embraced. He was immediately successful in bringing Nathaniel, and, doubtless, many more. "Jesus findeth Philip, and saith unto him, Follow me. Philip findeth Nathaniel, and

saith unto him, We have found him of whom Moses in the law, and the prophets, did write—Jesus of Nazarus, the son of Joseph. Nathaniel said unto him, Can there any good thing come out of Galilee? Philip saith unto him, Come and see.” His example is worthy of imitation. If we know any thing of the pleasures of true religion, let us invite others to share them. If they are prejudiced—as too many are, fancying it a mean or a gloomy thing, or that it tends to unfit people for the common duties of life—we may say to them, as Philip to Nathaniel, Come and see. The religion of Jesus will always gain by examination; and it is to be seen and inquired into, not only in the written word, but in the temper, life, and conversation of its professors. John i. 43—46. Philip is numbered with the twelve apostles. Matt. x. 2. Luke vi. 13. Acts i. 13.

We read again of Philip, (John vi.) when Jesus compassionated the hunger of the multitude, and said to Philip, “Whence shall we buy bread, that these may eat?” This he said, to prove him; for he himself knew that he intended to work a miracle for their supply. Philip, not aware of his Lord’s intention, perhaps not having full confidence in his power, asked, “Two hundred pennyworth of bread is not sufficient to give every one a morsel;” and probably that sum was considerably more than their whole stock amounted to. But Jesus manifested his divine power, and disappointed the apprehensions, and far exceeded the expectations, of all the disciples, by so multiplying a very few loaves and fishes, as to furnish a plentiful meal for the hungry multitude. John vi. 5—13.

Philip is next mentioned by the evangelist John, as the disciple to whom the inquiring Greeks applied for an introduction to his Master—in which he readily complied with their request. They desired him, saying, Sir, we would see Jesus. Philip communicated their desire to Andrew, and both went together, and introduced the strangers to Jesus, who hailed them, as among the first-fruits of that glorious harvest which should be gathered from among all nations, kindred, people, and tongues, under heaven. John xii. 21, 22. Once more, we find Philip pleading with Jesus to reveal the Father unto them; and receiving, in reply, the inestimable declaration, “He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me?” John xiv. 8—10. From all we can gather of Philip’s character, he appears to have been anxious to increase in the knowledge of his God and Saviour, and to impart that knowledge to others.

4. PHILIP, the deacon and evangelist. The second-named of the first seven deacons, chosen to take charge of the temporal affairs of the church at Jerusalem. Acts vi. 5. After the persecution which arose at the time of Stephen’s death, the disciples were scattered abroad throughout Judea and Samaria, preaching as they went. Philip was instrumental in introducing the gospel into the city of Samaria, confirming his message with miraculous signs: the people gave heed to his message, and received the tidings with great joy; a great number, believing, were baptized; among others, Simon Magus, who afterwards proved a base impostor. On hearing of Philip’s success at Samaria, the apostles Peter and John went down to visit the converts, and to impart to them the gifts of the Holy Ghost, which were confined to the laying on of hands

Josephus, and Philo both describe Pilate as an impetuous and obstinate man, and utterly unfit for a judge on account of his avaricious disposition, which would induce him to pass any sentence required, according to the highest bribe offered him. His base and time-serving disposition was sufficiently manifested in his conduct on the trial of our blessed Lord.

The tribunal of the chief priests and elders having pronounced an unrighteous sentence against the unoffending Jesus, as the power of life and death was no longer in their own hands, but in that of the Roman government, they hurried away to Pilate, and desired a hasty sentence against Him. The sanctimonious Jews, while they scrupled not to shed innocent blood, scrupled to enter the hall of judgment, lest they should defile themselves by coming in contact with Gentiles; and Pilate so far indulged their scruples as to come out to them, and conduct the examination of the prisoner in the open air. He demanded to know with what crime he was charged; and on the rulers asserting that they knew Him to be a notorious malefactor, Pilate, not choosing to proceed on so general an accusation, and perhaps, at the same time, willing to spare himself farther investigation, desired them to take Jesus, and proceed against him by their own law. But they were constrained to acknowledge, that they dared not inflict capital punishment without express warrant from the Roman authorities; and Pilate being indifferent to the alleged crime of blasphemy, they advanced a new charge against Jesus, of seditious practices.

Again and again Pilate examined and inquired of Him; but Jesus appealed to his peaceable demeanour, and that of his followers, and declared, that though he was indeed a King, yet his kingdom interfered not with that of Cesar, or was at all of this world; and Pilate was compelled to acknowledge that he found no fault at all in him. The Jews then accused Jesus of stirring up sedition in Galilee, on which Pilate inquired whether he were a Galilean; and finding that he belonged to Herod's jurisdiction, sent him to Herod, who was at that time in Jerusalem. This proved the occasion of reconciling Pilate and Herod, who had long been at enmity.

Pilate then brought forth Jesus to the Jews, and, declaring that neither himself nor Herod had found cause of death in Him, offered to chastise him and let him go. Base, time-serving man! who could thus coolly offer to chastise an innocent person, to gratify the clamours of the infuriated and prejudiced priests! Conscious, however, of the innocence of Jesus, and overawed by the sacred dignity of his manner, Pilate made several evasive attempts to defeat the purposes of the Jews, though he had not the courage and honesty to stand forth, as every judge ought to be, the acknowledged protector and vindicator of oppressed and calumniated virtue. He proposed, as it was a custom at the feast of the passover, that he should release to them a prisoner, that Jesus should be so released, without farther inquiry into his guilt or innocence; but the multitude, moved by the priests, desired rather that he would release to them Barabbas, a robber and murderer. Pilate renewed his efforts to save Jesus, and appealed to the people, without attempting to answer them, by asking, "What evil hath he done?" They vehemently desired that he should be crucified. Pilate then scourged Jesus, and caused him to be clothed in purple and scarlet, and crowned with thorns, as ensigns of mock-royalty.

At this period, he received a message from his wife, charging him to have nothing to do with that just person, on whose account she had suffered many terrors in a dream that day. Pilate then brought forth Jesus, and made a last effort to save him. The Jews violently demanded his crucifixion, on the charge of blasphemy. Pilate questioned Him as to his original, but received no answer. The Jews then urged their demand upon Pilate, on the plea that Christ's claim to a kingdom was a rivalry of that of Cesar; and that if Pilate released Jesus, he would himself incur the charge of disaffection to Cesar. As if to deride both the alleged pretensions of Jesus and the professed alarms of the Jews, Pilate brought forth Jesus, and presented him as their king! At length, he yielded to the clamour of the people, and gave up Jesus to be crucified; but, washing his hands, declared himself innocent of his blood.

As it was usual to inscribe on the cross the crime for which a malefactor suffered, Pilate wrote an inscription for the cross of Jesus, "Jesus of Nazareth, the king of the Jews." The Jews desired him to alter this superscription, and to express that "*he said* I am the king of the Jews;" but Pilate refused to comply with their wishes.

When the awful agonies of the crucifixion were over, and Jesus had bowed his head in death, Joseph of Arimathea applied to Pilate, and obtained leave of him to take down the body, in order to its burial. After this, we have no farther mention of Pilate in scripture; but, from credible testimony, we learn that the remainder of his life was such a series of calamities as seemed to mark the judgments of God. At length, an exile, in want and disgrace, he put a period to his own existence. The references to Pilate are found in the twenty-sixth and twenty-seventh chapters of Matthew, the fifteenth of Mark, the twenty-third of Luke, and the eighteenth and nineteenth of John.

Perhaps no character ever more fully exemplified the importance of acting on conviction and principle, and the misery of having the heart and life at variance with the judgment and conscience.

PILDASH—PIL'-DASH.

RUIN, or LOSS OF BREAKING. Son of Nahor and Milcah. Gen. xxii. 22.

PILEHA or PHILEA—PI-LE'-HA.

FRAGMENT, RUPTURE. One of the chief priests who signed the covenant. Neh. x. 24.

PIRAM or PHARAM—PI'-RAM.

WILD ASS, or FIERCENESS. The king of Jarmuth, whom Joshua overcame, slew, and hanged on a tree. Josh. x. 3, 24—26.

PORATHA—PO-RA'-THA.

FRUITFUL. One of the sons of Haman. Esth. ix. 8.

PORTIUS—POR'-TI-US.

CALF. (See FESTUS.)

POTIPHAR—POT'-I-PHAR.

THE BALL OF AFRICA, or THAT SCATTERS or DEMOLISHES THE FAT. Potiphar was a captain of the guard to Pharaoh, king of Egypt; or, as some translate it, a chief officer in the household establishment. He bought, as a slave, Joseph, who had been sold to the Midianites by his unnatural brethren; and, soon discovering his extraordinary prudence, skill, and fidelity in matters of business, raised him from one station to another, till he gave him the superintendence of his whole house, and found all

things prosper wonderfully in his hand, so that he ceased to demand an account of any of the matters committed to him. But, in course of time, the wife of Potiphar, having conceived a criminal passion for Joseph, repeatedly solicited him to the greatest wickedness. He, however, resisted her seductions, and then her love was changed into the most bitter and malignant hatred. She accused Joseph of attempting the very crime she had in vain persuaded him to commit; and, in consequence, Potiphar believing her testimony, cast him into prison, where he was long oppressed and afflicted, but whence, by the wonderful providence of God, he was at length delivered, and raised to the highest dignities under Pharaoh the king. From the few incidents given us of Potiphar's history, we are led to trace a liberal or generous disposition, but somewhat supine and credulous. However faithful and successful Joseph might be in the management of his affairs, we can scarcely acquit Potiphar of unwarrantable love of ease, in so entirely committing them to his hands, as to take no account himself of his property. A personal knowledge of his affairs is every man's duty, and nowise inconsistent with the fullest confidence in the fidelity of his servants. A just mean should always be preserved between suspicion and recklessness; and that is, enlightened confidence. As far as it respected Joseph, Potiphar's implicit confidence was not abused; but his too easy credulity afterwards led him to be guilty of great injustice towards that invaluable servant, by as readily and implicitly believing the charges brought against him, and committing him to prison without duly investigating the matter.

These circumstances are particularly noticed, as affording an opportunity of cautioning young persons against a very common error. They are apt to entertain a false sense of honour and generosity, and to imagine that it betrays a mean and suspicious disposition to look into their own affairs, and to keep themselves, and require of others, an account of the transactions in which they are engaged. Through this neglect, many have been plunged into ruin themselves, and have not unfrequently, like Potiphar, been, inadvertently, guilty of the greatest injustice towards those who best deserved their confidence, while they have been made the prey of the designing. Potiphar is mentioned Gen. xxxix.

POTIPHERAH—POT-*P*-PHE'-RAH.

(Same name,) a prince or priest of On, or Heliopolis, whose daughter Asenath was married to Joseph, after his elevation. Some have supposed him to be the same person mentioned above, as there was nothing incompatible in the quality or employments of the priests or philosophers with any rank or station either in the court or camp. Others suppose that Potiphar may have been an Egyptian title of rank. Gen. xli. 45.

PRISCILLA or PRISCA—PRIS-CIL'-LA.

ANCIENT. An eminent Christian, the wife of Aquila, a tent-maker, in whose house, at Corinth, the apostle Paul resided, and with whom he maintained a most cordial friendship. Priscilla and Aquila accompanied the apostle to Ephesus, where they tarried while he passed on. There they met with Apollos, and were exceedingly useful to him, in imparting to him a clearer knowledge of the gospel than he had before possessed. This they did with so much modesty and delicacy, as rendered their endeavours acceptable, and, under the Divine blessing, successful. Such was the pious order of the family of Aquila and Priscilla, that, in his salutation, the apostle speaks of "the church in their house;" happy families,

that are thus models and nurseries of the church on earth, and even resemblances of the church in heaven!

From Ephesus, this holy pair went to Rome, where they were when the apostle wrote his epistle to the church in that city. In his Christian salutations he gave them the first place, speaking of them with the highest affection and commendation, as his helpers in Christ Jesus, who for his life, had hazarded their own, and to whom all the churches of the Gentiles were under the highest obligations. Some time afterwards, Aquila and Priscilla returned to Asia, and St. Paul, writing to Timothy at Ephesus, desired him to salute them on his account.

Their history affords a pleasing instance of enlightened and stedfast Christian friendship; and of the comfort which private Christians may impart to their ministers, and the general usefulness to the cause of Christ which they may attain by consistency of deportment. Acts xviii. Rom. xvi. 3—5; 2 Tim. iv. 19.

PROCHORUS—PRO-CHO'-RUS.

HE THAT PRESIDES OVER THE CHOIRS. One of the first seven deacons. Acts vi. 5. We have no farther particulars of his history.

PUA—PU'-A.

HERE. Pua, Phua, or Phuvah, was the son of Issachar, and head of a great family in Israel. Gen. xlvii 13; Num. xxvi. 23.

Another of the same tribe was father of Tola, one of the judges of Israel. Judges x. 1.

PUAH—PU'-AH.

THAT GROANS, THAT CRIES, THAT APPEARS. One of the midwives who attended the daughters of Israel in the land of Egypt. Pharaoh commanded Shiphrah and Puah, who were the most eminent, when they were called to assist the Israelitish women, if they brought forth a son, secretly to destroy it. But they were influenced by the fear of God, and preserved alive the male children, excusing themselves to Pharaoh by saying, that the Hebrew women were in general so highly favoured in those circumstances, as not to require any aid. Nor need we doubt the general correctness of this statement; as such facility is very common in eastern countries, and as the Israelites were under the peculiar protection and favour of Heaven. The Lord honoured the faith and fear of these women, by prospering them and their houses; as some have supposed, raising them up families in Israel. Exod. i. 15—21.

PUBLIUS—PUB'-LI-US.

COMMON. The chief or governor of the island of Melita, or Malta, where the apostle Paul was shipwrecked on his way to Rome. Publius received the distressed company with great kindness and humanity, and entertained them in his house three days very courteously; little, however, expecting the requital he was to receive: for among the shipwrecked mariners was one, the servant of God, for whose sake the whole company had been preserved, and whose Master acknowledged the kindness as done to himself, and, at the prayer of Paul, miraculously healed the father of Publius, who was ill of a fever and bloody-flux. We may hope also that, through Paul's instrumentality, many of these humane barbarians were brought to a knowledge of the way of salvation. Acts xxviii. 7, 8.

PUDENS—PU'-DENS.

SHAME-FACED. One whom St. Paul mentions as sending Christian

salutations to Timothy. 2 Tim. iv. 21. It is believed that he was a Roman senator.

PUL.

BEAN. Pul, or Phul, king of Assyria, came into the land of Israel in the time of Menahem, to assist him, and confirm him in the kingdom. The king of Israel gave him a thousand talents of silver, and Pul continued in the country till it was paid. 2 Kings xv. 19, 20.

PUTIEL, or PHUTIEL—PU'-TI-EL.

GOD IS MY FATNESS. His daughter married Eleazar, the son of Aaron, and was mother to Phinehas. Exod. vi. 25.

QUARTUS—QUAR'-TUS.

THE FOURTH. A Christian brother, who resided at Corinth, and who, in St. Paul's epistle to the Romans, sent his salutations to the Christians at Rome. Rom. xvi. 23.

RAAMAH—RA-A'-MAH.

GREATNESS, THUNDER, EVIL, BRUISING, COMPANY. Raamah, Reema, or Regma, was the fourth son of Cush. Gen. x. 7. His descendants peopled a country in Arabia, whence they brought to Tyre, gold, spices and precious stones. Ezek. xxvii. 22.

Another of this name returned from Babylon with Zerubbabel Neh. vii. 7.

RABMAG—RAB'-MAG.

WHO OVERTHROWS, or DESTROYS A MULTITUDE. A general in the army of Nebuchadnezzar, when he destroyed Jerusalem. Jer. xxxix. 3.

RABSHAKEH—RAB-SHA'-KEH.

CUP-BEARER or CHAMBERLAIN TO THE PRINCE. An officer in the army of Sennacherib, king of Assyria, by whom he was sent to summon Hezekiah, king of Judah, which he did in a very insolent manner; and in the hearing of the people, contemned his councils, his armies, his allies, and his God. After this, Rabshakeh returned to his master for farther instructions, but we have no more particulars concerning him; nor does it appear whether or not he returned to the Assyrian army before Jerusalem, and was among the one hundred and eighty-five thousand destroyed by the angel of the Lord. 2 Kings xviii., xix. Isaiah xxxvi., xxxvii.

RABSARIS—RAB-SA'-RIS.

GRAND MASTER OF THE EUNUCHS. An officer of king Sennacherib, who accompanied Rabshakeh and Tartan to summon Hezekiah. 2 Kings xviii. 17. This is not a proper name, but a name of office, and occurs again among the princes of Babylon who came up against Zedekiah. Jer. xxxix. 3.

RACHEL—RA'-CHEL.

SHEEP. Rachel was the younger daughter of Laban, and the beloved and only chosen wife of the patriarch Jacob. All the incidents of record of her history are connected with that of Jacob. It is, therefore, unnecessary to repeat them. There is, however, one remark on her character, by way of caution, which ought not to be suppressed. That she was beautiful, graceful, and courteous in her manners, is evident on

the first interview with Jacob, and is repeatedly alluded to afterwards. That she possessed and exemplified many good and amiable qualities, cannot be doubted; for unless she had been *habitually* as well as *strikingly* pleasing, it is hardly likely that Jacob's admiration and affection could have retained their ardour during a seven years' residence in the same house with her. But, with all this, there was one trait in Rachel's character, which was the source of much misery to herself, and to those around her. She was a woman of very ardent and impetuous feelings, which she too often trusted to the dominion of caprice and violence; and thus she became her own tormentor, as well as was carried into very improper conduct towards others. Of this we have several instances. It pleased God, for a long time, to withhold from her the blessing of children, while her less favoured sister, Leah, bare several sons. Instead of meekly submitting to the allotments of Infinite Wisdom, and carrying her complaint and request in humble supplication to the footstool of mercy, she burst into vehement reproaches against her fond husband—"Give me children, or else I die." Her passionate wish was at length granted; she had children, and she died.

While her disappointment lasted, she also indulged the most bitter jealousy and resentment against her sister; and, in order to mortify her, for surely it could not gratify herself, she foolishly introduced a new rival, by giving to Jacob Bilhah, her handmaid, as a secondary wife.

She also acted very improperly in removing and secreting the *teraphim*, or household gods, of her father Laban. Her motive for this does not appear. Some have supposed, she was influenced by a superstitious dread that Laban, by consulting these images, would discover the route of Jacob and his family: others have even charged her with an idolatrous hankering after the gods of her father. Some have supposed that, like a true daughter of Laban, she coveted them for the sake of their costly materials: while others have assigned a benevolent motive to an ill-judged measure, and supposed that she did it to deprive her father of the means of his idolatry. But whatever was the motive, the images evidently became a great snare in Jacob's family: and it is probable, that Jacob's rash imprecation, when charged by Laban with the theft,—“With whomsoever thou findest thy gods, let him not live,”—was a source of keen regret to him when, shortly afterwards, Rachel, with whom they were concealed, died.

After remaining many years childless, Rachel bare Joseph and Benjamin, and died in child-bed of the latter. Her history is interwoven with that of Jacob, from the twenty-ninth to the thirty-fifth chapters of Genesis.

The term “Rachel” is used by the prophet Jeremiah, as descriptive of the tribes of Ephraim and Manasseh, the descendants of Joseph her son. She is represented as weeping for their captivity, and is comforted by the prophetic assurance that they should return to their border. Jer. xxxi. 15. The evangelist Matthew adopts the words of this prophecy, and applies them to the slaughter of the infants at Bethlehem by order of Herod. Rachel, who was buried in that neighbourhood, is represented as uttering bitter cries and lamentations for the destruction of so many of her offspring, thus cruelly sacrificed to the rage of a jealous tyrant. Matt. ii. 18.

RADDAI—RAD-DA'-I.

THAT DEFENDS, or THAT RULES. The fifth son of Jesse, and brother of David. 1 Chron. ii. 14.

RAGUEL—RAG'-U-EL.

SHEPHERD OF GOD, or FRIEND OF GOD. The same with Jethro, the father-in-law of Moses. Num. x. 29. (See **JETHRO**.)

RAHAB—RA'-HAB.

LARGE; EXTENDED; PUBLIC PLACE; PROUD. Rahab was a woman of Canaan, who dwelt at Jericho, and received and concealed the spies sent by Joshua. According to our translation, it appears that she was, or had been, a woman of ill-fame; but others suppose she was merely the hostess of a house for the entertainment of strangers. However that may be, she was evidently now under the power of Divine faith. She saw and acknowledged the true God, she felt attached to Israel as His people, and desired her to cast in her lot with them.

Information having been given to the king of Jericho, of the arrival of the spies, he commanded Rahab to produce them; but she concealed them among some stalks of flax on the roof of her house, and deluded the messengers by sending them in pursuit, as if the spies had quitted the city. She afterwards came to them, and declaring her full belief of the approaching destruction of the Canaanites by the people of Israel, she provided for the safety of the spies, and stipulated for her own and that of her family, when the city should be destroyed. They bound themselves in an oath for her safety, provided the house where she dwelt were distinguished by a line of scarlet thread let down from the very window from which they were to escape, and that she should gather with her, into the house, all whom she wished to preserve. Pleasing emblem of our security and separation from the world by the blood of Christ, and of the necessity of abiding in Him by faith.

The spies then descended from the window, on the wall of the city, and so escaped in safety; and, previous to the destruction of the city of Jericho, Joshua sent the two spies to the house of Rahab, to bring her out in safety, with all her kindred.

Rahab, afterwards married Salmon, a prince of the tribe of Judah, and was the mother of Boaz, the husband of Ruth, from whom descended Obed, Jesse, and David; and thus the Canaanitish woman had the honour of a place in the list of ancestors of the promised Messiah. She is also placed, by the writer of the epistle to the Hebrews, in the list of ancient mothers who triumphed by faith. The apostle James speaks of her works as the necessary evidence of faith. James ii. 25; Josh. ii. vi. 22, 23; Ruth iv. 18—22; Matt. i. 5; Heb. xi. 31.

The word **RAHAB** is sometimes used as a personification of Egypt. Ps. lxxxvii. 4, lxxxix. 10; Isaiah li. 9.

RAHAM—RA'-HAM.

BOWELS, or FELLOW-SUFFERING. The son of Shema, and father of Jorkoam, of the race of Caleb. 1 Chron. ii. 44.

RAKEM or REAM—RA'-KEM.

EMPTY, VAIN, SHEWY. Son of Peresh, of the tribe of Gad, and family of Machi. 1 Chron. vii. 16.

RAM—RAM.

ELEVATED; SUBLIME. Son of Hezron, and father of Aminadab, of the

tribe of Judah. 1 Chron. ii. 9; Ruth iv. 19. One of the line of ancestry of Jesus Christ. (There called Aram.) Matt. i. 3, 4.

In the book of Job, Elihu is spoken of, as of the kindred of Ram, or, perhaps, Aram; but whether the same person, is uncertain, as is the date of that history altogether. Job xxxii. 2.

RAMIAH—RA-MI'-AH.

SUBLIMITY, or ELEVATION OF THE LORD. Son of Paush, a singet, who returned from Babylon. Ezra x. 25.

RAMOTH—RA'-MOTH.

EMINENCES, HIGH-PLACES. Son of Bani, mentioned 1 Chronicles viii. 37.

RAPHA—RA'-PHA.

RELAXATION, or PHYSIC. The fifth son of Benjamin. 1 Chron. viii. 2.

2. **RAPHA**, or Rephaiah, was the son of Binea, of the tribe of Benjamin. 1 Chron. viii. 37.

RAPHAEL or REPHAEL—RA'-PHA-EL.

PHYSIC OF GOD, TO ADMINISTER PHYSIC. One of the porters of the temple. 1 Chron. xxvi. 7.

RAPHU—RA'PHU.

CURED, COMFORTED. Father of Palti, one of the spies sent out by Moses to view the land of Canaan. Num. xiii. 9.

REAIAH—RE'-A-I'-AH.

VISION OF THE LORD. One of this name was son of Shobal, father of Jahath, and grandson of Judah. 1 Chron. iv. 2.

Another was the son of Joel, of the tribe of Reuben. 1 Chron. iv. 2.

The children of Reaiah returned from Babylon. Neh. vii. 50.

REBA—RE'-BA.

THE FOURTH, or A SQUARE. A prince of the Midianites, slain in that war waged against them at the command of the Lord, as a punishment for their crime of seducing Israel. Numb. xxxi. 8.

REBEKAH—RE-BEK'-AH.

FAT, FATTENED. The daughter of Bethuel and wife of Isaac. An interesting account is given of her being sought in marriage for Isaac, by Eliezer his father Abraham's steward. There she is described as not only beautiful and well-born, but shines in the far more valuable qualities of industry, courtesy, and humanity. She lived with Isaac twenty years childless, but in mutual and uninterrupted harmony, without any murmuring against the dispensations of Providence, or any resort to sinful expedients. At length, however, at the intercession of Isaac, she became pregnant, and some peculiar circumstances in her situation exciting her apprehensions, she consulted the Divine oracle, and was informed that she should become the mother of two sons, who should be the heads of two distinct nations, and that the younger should obtain precedency over the elder. She accordingly brought forth Esau and Jacob. A marked disposition was early manifested in the disposition of the lads. Esau was fond of rude, boisterous sports, but Jacob preferred the quiet, easy life of a shepherd.

An unhappy partiality was manifested by each of the parents, which must have been a source of much domestic uneasiness. Isaac loved Esau, and Rebekah loved Jacob. It is admitted that Rebekah had the Divine oracle as the ground of her preference, yet she displayed it in a very

foolish and unwarrantable manner. Indeed, though she might and ought to bear that in mind, and be prepared for some turn in Providence that should place Jacob in his destined elevation, it does not appear that it was her duty to take any steps towards it, and certainly not to exercise a fond and unjust partiality for one child at the expense of another. We never err more greatly than when we make some supposed decree of Jehovah the rule of our conduct, and neglect the expressed declarations of his will.

The birthright, and the precedence attached to it, seems early to have been a subject of contention between the brothers; Rebekah maintaining Jacob's claim, on the ground of the Divine declaration, and Isaac that of Esau, on the grounds of priority of birth, and his own partiality. In course of time, Jacob's claim was strengthened by a voluntary secession, on the part of Esau, for the paltry consideration of a mess of pottage. Whether, or not, this transaction was known to the parents, does not appear. It is evident, however, that no alteration had taken place in the regards or determinations of either. For, when Isaac became dim-sighted and feeble, and supposed the period of his dissolution to be at hand, he summoned to him his son Esau, and directed him to go in quest of venison, and prepare him a repast, that his spirits might be thereby invigorated, and he might pronounce on him the patriarchal and prophetic benediction. But, by the crafty management of Rebekah, Jacob was substituted for Esau, and thus the father unwittingly fulfilled the designs of God, and pronounced on the younger a prediction of superiority over the elder. Whatever may be said of Rebekah's motives, her conduct, on this occasion, was highly reprehensible, and it justly became its own punishment. It compelled a separation from her darling son, which apparently lasted as long as life. No sooner had her imposition succeeded, and Jacob obtained the blessing, than she saw the necessity of sending Jacob out of the reach of his injured brother's fury; and pleading with Isaac the desirableness of Jacob seeking a wife from among her kindred in Mesopotamia, and not, as Esau had done, from among the ungodly daughters of Heth, she obtained his consent to the journey, and Jacob was immediately sent to the house of his uncle Laban, with whom he abode many years; and, we have reason to believe, never saw his mother again.

We do not know when Rebekah died; but it was apparently before Jacob's return with his family, as Deborah, Rebekah's nurse, was then at liberty to enter into the service of Jacob's family. Rebekah was buried in the cave of Machpelah. Her history is necessarily connected with those of Isaac, Esau, and Jacob, to which the reader is referred. Gen. xxiv.—xxv. 6—8; xlix. 31.

RECHAB—RE'CHAB.

SQUARE CHARIOT, TEAM OF HORSES, A RIDER. One of the murderers of Ishbosheth, son of Saul, was so named. 2 Sam. iv. 5.

Another was the father (or more remote ancestor) of Jonadab, or Jehonadab, who dwelt in Israel in the time of Jehu, 2 Kings x. 15; and of the Rechabites, a singular people mentioned by the prophet Jeremiah. They are supposed to have been Kenites, (1 Chron. ii. 55,) and probably descended from Jethro, or Hobab. Jonadab is mentioned as having dictated a rule of living on his posterity, involving much abstinence, but evidently intended to promote purity of morals, as well as to secure

simplicity of manners. To these rules they rigidly adhered, in spite of every trial and temptation to violate them; and their obedience and fidelity were honoured with an expression of Divine approbation, and made a sign of reproach against the Jews, for their treachery and disobedience against God. Jer. xxxv.

REELAI AH—REE-LA-I'-AH.

SURPRISE, or ASTONISHMENT OF THE LORD. Or Rahelaiah, one of the priests who returned to Jerusalem with Zerubbabel. Ezra ii. 2.

REGEM—RE'-GEM.

THAT STONES, or, IS STONED. Regem, or Regom, was the son of Jahdai. 1 Chron. ii. 47.

REGEM-MELECH—RE-GEM-ME'-LECH.

THAT STONES THE KING. One who, with Sherezer, sent a deputation to the priests and prophets at Jerusalem, after the rebuilding of the temple, to inquire whether they ought still to fast in the fifth month, in commemoration of its demolition. The prophet did not directly answer their question, but replied, that God did not regard their fast, unless accompanied with justice and charity. It is supposed that Regem-melech and Sherezer were Babylonian proselytes, fearing God, and maintaining the religious observances of the Jews in their own country. Zech. vii. 1—7.

REHABIAH—RE-HA-BI'-AH.

BREADTH, or EXTENT, or, PLACE OF THE LORD. Sometimes written Rahabia and Rohobia, the eldest son of Eleazar, and grandson of Moses. He and his brethren were Levites, and treasurers of the temple. 1 Chron. xxiii. 17; xxvi. 25.

REHOB—RE'-HOB.

BREADTH, SPACE, or EXTENT. Rehob, or Rohob, was father of Hadad-ezer, king of Syria. 2 Sam. viii. 3.

One of this name was an Israelite, who returned to Jerusalem. Neh. x. 11.

REHOBOAM—RE-HO-BO'-AM.

WHO SETS THE PEOPLE AT LIBERTY. The son and successor of Solomon: his mother was Naamah, an Ammonitess. On the death of his father, Rehoboam came to Shechem, and the people being assembled, proposed to him that their burdens should be diminished, and that then they would be steady to him as they had been to his father. It appears that, during the latter part of Solomon's reign, much oppression and extortion had been exercised, probably to support the enormous expenses of his numerous and idolatrous seraglio; and the people justly demanded a mitigation of their burdens. Rehoboam desired three days to consider, during which time he consulted first the ancient men of his father's council, who advised him to comply with the people's reasonable request, and so bind them to his interests for ever. He next consulted with his own young, rash, self-willed companions, who advised him to answer the people in a haughty and menacing tone, and, so far from alleviating their burdens, to declare his intention of aggravating them. This counsel he adopted, but soon found reason to repent of it. Ten of the tribes, irritated by his turbulent and oppressive spirit, revolted against him, and entirely cast off his yoke. Thus originated the kingdom of Israel. The tribes of Judah and Benjamin, together with a great part of Levi, retained their allegiance to the house of David, and were henceforth denominated the kingdom of Judah.

For about three years, Rehoboam and his people continued steadfast in the worship of the Lord; but they afterwards provoked Him by their idolatry and great wickedness. In consequence, the Lord sent against them Shishak, king of Egypt, who carried away the treasures of the Lord's house and of the palace, also the golden bucklers that Solomon had made, and laid waste the whole country. The prophet Shemaiah visited Rehoboam, and the princes of Israel, and charged them with their wickedness as the cause of these calamities. Being convinced of the justice of these reproofs, they humbled themselves, and the Lord declared he would not utterly abandon them, but would make them sensible of the difference between serving the Lord and being subject to a foreign power.

After this, Rehoboam caused brazen bucklers to be made, and carried before him, instead of those of gold, which Shishak had carried away.

He appears to have been all along a weak-minded yet stubborn prince, wholly unskilled in the arts of government; and it is supposed by some that his character was before the eyes of Solomon his father, when, expatiating on the vanity and emptiness of worldly good, he plaintively exclaims, "Yea, I hated all my labour which I have taken under the sun, because I should leave it unto the man that should be after me; and who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This also is vanity." Eccles. ii. 18, 19.

Rehoboam married eighteen wives, and sixty concubines. We cannot wonder much at his imbecility and unsteadiness; this was at once both consequence and cause. He had twenty-eight sons and sixty daughters. His son Abijah succeeded him. 1 Kings xi. 43; xii. 1-24; xiv. 21-31. 2 Chron. ix. 31; x. xi.

REHSA—REH'-SA.

WILL, or, COURSE. Rhesa, or Resa, son of Zorobabel, and father of Joanna; one in the list of our Saviour's ancestry. Luke iii. 27.

REHUM—RE'-HUM.

MERCIFUL, COMPASSIONATE, or FRIENDLY. One of this name was a Levite, the son of Bani. He returned from Babylon with Zerubbabel. Ezra ii. 2. Neh. iii. 17; xii. 3.

Another (called also REUM BELTHEM) was the chancellor who, together with Shimshai the scribe, wrote a letter to king Artaxerxes against the Jews, and caused the work of God to cease for a time. Ezra iv.

REI—RE'-I.

MY SHEPHERD, MY COMPANION, or MY FRIEND. One of David's chief officers, who favoured the succession of Solomon, while many others were forming a cabal in favour of Adonijah. 1 Kings i. 8.

REKEM—RE'-KEM.

VOID, or VAIN. A prince of Midian, slain in battle by Phinehas, son of Eleazar, for the transgression of Baal-peor. Numb. xxxi. 8.

Another of this name was son of Hebron, and brother of Korah. 1 Chron. ii. 43.

REMALIAH—REM-A-LI'-AH

THE ELEVATION OF THE LORD. Father of Pekah, king of Israel. 2 Kings xv. 25. Isaiah vii.

REMPHAN—REM'-PHAN.

An idol, often mentioned in connexion with Moloch; a star was his emblem or representation. Acts vii. 43. Amos v. 26.

REPHAH—RE'-PHAH.

PHYSIC. Son of Beriah, and grandson of Ephraim. 1 Chron. vii. 25.

2. **REPHAH**, father of the ancient giants of Palestine, hence called Rephaim. 1 Chron. xx. 4. Gen. xiv. 5. Josh. xii. 4; xvii. 15.

RESEPH—RE'-SEPH.

BURNING ARROW, *or*, **BIRD**, *or*, **THE DEVIL**, *or*, **SERPENT**. Reseph, *or* Resheph, was son of Beriah, and brother of Rephah. 1 Chron. vii. 25.

REU—RE'-U.

HIS FRIEND, **HIS SHEPHERD**, *or*, **HIS MISFORTUNE**. The son of Peleg, and father of Serug. Gen. xi. 18—21. 1 Chron. i. 25.

REUBEN—REU'-BEN.

WHO SEES THE SON, *or*, **VISION OF THE SON**. The eldest son of Jacob and Leah: we have but few particulars of his history. At twelve years of age he found mandrakes in the field, which he brought to his mother Leah, who gave them to her sister Rachel, as the price of her husband's society. This circumstance appears to be mentioned chiefly as an instance of the confusion and wretchedness reigning in families where polygamy is practised. Gen. xxx. 14.

Many years afterwards, when the family returned to Canaan, Reuben grievously transgressed by unlawful intercourse with 'Bilhah, his father's concubine. For this, he lost his birthright, and all the privileges of primogeniture, and was warmly reproached with his crime by his dying father. "Reuben, thou art my first-born, my might, &c.; but, unstable as water, thou shalt not excel, because thou wentest up to thy father's bed." Gen. xxxv. 22; xlix. 3, 4.

One fact is mentioned much to Reuben's honour; that, when his brethren, moved with envy, had resolved to slay Joseph, Reuben did his utmost to deliver him out of their hands. He proposed to them to cast him into a pit; intending, afterwards, to take him up, and restore him to his father Jacob. They complied with his advice; but while Reuben was absent, probably gone by a roundabout way to the pit, that they might not suspect his design, they sold Joseph to a party of Ishmaelites who passed by. Reuben, on missing Joseph, burst into an agony of feeling, on account of the distress of his aged father. We are at a loss to conceive how he could have concurred with his brethren in the imposition practised on Jacob, in leading him to suppose that Joseph was murdered by a wild beast; but whatever might be his motive, we know that the whole was overruled for good. Gen. xxxvii.

As to the tribe of Reuben, it was never either very famous or very numerous. The number of males above twenty years old, on leaving Egypt, was forty-six thousand five hundred. Num. i. 21. Moses, in his blessing, said, "Let Reuben live and not die, and let not his men be few." Deut. xxxiii. 6. This tribe had its inheritance on the eastern side Jordan, between the brooks of Arnon, south; Jazer, north; the mountains of Gilead, east; and Jordan, west.

REUEL—RE-U'-EL.

SHEPHERD, *or* **FRIEND OF GOD**. Reuel, *or* Rahuel, son of Esau and Bashemath, daughter of Ishmael, Gen. xxxvi. 4, 17.

REUMAH—REU'-MAH.

LOFTY, SUBLIME. Concubine to Nahor, the brother of Abraham, and mother of Tebah, Gaham, Thahash, and Maachah. Gen. xxii. 24.

REZIA—RE'-ZIA.

WILL, or COURSE. Son of Ulla, of the tribe of Asher. 1 Chron. vii. 39.

REZIN—RE'-ZIN.

VOLUNTARY, or GOOD-WILL. One of the kings of Syria who made an alliance with Pekah, king of Israel, to invade Judah, during the reign of Ahaz. They very much harassed the land, and threatened far greater ravages. Ahaz sunk into despondency, but the prophet Isaiah was sent to encourage him with the assurance that these threatenings should not come to pass, which the result verified; for, Tiglath-pileser, king of Assyria, who came to the assistance of Ahaz, marched against Damascus, took the city, and slew Rezin. 2 Kings xv. 37, 38; xvi. 5—9; Isa. vii.

REZON—RE'-ZON.

LEAN, or SMALL. Son of Eliadah. He revolted from his master, Hadadezer, king of Zobah, while David made war against him, and, heading a band of robbers, made excursions into the country round about Damascus. He, at last, became master of the city, and was acknowledged king. He is mentioned as an adversary to Israel in the reign of Solomon. 1 Kings xi. 23—25.

RHODA—RHO'-DA.

A ROSE. A young Christian damsel, of the household of Mary the mother of John Mark. The disciples were met together there, in fervent prayer for the apostle Peter, whom Herod had imprisoned, and was about to deliver up to a public execution, when, some one knocking at the door of the house, Rhoda went to open it; but hearing Peter's voice, she was so transported with joy, that she ran back to the company, to convey the tidings, and left Peter still knocking at the gate. They treated her testimony as an idle, visionary tale. She, however, maintained that she heard Peter's voice; and, as he continued knocking, she returned, and admitted him, to the conviction and joy of all present. This simple circumstance gives us a pleasing idea of the piety of this young woman, her lively interest in the affairs of the church, and her affectionate reverence for its ministers. Acts xii. 12—16.

RIBAI—RI-BA'-I.

THAT MULTIPLIES, or DISPUTES. Father of Ittai, of the tribe of Benjamin, one of David's heroes. 2 Sam. xxiii. 29.

RIMMON—RIM'-MON.

EXALTED, POMEGRANATE. The father of Baanah and Rechab, the murderers of king Ishbosheth. 2 Sam. iv. 5—9.

One of the idols of Syria bore the name of Rimmon. Naaman, the Syrian, when miraculously cured of his leprosy, and proselyted to the faith of the true God, stated to the prophet Elisha, that his office required him to attend his master to the house of Rimmon, his god, but declared his purpose no more to prostrate his heart before the idol. 2 Kings v. 18.

RINNAH—RIN'-NAH.

SONG. Son of Shimron, of the tribe of Judah. 1 Chron. iv. 20.

RIPATH or RIPHATH—RĪ'-PATH.

REMEDY, MEDICINE, RELEASE. Second son of Gomer, and grandson of Japhet. Gen. x 3. In 1 Chron. i. 6. he is called Riphath.

RIZPAH—RIZ'-PAH.

BAD, EXTENSION, COAL, FIRE-STONE. Daughter of Aiah, and concubine to king Saul. On some occasion which is not recorded, Saul had put to death a great number of the Gibeonites. To punish the cruel massacre, God sent a famine into the land of Israel, which lasted three years. This was long after the death of Saul; yet blood must be atoned with blood; and, on David's proposing satisfaction to the Gibeonites, they demanded that seven sons of Saul should be given up to them, to be put to death; accordingly, he gave up to them Armoni and Mephibosheth, the two sons of Rizpah; also five sons of Michal, the daughter of Saul. These they hanged on a mountain near Gibeah, at the beginning of barley harvest. On this occasion, Rizpah exhibited an affecting instance of maternal affection and constancy. She spread sackcloth on the rock, and sat there, watching the bodies by day and by night, and defending them from the fowls of the air and from the beasts of prey, until the Lord sent rain on the earth, and restored the land to its former fertility. It should be observed, that though the law of the Jews required that the bodies of criminals should be taken down from the gibbet before sun-set, that law did not confine the Gibeonites, to whom this execution was committed.

On hearing of this action of Rizpah, king David was struck with compassion, and caused the bones of Saul and Jonathan to be removed from Jabesh-gilead, and buried in the sepulchre of Kish, Saul's father, together with the bones of the seven men thus executed. 2 Sam. xxi. 1—14.

Some time after the death of Saul, Abner, the general of his army, became attached to Rizpah, and took her. Long afterwards, Ishbosheth reproached Abner with this; who so resented it, that he immediately offered to go over to the interests of David. 2 Sam. iii. 6—12.

ROHGAH—ROH'-GAH.

DRUNK, or GLUTTED WITH DISCOURSES or MEDITATIONS. Son of Shamer, of the tribe of Asher. 1 Chron. v. 34.

ROMAMTI-EZER—RQ'-MAM-TI-E'-ZER.

EXALTATION of HELP. One of the sons of Heman, and head of the twenty-fourth order of the temple singers. 1 Chron. xxv. 31.

ROSH.

HEAD, TOP, or BEGINNING. Son of Benjamin. Gen. xli. 21.

*** RUFUS—RU'-FUS.**

RED. Son of Simon the Cyrenian, who assisted in bearing the cross on which Jesus was crucified. Mark xv. 21. Probably, but not certainly, the same to whom, with his mother, St. Paul desired Christian salutations, in his epistles to the Romans. xvi. 13.

RUTH.

SATISFIED. A young Moabitess, who married Mahlon, the son of Elimelech and Naomi. Being early left a widow, as well as her mother-in-law Naomi, and her sister-in-law Orpah, these three desolate females seem to have dwelt together in Moab, and to have found solace in each other's society. At length, Naomi, hearing that the Lord had visited his people, in restoring plenty, proposed to return to the land of her fathers.

Her daughters-in-law declared their resolution to accompany her, and both actually set out. But Naomi faithfully warned them of the difficulties and uncertainties that would attend their future prospect, if they pursued their resolution: Orpah listened to these representations, and turned back, but Ruth nobly declared her fixed and constant resolution to abide by her purpose. "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God shall be my God; where thou diest I will die, and there will I be buried; the Lord do so to me, and more also, if aught but death part between thee and me." Happy are they who with equal decision take up, and with equal consistency maintain, their attachment to the cause of religion, as did the young Moabitess. Happy they who, having made the deliberate choice, are enabled to make the decided profession! nothing tends more to free them from after temptations to turn back; but those who hesitate, and are undecided, expose themselves to be carried about with every wind that blows. A double-minded man is unstable in all his ways.

When these desolate women arrived at Bethlehem, it was the beginning of barley harvest; and Ruth, though well educated, and, as some have supposed, of royal descent, thought it no disparagement to apply herself to honest labour, in the hope of supporting her mother-in-law and herself by her industry. Well educated? Yes. What could be a greater proof of it than this ability and disposition to conform herself to circumstances, and, by cheerful industry and content, to adorn and bless a lowly sphere, as much as she had graced a higher one? It is as indicative of ignorance, as of pride, to give way to a murmuring, indolent spirit; to talk with repining boast of by-gone glory, and to bewail present destitution, rather than stoop to exertion in order to remove or palliate it.

Ruth went forth to glean; Providence directed her steps to the fields of Boaz, a kinsman of her late husband; inclined his heart in her favour; sent her home laden with the rich meed of her own industry, and the generous liberality of Boaz; awakened in the mind of her mother-in-law, a project by which, according to the Jewish law, she might claim the protection of this wealthy kinsman, and be, through his interference, restored to the possession of the family inheritance.

It is needless to enter into the peculiar circumstances of this transaction. We are quite sure, from the character of the parties, the openness of the transaction, and especially from the marked approbation of Heaven, that there was no transgression against purity or decorum. We are not to judge of the customs and manners of other ages and nations by our own; nor, of course, are we to plead examples we can ill understand, to justify evil, or the appearance of evil. The result of all was, the redemption of the land of Elimelech by Boaz, his marriage with the pious and affectionate Ruth, and the birth of a son named Obed, who became the father of Jesse, and grandfather of David, and hence a progenitor of the great Messiah. The whole narrative displays exquisite simplicity and beauty, affords many striking lessons as to the vicissitudes of human affairs, the overruling hand of Providence, the reward of piety, virtue, and constancy, and a pleasing intimation of mercy to the Gentiles, in the admission of a Gentile into the genealogy of the Messiah. Ruth; Matt. i. 5.

SABTAH or SABATHA—SAB'-TAH.

WINDINGS. The third son of Cush. Gen. x. 7. He peopled part of

Arabia Felix, where is found a city called Sabtah, and a people called Sabtheans.

SABTECHA—SAB-TE'-CHA.

THAT SURROUNDS. The fifth son of Cush. Gen. x. 7. He also is supposed to have peopled part of Arabia, or some country towards Assyria or Armenia, for in all those regions are found traces of the name.

SADOC—SA'-DOC.

JUST, or JUSTIFIED. Son of Azor, and father of Achim. Mentioned in the genealogy of Jesus Christ, Matt. i. 14. One of the name was founder of the Sadducees, a celebrated sect of the Jews, frequently mentioned in New Testament history.

SALAH—SA'-LAH.

MISSION, SENDING. Son of Arphaxad, or, according to the New Testament, son of Cainan, grandson of Arphaxad, and father of Eber. Gen. x. 24; xi. 12—15. Luke iii. 35.

SALATHIEL, or SHEALTIEL—SA-LA'-THI-EL.

I HAVE ASKED OF GOD, or LOAN OF GOD. A prince of the tribe of Judah, son of Jeconiah, and father of Zerubbabel. He was born, and he died, in Babylon during the captivity; but his son Zerubbabel conducted his countrymen back to their own land. Salathiel is mentioned in the genealogy of our Lord. A trivial difficulty rests on this word, which, however, may be easily obviated. Matthew states Salathiel to be the son of Jeconiah, and traces his descent from Solomon by Rehoboam; but Luke calls him the son of Neri, and traces his descent from David by Nathan. Jeconiah was evidently his natural father, as the Chronicles expressly state that Jeconiah had two sons, Assir and Salathiel, most probably born in Babylon. In him were united the two branches of this illustrious genealogy; and there are several ways in which, according to the Jewish law, he would properly pass for the son of Neri; either by adoption, or by having married the heiress of Neri's family, or being the offspring of the widow of Neri, he having died without children. Matt. i. 12; Luke iii. 27. 1 Chron. iii. 17.

SALLAI—SAL'-LA-I.

MY RISING, MY WAY, MY BASKET. One of the race of priests. Neh. xii. 20.

SALLU—SAL'-LU.

BASKET, CONTEMPT, THAT TREADS UNDER FOOT. Son of Meshullam, of the tribe of Benjamin. 1 Chron. ix. 7.

SALMA—SAL'-MA.

HABIT. Mentioned 1 Chron. ii. 11. The same as Salmon, or Salmona. Another of this name was of the posterity of Caleb. 1 Chron. ii. 51, 54.

SALMON—SAL'-MON.

PEACEABLE, PERFECT, or THAT REWARDS. Son of Nahshon, a prince of the tribe of Judah. He married Rahab, and by her had Boaz the husband of Ruth, from whom descended Obed, Jesse, David. 1 Chron. ii. 11. Ruth iv. 20, 21. Matt. i. 4.

SALOME—SA-LO'-ME.

PEACEABLE, PERFECT, or THAT REWARDS. The daughter of Herod-Philip and Herodias. She danced before Herod-Antipas, and so delighted him, as to obtain a rash promise that he would grant her any favour, even to the half of his kingdom. She desired the head of John the Baptist, which was given her. Matt. xiv.

Another **SALOME** was one of those holy women of Galilee, who attended our Lord on his journeys, and ministered to him of their substance. She was the wife of Zebedee, and mother of the apostles James the greater, and John the evangelist. On one occasion, she offered a very mistaken request to Jesus; imagining that he came to establish a temporal kingdom, she desired that her two sons might be promoted to places of the first distinction in it—to “sit the one at his right-hand, and the other on his left;” but Jesus rebuked this vain ambition, and intimated that His kingdom was not of this world; and that the way to eminence there, was through distinguished suffering here. “Ye know not what ye ask! ye shall indeed drink of my cup, and be baptized with my baptism,” that is, be partakers of my sufferings, “but to sit on my right hand and on my left, is not mine to give, but to those for whom it is prepared by my Father.” Accordingly, James very soon followed his Lord to glory, through sufferings and death, being slain by the sword of Herod; and John, through a long life, endured much persecution and suffering for the sake of Christ.

Salome was one of those honourable females who discovered a stronger faith, and more unconquerable ardour of attachment, to their Lord, than the disciples of the other sex; for, while one betrayed, another denied, and *all* forsook him and fled, these holy women constantly followed his movements, accompanied him to Calvary, not forsaking him even on the cross, and, having assisted in laying the sacred corpse in the sepulchre, came very early in the morning of the first day of the week with spices and perfumes, in order to embalm it; but on them was conferred the distinguishing honour of receiving the first joyful announcement of their Lord's resurrection. Matt. xx. 20—23; xxvii. 55, 56. Mark xv. 40, 41; xvi. 1—6.

SALU, or **SALOMI**—**SA'LU**.

BASKET, or **TREADING OF FEAR**, or **ELEVATION**. Father of Zimri, of the tribe of Simon, who was slain by Phinehas, in the abomination of Baal-peor. Num. xxv. 14.

SAMLAH—**SAM'-LAH**.

RAIMENT, or **LEFT-HAND**. Samlah, or Semla, king of Masrekah, in Idumea. Gen. xxxvi. 36.

SAMSON—**SAM'-SON**.

HIS SUN, HIS SERVICE, or MINISTRY. Samson was the son of Manoah, of the tribe of Dan. His parents had long been destitute of the blessing of children, when an angel of the Lord appeared to his mother, and declared to her that she should have a son, (see **MANOAH**,) at the same time directing her to abstain from all impure food and intoxicating liquors; also, that her son must be consecrated to God from his infancy as a Nazarite, and that no razor must come upon his head; for he was appointed of God to a special and important object, that of delivering Israel from the hands of the Philistines.

The year following, Samson was born, and was endued with very extraordinary strength of body and courage of mind. Under the impulse of the Spirit of God, he occasionally visited the camp of Dan, which bordered on the land of the Philistines, and probably early conceived an idea of resisting the encroachments of that people, who had long been a scourge to Israel. There is much in the character of Samson that is very mysterious; and, were it not for the express testimony of Scripture, we should be ready to question his having been a possessor of genuine piety. His history, especially, leads us to observe how sadly great talents

are disgraced and beclouded, when the soul is in subjection to sinful, foolish, and hurtful lusts. The truest greatness of character consists in self-dominion; and the greatest meanness and degradation is the slavery of vice. We shall have occasion also to observe, that neither the possession of piety, nor the being employed in honourable stations in the church, and as instruments of great and extensive usefulness, can set persons above the reach of temptation, or ought to lay them off their guard. The most eminent saint, and the most useful man, has need to watch and pray, lest he enter into temptation.

The first transaction recorded of Samson's maturity, is his rash and unwise marriage with a Philistine woman, whom he met with at Timnath, a city of Dan, that had fallen into the hands of the Philistines. He turbulently desired his parents to "get her for him, for she pleased him well." They remonstrated with him on the impropriety of such an alliance, and appealed to him, "Is there never a woman among the daughters of thy brethren, or among all thy people, that thou goest to take a wife of the uncircumcised Philistines?" Remonstrance, however, was in vain. Principle and reason were sacrificed to vehement and misguided passion; but, though this unwarrantable step was over-ruled for great public good, it proved any thing rather than a source of satisfaction to Samson or to his parents.

Finding that their son was bent on pursuing his own course in this matter, his parents accompanied him to Timnath. As they went, Samson turned aside, and saw a young lion ready to seize him; but he was endued with such supernatural strength, that though unarmed and without any weapon, he laid hold on the lion, and tore him to pieces as easily as if it had been a kid. Returning to his parents, he said nothing to them of this adventure. Some time afterwards, as he came again to Timnath, to celebrate his wedding, he turned aside to look at the carcase of the lion, and found that a swarm of bees had settled there, and formed a honey-comb; of which he ate himself, and gave to his parents, yet still maintaining silence as to the whole transaction.

In those days, weddings were celebrated with very great splendour; and, according to the custom of the times, the inhabitants of Timnath appointed thirty young men to attend on Samson, and do him honour during the seven days of the celebration of the marriage-feast. Among other entertainments on these occasions, it was common for parties to challenge one another with enigmatical or paradoxical questions or statements, when some prize was generally awarded to the victor, whether it were he who solved the riddle, or he who proposed a riddle which the company confessed their inability to solve.

Accordingly, Samson proposed a riddle arising from his adventure with the lion, "Out of the eater came forth meat, and out of the strong came forth sweetness." Thirty sheels and thirty changes of garment was proposed as the prize, and seven days were given for finding an answer. After many vain conjectures, the thirty bridesmen came to Samson's wife, and, partly by entreaties, partly by threats, induced her to obtain from her husband a solution of the riddle. They then came to Samson, and replied, "What is sweeter than honey? what is stronger than a lion?"

Samson was extremely indignant at the treachery practised upon him, and at the familiarity admitted by his wife. He therefore paid the fine, and then left his wife, and returned to his parents. But, some time

afterwards, when his anger was cooled, his attachment revived, and he went again to visit his wife, but found that she was married to another; one who had sustained the office of paranymp, or friend of the bridegroom, at the wedding.

On this, his resentment was roused, and, by way of revenge, he took a most singular method to provoke the Philistines against his father-in-law. He took three hundred foxes, or jackalls, and tied them together in pairs, by the tail, with a fire-brand between each pair; then, setting fire to the brands, he turned them into the corn-fields of the Philistines. The infuriated animals ran about, spreading havoc and devastation among the corn, the vines, and the olive-trees; and the Philistines, finding on whose account Samson had practised this revenge, in their turn avenged themselves by burning the father-in-law and the wife by whom he had been injured. Samson then made a great slaughter among the Philistines, and afterwards retired to the cave of Etam, in the land of Judah.

When the Philistines knew this, they came in great numbers to the land of Judah, and demanded him of the inhabitants. Samson having obtained from the men of Judah a promise that they would not themselves attempt to injure him, but would deliver him up to the Philistines, he permitted himself to be bound by them, and led away to the Philistines. On beholding him thus bound, they set up a great shout, and were about to seize him, when, the Spirit of the Lord animating him, he burst the cords which bound him as if they had been green withs, and then, picking up the jawbone of an ass, which happened to be there, with that weapon he slew a thousand of the Philistines. The place was in consequence called *Ramath-lehi*, or *the lifting up of the jawbone*; and there, Samson being overcome with extreme thirst, prayed unto the Lord, who opened a rock in that place, whence sprang a stream of water for his refreshment. The common idea, that the water issued from the jawbone, appears to be unfounded, and that it was from a rock in Lehi, *the place of the jawbone*.

About this time, Samson went to Gaza, and there lodged with a woman of disreputable character. The Philistines, aware of this, set a guard round the house, and another at the gates of the city, intending to kill him as he went forth in the morning: but Samson arose at midnight, and went off, carrying with him the gates of the city, with the gate-posts, bars, and chains, and deposited them on the hill which is near Hebron.

Some time afterwards, he fell into a blind and infatuated attachment for a woman named Delilah, whom the Philistines bribed to extort from him the secret wherein his great strength lay. Several times he amused her by saying his strength consisted first in one thing, then in another; but when the Philistines were ready to seize him, he then burst his bonds asunder. At length, this mercenary woman keenly reproached him for want of affection, in withholding this secret from her, and he was so besotted as to tell her that his strength consisted in being a Nazarite, and never having been shorn; or rather, that it was a supernatural power conferred on him as long as he maintained those external signs of obedience to the commands of God, and the rules prescribed to him.

On gaining this information, Delilah cut off his hair as he lay sleeping in her lap, and then delivered him to the Philistines, who bound

him, put out his eyes, and took him to Gaza, where they imprisoned him, and made him grind at a mill, as the lowest degradation they could devise. In this state he continued a year, and his hair began to grow again. Some have supposed that he was truly penitent, and that a portion of his supernatural strength was restored to him, of which the growth of his hair was a sign.

At length, the Philistines having met in the temple of their god Dagon, to celebrate a feast in honour of the conquest of their formidable enemy, they sent for Samson to make sport of him, and treated him with barbarous cruelty and ignominy. He then requested the person who led him, to let him lean against the pillar that supported the temple, that he might rest himself; then, under a divine influence, calling upon the name of the Lord, he received strength, and taking one pillar in his right hand, and the other in his left, and violently shaking them, the whole temple fell down, and involved in one common destruction himself and the Philistines, amounting to about three thousand persons.

Thus the slaughter wrought at his death, against the Philistines, was greater than that in his life, and the power of Philistia was more completely broken from oppressing the Israelites. As an evidence of the humbled state of the Philistines, the brethren of Samson were permitted, without molestation, to fetch away his body, and bury it in the burying place of Manoah, his father. He was about thirty-eight years of age, and had judged Israel twenty years. His history occupies four chapters in the book of Judges, from xiii. to xvi. inclusive.

Samson is alluded to by the apostle Paul, as one of the ancient worthies who triumphed by faith, Heb. xi. 32. It is supposed that the exploits of Samson gave rise to some of the fables of heathenism—that in him originated the feast called Vulpinaria, or feast of foxes; as also many of the feats of Hercules; and the *fatal lock* cut off the head of Nisus, king of Megara, by his daughter Scylla.

SAMUEL—SAM'-U-EL.

ASKED OF THE LORD, or, HEARD OF THE LORD. Samuel was the son of Elkanah, a Levite of Ramah, and Hannah his wife, (see ELKANAH, HANNAH.) The parents having long bewailed the want of offspring, Hannah, on one of their annual visits to keep the feast of the Lord at Shiloh, made it an especial matter of prayer in the tabernacle, that the Lord would grant her a son, which she then solemnly vowed to consecrate to His service as a Nazarite. And the Lord heard her prayer, and gave her this son, whom she named Samuel, "For," said she, "I have asked him of the Lord."

As soon as Samuel was weaned, which was probably at the age of five years, or, as some suppose, only three, his pious parents brought him to the tabernacle of the Lord, in Shiloh, and there, with the sacrifices of joy and praise, offered their dear little one for the perpetual service of the Lord.

Eli, the high-priest, who had witnessed the mother's earnest pleadings in her distress, (though he then mistook the cause of her agitation—see ELI,) now affectionately sympathized with the happy parents in their joy and gratitude, cheerfully accepted the precious pledge which they thus piously lent to the Lord, and besought the Divine benediction on them, that their faith and obedience might be abundantly required

by the gift of other children; accordingly we find that, in the course of time, the Lord blessed them with four sons and two daughters.

We have no particulars recorded of Samuel's early education before he came to Shiloh; but the character of his parents, and his own subsequent conduct, leave us in no danger of mistake, when we conclude that the most pious, conscientious, and affectionate care had been employed to instil into his infant mind the principles of piety; and that he had been early accustomed to the doctrines, the institutions, the restraints of piety. He discovered no reluctance to remaining in the tabernacle at Shiloh, when his parents returned to their abode at Ramah. Neither was his sanctuary work strange to him. He had only to put in practice those instructions which, in the nursery, had been riveted on his mind by the pious tenderness of his mother, and the pious authority of his father. Happy the child thus early trained in the way in which he should go!

It is pleasingly said that "Samuel ministered before the Lord, being a child, girded with a linen ephod." We are ready to ask, what service *could* such a child perform? Scripture does not furnish us an answer, nor does it concern us to know. To be in a willing, obedient frame of mind, ready to wait or work, to stay or go, at the Divine bidding, is a service within the power of a little child, and the highest archangel before the throne of God can do no more.

Little Samuel was employed, according to his capacity, in little services about Eli's person, and the altar of God; and, because he performed them with a pious disposition of mind, it is called ministering to the Lord. How kind and condescending is God, thus to take notice of the feeble services of a little child! and what encouragement is thus afforded to the youngest child, to attempt something in his service! It is further observed of the childhood of Samuel, that he grew on before the Lord; the blessing of God was evidently upon him, and he grew, not only in strength and stature, but especially in wisdom, understanding, and capacity for the service in which he was engaged.

The pious parents of this interesting child, on their occasional visits to the solemn feasts of the Lord at Shiloh, beheld with fond delight the rich answer to their fervent prayers in the advancing piety of their darling child, and his improving usefulness in the cause to which they had devoted him; and with parental pleasure, they supplied his little wants, and ministered to his innocent gratifications; for, though Samuel was dedicated to the Lord, and dwelt in the temple, he was no recluse, nor was he cut off from any of the common comforts or innocent gratifications of his age; even this is noticed by the inspired writer, "Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up, with her husband, to offer the yearly sacrifice."

The church of Israel was, at this time, in a very deplorable state, chiefly in consequence of the degeneracy and profligacy of the two sons of Eli; who, being of the chief of the priests, awfully profaned the service of the Lord, and abused the influence which their station gave them with the people. Their venerable father had, in some degree, fallen into the infirmities of age, and moreover bitterly reaped the consequence of his want of proper firmness and fortitude in the regu-

lation of his family. He had evidently all along erred in excessive indulgence of his sons; and the want of early discipline to restrain what was amiss, rendered more difficult and hopeless any subsequent attempts to correct it. A *twine* might have been sufficiently strong to give a proper direction to a young *twig*; a *cable* could scarcely draw back the full-grown tree to its rectitude of position; and yet, even now, the feeble old man, who keenly lamented the evils his own misguided indulgence had occasioned, still persevered in his gentle and inadequate attempts; meeting with mild reproof and remonstrance, those flagrant offences which demanded the full authority of the high-priest and the magistrate.

For the honour of God, these young men, these sons of Belial, ought to have been degraded from their office, if not cut off by the sword of justice. This laxity of discipline was exceedingly offensive in the sight of the Lord. The Divine displeasure was denounced against Eli and his house; and the wonted manifestations of the Divine presence and favour were withheld from Israel. "The word of the Lord was precious (or scarce) in those days, and there was no open vision." We may suppose that Eli, who was ever distinguished for his delight in the house and ordinances of the Lord, keenly lamented these privations. The conduct of his sons must have been truly heart-rending to him, and his chief solace appears to have been in watching and promoting the growing piety of young Samuel, and receiving from him those affectionate and dutiful attentions which his own graceless offspring denied. But however keenly Eli bewailed the consequence of his misguided fondness, he had not, even now, firmness and resolution to take active measures for punishing the offenders, and restoring the honour and purity of the Divine worship. He must therefore receive another denunciation of the Divine displeasure, and that by the lips of a child.

In the silent gloom of night, when all the Levites were locked in slumber, and when the child Samuel was laid down to rest, apparently in an apartment adjoining that of the venerable high-priest, he distinctly heard himself called by name. Immediately starting up, he hastened to the couch of Eli, who he supposed had called him, and inquired his pleasure; a pleasing proof of his diligence, good-will, and promptitude. Eli, however, assured Samuel that he had not called him, and bade him return to his rest. He did so, but the call was repeated. He hastened to the high-priest, and was again dismissed. A third time the call was renewed, and Eli now began to perceive that there was something more in it than the mere imagination of officiousness of a child. He therefore directed Samuel to return to his place, and, if the voice again accosted him, humbly and reverently to reply, "Speak, Lord! for thy servant heareth." He did as he was instructed, and received a communication of the awful and approaching doom of Eli's house, "because his sons made themselves vile, and he restrained them not."

Such a communication was indeed a trial of character; and this lovely and distinguished youth discovered signal modesty, humility, and propriety of feeling; not as one exalted above measure by the honour conferred upon him, but as one deeply humbled, and abased, and embued with a larger measure of holy benevolence and diligence. So far from fancying himself above the ordinary duties of his office; so far from vain-gloriously and officiously proclaiming the particulars of the communica-

tion he had received, Samuel lay down in his place until morning, and then rose as usual, and opened the doors of the house of the Lord; rather avoiding than seeking an interview with Eli; and most delicately and affectionately shrinking from a communication that must wring his aged heart with keenest anguish. Eli, however, was persuaded that some important communication had been made to the child; and his heart too justly misgave him of its fearful import towards himself and his family. He therefore, in a solemn and affectionate manner, adjured Samuel to communicate the whole, without reserve; which he did. Eli received the message with holy resignation, saying, "It is the Lord, let him do what seemeth him good." The sentence shortly afterwards met its full accomplishment; for, Israel was discomfited before the Philistines; the ark of the Lord was taken; and Hophni and Phinehas, the sons of Eli, were slain. Moreover, Eli, on hearing of these accumulated calamities, fell back from his seat, and expired.

Meanwhile, the word of the Lord came to all Israel by Samuel, and he was established as a prophet of the Lord; but such was the general degeneracy, that many years elapsed before he could effect any thing like a general reformation.

At length, however, God blessed his labours, and a spirit of repentance was diffused among the people. A general assembly was convened at Mizpah, when Samuel encouraged the people to return to the Lord with their whole hearts, and to put away from them all the remnants of idolatry, and then they might hope that the Lord would again be among them, and grant them deliverance from the enemies who oppressed them. Accordingly, they put away Baalim and Ashteroth, idols to whose worship they had been led astray; and, with fasting and prayer, established the worship of Jehovah alone, and acknowledged Samuel as the judge of Israel.

Returning prosperity now visited Israel, and their attempts to repel their haughty and oppressive enemies, especially the Philistines, were rendered successful. On the day of battle, the Lord thundered with a great thunder on the Philistines, and discomfited them. The victory was evidently of the Lord: and as a memorial of His great goodness, and as it were a pledge to bind the people to gratitude, confidence, and obedience for the future, Samuel took a stone, and set it up between Mizpah and Shen, and called the name of it Ebenezer, saying, "Hitherto hath the Lord helped us."

Samuel's fixed residence was at his native place, Ramah, and there he built an altar to the Lord; but in the exercise of his judicial office, he went a circuit every year to Bethel, Gilgal, and Mizpah, and administered justice in each of those places; and we have reason to conclude that, during his active administration, peace and prosperity were preserved to Israel; but, as the infirmities of age crept on him, he found these annual circuits too fatiguing, and committed the management of affairs to his sons. In this matter he appears to have acted unwisely, and to have been guided rather by the dictates of parental partiality, than by a disinterested regard to the will of God and the welfare of Israel. The young men proved very unworthy of the trust reposed in them; they observed not the integrity and piety of their father, but turned aside after lucre, and took bribes, and perverted judgment. This occasioned great discontent among the people, who appealed to Samuel, and

desired him to give them a king, like other nations. This was a foolish and sinful step. God had condescended to make them different from other nations, by being himself their King; and the desire they now expressed was a discontented and presumptuous rejection of His government. So God himself, who knew their hearts, considered and represented it.

Samuel was, no doubt, exceedingly grieved both at the wickedness of his sons and the discontent of the people. A pious parent cannot have a greater affliction than an ungodly, wicked child; nor can any thing more keenly touch the heart of a pious patriot, than to see his fellow-countrymen bent on a measure which he knows will be offensive to God and injurious to themselves.

The people also seemed to have discovered a degree of ingratitude and injustice, or at least of indelicacy, towards Samuel himself—in a sort, upbraiding him with the misconduct of his sons—and he evidently took the application as an injury to himself. He, however, carried his complaint to the Lord; a safe and wise course, which he learnt from his pious mother; and which, under all circumstances of trial and vexation, will succeed far better, as the poet expresses it, than to

—fill our fellow-creature's ear
With the sad tale of all our care.
Were half the breath thus vainly spent
To heaven in supplication sent,
Our cheerful songs would oftener be,
"Hear what the Lord has done for me."

Samuel was commanded by the Lord to lay before the people the consequences of the foolish choice they had made. They, however, were not disposed to hear reason; but, bent on obtaining their own desire, whatever consequent trouble it might cost them; and the Lord was pleased to grant them their desire, though, as we elsewhere learn, it was in anger and in wrath. (Hos. xiii. 9—11). Happy they who are enabled to acquiesce in the wise and kind dispensations of Providence, and, above all things, kept from obtaining the gratification of vain and foolish wishes, in displeasure from God, and to their own injury.

By very singular steps, Saul, whom God appointed to be king of Israel, was brought first to be anointed by Samuel, next drawn forth by lot, and afterwards chosen by the people. (See SAUL.) Samuel, with unhesitating willingness, complied with the Divine instructions, in bringing forward Saul; and when he was crowned, the man of God collected into a book the statutes for the government of the kingdom, and deposited them in the holy place. After this, in a most dignified manner, he retreated from the duties of public life, appealing to the people for his fidelity and disinterestedness, and receiving their ready testimony, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught from any man's hand." It is an unspeakable pleasure, when, on quitting any situation, or closing any engagement, we can appeal, as Samuel did, to those who had full opportunities of judging with what fidelity, diligence, and uprightness we have discharged its duties. Still, such an appeal will furnish us, as it no doubt did Samuel, with an occasion of deep humility before God. "We are unprofitable servants; we have done (but) that which it was our duty to do. Enter not into judgment

with thy servants, O Lord ! for in thy sight shall no flesh living be justified !”

At the time of this affecting farewell of Samuel, the people were brought to a sense of the sin they had committed against the Lord, in desiring a king. He, however, encouraged them to hope still for the presence of God among them, exhorted them to be steadfast in their obedience, and promised still to be their intercessor at the throne of mercy.

But though Samuel thus retired from the duties of the magistracy, he still retained that sacerdotal authority, by virtue of which he repeatedly reprov'd Saul, and denounced against him the judgments of the Lord for his disobedience.

On one occasion, especially, when the Lord had given Israel a great victory over the Amalekites, and had expressly enjoined on Saul their utter destruction, but Saul transgressed by sparing Agag, king of the Amalekites, and a great part of the spoil ; Samuel not only faithfully reprov'd the monarch, and testified to him that the Lord had rejected him from being king over his people, but also himself resumed the royal power, and proceeded to execute the Divine injunction which Saul had disobeyed. Samuel then returned to his house in Ramah, and no more came to visit Saul to the day of his death. He, however, continued sincerely to mourn his rejection, until the Lord commanded him to arouse himself, and go to Bethlehem, and anoint the son of Jesse to be king over Israel, on whom the Lord was pleased to confer the honourable epithet, “the man after God’s own heart.”

After this, Samuel returned to Ramah, and there closed his life in a good old age, honourably and affectionately lamented by all the people, who bewailed him as their common father. About two years after the death of Samuel, Saul, in his exigency, being forsaken of God, and intimidated by the Philistines, applied to a witch at Endor, to procure him an interview with the departed prophet ; but this mysterious affair will more properly be alluded to in the history of Saul.

We have in scripture two books which bear the name of First, and Second of Samuel. The whole of them could not have been written by him, for they carry on the history long after his death. The later accounts were most probably continued by the prophets Nathan and Gad, (see 1 Chron. xxix. 29,) and added to those which already bore the name of Samuel.

Samuel’s history runs through the first thirteen chapters of the first book of Samuel ; also the fifteenth and sixteenth ; and his death is recorded xxv. 1. We read also, 1 Chron. xxvi. 28, that Samuel enriched the tabernacle by magnificent presents, and by rich spoils taken from the enemies of Israel. Also, 1 Chron. ix. 22, that he assisted in regulating the distribution of the Levites, made by David, for the service of the temple ; but probably this means only that David pursued the order settled by Samuel after the death of Eli. Samuel is also alluded to, Ps. xcix. ; as among the intercessors with God on behalf of His people Israel ; and the declaration, Jer. xv. 1., where he is coupled with Moses, and it is said, “ Though Moses and Samuel stood before me, yet could not my mind be towards this people,” intimates, at once, the great prevalency of those godly intercessors, and the dreadful condition of a people who have sinned away all the efficacy of their pleadings.

Acts iii. 24, Samuel is spoken of as among the earliest of the prophets who distinctly foretold the blessings of the Messiah's reign. He is the first sacred writer expressly mentioned after Moses, and from him the schools of the prophets seem to have originated. He is therefore with propriety alluded to as a sort of father of the prophets. Acts xiii. 20, he is spoken of as a prophet, and the last of the Judges of Israel; and Heb. xi. 32, he is spoken of as one of the ancient worthies, who triumphed by faith—"like precious faith" to that which is connected with the hope of eternal life.

SANBALLAT—SAN-BAL'-LAT.

BUSH IN SECRET. Sanballat was a native of Horon, or Horonaim, beyond Jordan, in the land of Moab. He was governor of the Cutheans, or Samaritans, under the court of Persia, and was an inveterate and crafty enemy of the Jews. When Nehemiah returned from Shushan, and began to build the walls of Jerusalem, Sanballat, Tobiah, and Geshem opposed him, and charged him with acting without authority, and of heading a revolt against the king; then endeavoured, by cruel mockings and tauntings, to discourage the people. However, in spite of opposition, the walls were at length completed, but Sanballat's opposition was not cured. He then endeavoured by stratagem to induce Nehemiah to meet him and his companions in the field, in order to mutual explanations. Sanballat also gained over to his interest a false prophet, named Shemaiah, who also endeavoured to intimidate Nehemiah: but Nehemiah, by prudent boldness, avoided the snare.

During an absence of Nehemiah, Eliashib the high-priest married his grandson Manasseh to a daughter of Sanballat; he also, contrary to law, allowed Tobiah, a kinsman of Sanballat, an apartment in the temple. But Nehemiah, on his return, drove out Tobiah from the temple, and would not suffer Manasseh, the high-priest's grandson, to remain in the city, or to exercise the functions of his priesthood. Manasseh being thus expelled, retired to his father-in-law Sanballat, who built a temple on mount Gerizzim, in imitation and opposition of that at Jerusalem, and appointed Manasseh to officiate as high-priest. This was the origin of the deadly feud between the Jews and Samaritans. Manasseh is not mentioned by name in Scripture; but we gather the facts from the records of Nehemiah, and from Josephus, the Jewish historian, we learn the name. Nehemiah ii. 10, 19, 20, iv. vi. xiii.

SAPH.

RUSHES, SEA-MOSS, END, CONSUMMATION. Saph or Sippai was one of the race of giants slain by Sibbecai the Hushathite, either at Gob or Gezer. 2 Sam. xxi. 18; 1 Chron. xx. 4.

SAPPHIRA—SAP-PHI'-RA.

THAT RELATES OR TELLS, or, THAT WRITES OR COMPOSES BOOKS. The wife of Ananias, and a partner in his falsehood and prevarication as to the price of a piece of land which they sold professedly for the Christian treasury, but a part of which they basely secreted, and persisted in the falsehood when challenged by the apostle Peter. She was also a sharer in his awful fate, both of them being struck dead by the immediate judgment of God. Acts v. 1—11.

SARAH—SA'-RAH.

LADY, or, PRINCESS. Sara, Sarai, or Sarah, was the wife of the patri-

arch Abraham. She was also his half-sister, being the offspring of one of his parents, but not of both: such marriages at that time were neither illegal nor uncommon. Sarah was a woman of uncommon beauty; when therefore they travelled, Abraham desired that she should call herself his sister, lest any, being captivated by her beauty, and knowing Abraham to be her husband, might put him to death as the obstacle to their possessing her.

This was a mean unwarrantable subterfuge, altogether unworthy of the father of the faithful, and quite unnecessary to a family so expressly under the Divine patronage and protection. Worldly wisdom generally defeats its own object; and in consequence of this unworthy precaution, Sarah was more than once taken into the house of kings, and her virtue and honour were exposed to imminent and hopeless peril, had not God in mercy interposed to rescue his servants from the trap they had laid for their own feet.

We have but few particulars of Sarah's personal history, and they are such as lead us to picture her to our imagination as more beautiful than amiable. She appears to have been a woman of impetuous and haughty spirit. She is, however, highly spoken of by the inspired apostles Paul and Peter, as an example of faith, and a model of conjugal fidelity, respect, and obedience. Heb. xi. 11; 1 Pet. iii. 6.

Notwithstanding the repeated promises to Abraham of a numerous posterity, Abraham and Sarah had so long lived together without the blessing of children, that all hope seemed to expire, and Sarah, arguing upon human probability instead of relying on Divine promises, urged upon her husband to take as a secondary wife, Hagar, an Egyptian handmaid, (see HAGAR;) thus sacrificing domestic peace, and her husband's undivided affections, through her eagerness to possess a blessing which God had seen fit hitherto to withhold, but towards which promises and circumstances were tending, and which would in due time have been fully accomplished without any unwarrantable interference on her part.

Sarah's scheme proved—as most such self-willed projects do prove—a fruitful source of vexation to herself. For Abraham complied with her desire, and took Hagar to wife. When Hagar became pregnant, she was exalted in her own eyes, and her mistress was despised. Then Sarah's high spirit resented her insolence, and she bitterly reproached her husband, and dealt hardly with Hagar, who, in consequence, fled from her face. Hagar, however, was admonished by an angel of the Lord to return to the house of Abraham, where in due time she gave birth to Ishmael. For several years a tolerable degree of domestic harmony seems to have subsisted, and Ishmael was probably regarded as the heir to the family estate and to the promise.

At length God appeared to Abraham, and instituted the rite of circumcision; to which Abraham, and his son Ishmael, and all the males in the house immediately submitted. At this time God changed the original name of Abram to that of Abraham, and that of Sara or Sarai to Sarah; and also promised to Abraham that Sarah should bear him a son.

The same year, Abraham entertained in his tent three angels in the form of men, by the most distinguished of whom the promise was repeated, with an assurance of its fulfilment before the close of that year. Sarah, who overheard this, laughed with incredulity, for which

she was rebuked by the celestial visiter. The promise of God, however, went on to its fulfilment, and at ninety years of age she bare a son, to whom she gave the name of Isaac, or *laughter*, as expressive of the joy occasioned by his birth. She had also the pleasure of suckling her precious charge, who early discovered very amiable and hopeful dispositions; and nothing appeared to mar the completeness of domestic happiness, except what arose from her own crooked policy in the matter of Hagar. On the day that Isaac was weaned, probably when three years' old, Abraham made a great feast for his friends; but the pleasure of the day was interrupted by the misconduct of Ishmael, who rudely mocked and taunted his little brother. Sarah, in consequence, insisted that Ishmael and his mother should be immediately expelled; to which, with some reluctance, Abraham consented.

After this, we have no farther particulars respecting Sarah, until her death is recorded. When Abraham sustained his severest trial, that of offering up Isaac, Sarah is not mentioned; though she certainly lived several years later. Some have supposed that she knew nothing of the transaction, until Abraham and Isaac returned from Moriah. She died at the age of one hundred and twenty-seven years, and was deeply lamented both by husband and son. On this occasion, Abraham purchased, of the sons of Heth, the cave of Machpelah, for a burying-place, which was the family grave for several generations.

The history of Sarah is interwoven with that of Abraham through the 11th, 12th, 16th, 17th, 18th, 20th, 21st, and 23d chapters of Genesis.

Another SARAH was daughter of the patriarch Asher. Numbers xxvi. 46.

SARAPH—SA'-RAPH.

BURNING. The name of a prince, or one who had dominion in Moab. 1 Chron. iv. 22.

SARUCH, or SERUG—SA'-RUCH.

BRANCH, LAYER, TWINING. The son of Ragau, and father of Nachor, in the genealogy of our Lord. Luke iii. 35.

SARGON—SAR'-GON.

WHO TAKES AWAY PROTECTION. A king of Assyria; by some believed to be the same with Esarhaddon. Isa. xx. 1.

SATAN—SA'-TAN.

AN ADVERSARY. Often put for the devil, or an evil angel. Satan is spoken of as the malicious author of Job's calamities, Job i. 6—12; ii. 1—7. He is spoken of as standing at the right hand of Joshua, the high-priest, to resist him, Zech. iii. 1, 2. He is alluded to as the chief of the evil spirits who held dominion over the bodies of men. When our Lord was charged with collusion or confederacy with the powers of darkness, in expelling evil spirits, he replied, "If Satan cast out Satan, he is divided against himself," Matt. xii. 26. In the book of the Apocalypse, Satan is represented as the great enemy of the church, but whom the Captain of salvation conquered and bound: "And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years," Rev. xx. 2. After that period is expired, it is predicted, that he should be unbound, and should issue forth and seduce the nations, Rev. xx. 7.

SAUL.

DEMANDED; LENT; DITCH; SEPULCHRE; DEATH; HELL. One of this

name was king of Idumea; he dwelt at Rehoboth, and succeeded Samlah, of Masrekah. Gen. xxxvi. 37.

Another SAUL was the first king of Israel: he was son of Kish, of the tribe of Benjamin. His first introduction to Samuel was brought about by circumstances very trivial, and seemingly accidental. The asses of Kish, his father, had strayed; and Saul, attended by a servant, was sent in quest of them. After wandering about a considerable time without success, they came to Ramah, where the prophet Samuel resided. Saul had now determined to abandon the pursuit and return home, "lest," said he, "my father should leave off caring for the asses, and be concerned about us." But his servant remarked, that in that city there dwelt a man of God, an honourable man, that whatsoever he said came surely to pass; therefore he proposed that they should go and consult him about the asses. We very little know or consider, what great events on small depend. Little could Saul have imagined, when he set out in search of his father's asses, what would be the result of the journey. Still less do men in general, especially ungodly men, think, that when they are pursuing their own plans, perhaps their follies and sins, they are bringing about the purposes of God: yet so it is. Man proposes, but God disposes. "The lot is cast into the lap; but the whole disposing thereof is of the Lord," Prov. xvi. 33.

It is evident that Saul and his servant had very little idea of the man of God, beyond a kind of fortune-teller, as they were even consulting about offering him a paltry remuneration; what, then, must have been their surprise, when Samuel received them as expected guests, placed them at the head of the table, and directed the cook, or servitor, to bring forth a choice portion, which he had commanded him to reserve for these distinguished individuals! Samuel farther directed Saul to make his mind quite easy about the asses, for they were found; and, desiring him to abide with him that night, promised the next day to tell him all that was in his heart: for, said he, "the eyes of all Israel are set on thee, and on thy father's house." Saul objected to this distinction, saying, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of Benjamin? wherefore, then, speakest thou thus to me?"

The next day, Samuel accompanied Saul below the city of Ramah, and there, taking him apart from the servant, anointed him, kissed him, and told him of the kingdom to which he was divinely appointed, and of which he gave him several signs: 1st, That by Rachel's sepulchre he should meet two men, who should inform him of the safety of the asses, and of his father's anxiety about himself. 2d, That on the plain of Tabor he should meet three men going to worship at Bethel, one of them carrying three kids, another three loaves, and the third a bottle of wine: these should salute him, and give him two loaves of bread, which he should accept at their hands. He should then, 3dly, proceed to the hill of God, where was a garrison of the Philistines, and there he should meet a company of prophets, with various instruments of music; and that the Spirit of the Lord should come upon him, and he should prophesy among them. These signs should encourage his faith in the Divine assurance given him, and he should then do as occasion might serve, and that God would be with him. Samuel also promised to come to him at

Gilgal, after seven days, to offer sacrifices to the Lord, and to give Saul farther directions as to the course he was to pursue.

All that Samuel predicted met its full and exact accomplishment; and God gave him another heart, so that he appeared altogether changed from what he had formerly been: and when he joined the prophets, and prophesied with them, his neighbours exclaimed, with astonishment, "Is Saul also among the prophets?" which saying became proverbial in Israel. This is a very remarkable part of scripture; and, indeed, the whole of Saul's character, while it is very mysterious, and requires great caution and diligence in order to come at the true meaning, conveys most important lessons and solemn warnings.

Several things are said of Saul, which would, at first sight, lead us to imagine he was a possessor of genuine piety; of which, however, his general conduct proved him destitute. One or two phrases might even lead us to conclude that he had been a possessor of the grace of God in truth, and was afterwards deserted by God, and left to fall. But scripture must ever be consistent with itself, and the character of God can never be dishonoured. Where, then, any seeming discrepancy or disparagement occurs, we may rest assured that it arises from some misconception on our part as to the design of the sacred writer, or a want of clear understanding of the phraseology employed: at all events, it would be a most unwarrantable attempt, either to establish or to deny a doctrine, on the ground of some detached incident or expression, contrary to the general declarations of scripture. It becomes us, at all times, to be humble and cautious, and to maintain an habitual conviction, that difficulties arise, not from the statements of scripture, but from our own ignorance.

A few remarks, chiefly suggested by the most learned and diligent students of scripture, may tend, in some degree, to elucidate the difficulties alluded to in the history of Saul.

1. It is said, that he was "turned into another man," and that "God gave him another heart." This, probably, means no more than that a wonderful change was produced in his views, abilities, and inclinations. The Lord had called him to an exalted office, and bestowed on him the necessary qualifications for fulfilling it. He was no longer engrossed by his former pursuits, but was endued with sentiments and dispositions suitable to a king. Probably, before he left his father's house, nothing would have been farther from his thoughts than a station in the army, much less the command of it, and the conduct of a battle; but he was designed to be a brave and successful general, and therefore God endued him with understanding, courage, vigour, and activity; so that those who had known Saul before, and who saw him afterwards, might justly say, 'What a surprising change has taken place in Saul! he is quite another man! he has another heart!' But all this does not involve, nor does the sacred writer say, that he had a *new* heart, a heart changed by Divine grace, made penitent, humble, and holy.

2. It is said that "the Spirit of the Lord came upon him, and he prophesied among them," (the prophets.) But this proves, and evidently intends, nothing more than that he was endued with extraordinary gifts for particular purposes; that he was upon a level with many spoken of in the New Testament, who received the gift of tongues, or of healing, but who were still strangers to converting, sanctifying, and saving grace;

and who, at the last day, will plead for admittance into heaven, saying, "Lord, Lord, open to us! have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" But the all-seeing Judge will repute them, saying, "Depart from me, ye workers of iniquity."

3. Saul discovered, at times, great modesty, humility, and propriety of disposition. True; and they lasted just till they were tried. It is an easy thing for a man to discover humility and moderation, while he is working his way up to eminence; but the trial is, when he has attained it, and is established in it, and has an opportunity of gratifying other dispositions if he please. Saul could afterwards manifest ingratitude, envy, dissimulation, hatred, and every base and malignant passion, and thus exhibit his true character.

4. Saul, on some occasions, acknowledged the hand of God in his affairs; he also discovered great penitence for the errors and faults into which he had fallen: not a whit more than many a man does, who is a total stranger to the love of God. How many are in the habit of saying, "We possess so and so, *thank God for it*;" or, "*If it please God*, we will do such or such a thing;" who are utter strangers to gratitude, subjection, and obedience! How many, too, under the pressure of disease or danger, especially if their sufferings are the result of their vices, will burst into agonies of grief for their folly and their sin, utter loud cries for mercy and pardon, and loud promises of reformation! But, let the disease or the danger be removed, the penitence vanishes with it, and the sinner returns to his crimes and pollutions, like the sow that was washed to her wallowing in the mire.

5. It is said, "The Lord departed from Saul, and an evil spirit from the Lord troubled him." But is it not elsewhere said, that the Lord will not forsake his people, nor forsake the work of his own hands? and will he cast off his people, and deliver them to the power of Satan? All this seeming difficulty may be easily reconciled. God never was with Saul as he is with his own people, putting his fear in their hearts, inclining them to depart from evil, and preserving them from departing from Him. He was with Saul, so as to endue him with wisdom, activity, and valour as a commander, and to confer blessings on his reign; but when Saul became disobedient and rebelled against God, then God withdrew from him those talents by which he had formerly distinguished him, and that success which had formerly crowned his efforts; and he was like Samson, shorn of his strength. When it is said, that an evil spirit "from the Lord" troubled Saul, we are not to imagine that God employs evil spirits to do evil; but simply that when the Divine presence is withdrawn from perverse and obstinate offenders, that protection and restraint are also withdrawn, by which evil spirits are withheld from gaining an ascendancy according to their malignant wish. Having premised these remarks by way of elucidation, the narrative itself may be passed over more rapidly.

Shortly after Samuel had anointed Saul, (a matter which it appears was kept perfectly secret between themselves,) he assembled the people at Mizpeh, to give them a king, as they had desired. There they with great solemnity proceeded to the election of a king by casting lots. The tribes of Israel were first taken, and from among them the tribe of Benjamin, the family of Kish, and finally the person of Saul. When inquiry

was made for Saul, he could not be found, having purposely withdrawn and hid himself. When at length discovered, and brought into the assembly, he was found to stand higher by the whole head than any of the people. Samuel introduced him to them, and they immediately shouted, "God save the king!" Samuel then declared, both to Saul and to the people, the laws by which they should be governed, and dismissed the assembly.

Saul returned to Gibeah, accompanied by a part of the army, consisting of men whose hearts the Lord had inclined in his favour. Some, however, despised Saul, and contemptuously asked, "How shall this man save us?" But Saul prudently forbore to notice their disaffection. About a month afterwards, Nahash, king of the Ammonites, besieged the city of Jabesh-gilead, and threatened to put out the right eye of all the inhabitants, and to make it a reproach in Israel. On hearing of this cruel and dastardly menace, Saul was fired with a spirit of patriotic indignation. He immediately sent to all the tribes a figurative summons, at that time by no means uncommon, viz. he took some of his own oxen, and hewed them to pieces, and sent the parts into all Israel, saying, that thus should be done to the oxen of whoever should not follow Saul and Samuel to battle against the Ammonites. A vast army was in consequence speedily assembled, and the Ammonites so completely dispersed, that scarcely two of them could be found together. After this, all the people returned to Gilgal, where they renewed the inauguration of king Saul.

Having gained this victory over the Ammonites, Saul disbanded the whole of his army, excepting three thousand men, two thousand of whom he retained about his own person, and appointed one thousand to attend his son Jonathan, a prince of great courage, magnanimity, and general excellence, who had already distinguished himself by cutting off a garrison of the Philistines in Geba. On this, the people took courage, and thought of shaking off the yoke of the Philistines. They assembled themselves for that purpose, in great numbers, to Saul, in Gilgal. The Philistines having intelligence of this, encamped a prodigious army at Michmash, east of Bethel. In these critical circumstances, Saul consulted the prophet Samuel, who promised in seven days to meet him at Gilgal, where he would offer sacrifices to the Lord, and implore his blessing on the undertaking. This delay was doubtless appointed as the test of Saul's faith and obedience, and he failed in the trial. He became impatient at the prophet's delay, fearful of some sudden surprise of the enemy, or that the people might be disheartened by waiting; and satisfying himself with these specious pleas, he rashly proceeded to offer sacrifices himself. He had no sooner done this, than Samuel, within the appointed time, appeared, and severely reprimanded the disobedience and presumption of the prince; set aside his vain pleas; exposed to himself his hypocrisy; and declared that the Lord would deprive him of the power he had thus abused. Samuel then went from Gilgal to Gibeah, where Saul and Jonathan followed him with about six hundred men, but so badly equipped, that they possessed scarcely any weapons, but such as could be made with common working tools; for such was the policy, and such the ascendancy of the Philistines, that they would not even suffer a smith to live among the people of Israel, but compelled them to bring their implements of husbandry to them to be ground.

The Philistines, during their encampment at Michmash, continually sent out parties to ravage the country, and that almost without opposition, until Jonathan and his armour-bearer found means to climb a steep and almost inaccessible rock, whence the enemy little expected an attack, and, falling on them unawares, slew about twenty men. This threw the whole army into such consternation and confusion, that they turned their weapons one against another, and slew vast numbers in their own camp.

On hearing of the state of the Philistine army, Saul gladly availed himself of the advantage thus put into his power. He collected together all the forces he could muster, joined in the pursuit, and defeated them with a great slaughter. But here another instance of his rashness occurred, which altogether defeated its own object, and, no doubt, prevented the full achievement of all that might have been effected.

In Saul's eagerness to pursue the enemy, he issued a proclamation in the form of a solemn vow or imprecation, declaring that any soldier who halted in the pursuit until evening, to take food, should be put to death. In consequence, the soldiers became more or less exhausted and dispirited. Nor was this all, Jonathan, not aware of his father's edict, had hastily refreshed himself with some wild honey, and urged those about him to do the same, when they informed him of his father's oath; and Jonathan justly observed, that had the people been permitted to take necessary refreshment, the slaughter of their enemies would have been much greater.

When even was come, the people flew eagerly upon the spoil, and hastened to satisfy their hunger on the cattle they had taken. But now Saul interfered with a great show of devotion; he must stop to offer a sacrifice; and it is observed he here built his first altar unto the Lord. How evident were his formality and hypocrisy in this transaction! What had he ever done for the honour of God, and support of religion, before? Nothing; and his choosing now to be attended by the high-priest, and to make a show of offering sacrifices, was evidently nothing more than to pacify his conscience, and keep up appearances, while he lived in disobedience. Such observances are unavailing and detestable in the sight of God.

Being eager still to continue the pursuit of the Philistines, Saul, at the suggestion of the high-priest, consulted the oracle of the Lord, but received no answer: whence they concluded, that the Divine displeasure had been incurred. This led to investigation, and to bringing to light the inadvertent offence of Jonathan against his father's rash and impious oath. With bitter imprecations the cruel father prepared to take vengeance on his son, instead of humbling himself before God, as the real author of the mischief. The people, however, interposed, and rescued Jonathan, declaring that he should not be put to death, to whose valour and intrepidity they were chiefly indebted for the victory. This incident seems to have mortified and excited disgust in the haughty malignant mind of Saul. He forthwith retired from the pursuit, and neglected to follow up the victory.

The Divine threatening was issued against Saul, yet the execution was awhile suspended, and he seems, as it were, to have been put on his good behaviour. It pleased God to bless him with prosperity, both in his family and in his government; and he was made an instrument of

protecting the people of Israel, and chastising their enemies. It is to be feared that his prosperity proved a snare to him; that he flattered himself the threatenings had passed by, and the displeasure was averted, and that he might go on without control. But a renewed trial proved him to be as rebellious and disobedient as ever, and hastened his final overthrow.

Samuel, with whom he appears to have had but little intercourse since he reproved him for his former disobedience, was again sent, in the name of the Lord, to fulfil the sentence that had long since gone forth against Amalek, for its utter destruction. Very particular injunctions were given to Saul, in no wise to spare any, but to make an utter destruction. A great army was immediately summoned: Saul went forth, and achieved a complete and decisive victory over the Amalekites; but, from base and selfish motives, he spared Agag the king, and reserved the best of the spoil, destroying only such as was vile and refuse.

Saul then proceeded to meet Samuel, and, saluting him in the name of the Lord, began to boast of having obeyed his injunctions. "What then," returned Samuel, "meaneth the bleating of sheep, and the lowing of oxen which I hear?" With the basest dissimulation, and the most daring effrontery, Saul replied, that they were reserved for a sacrifice to the Lord.

But Samuel rejected his excuses, and declared to him the word of the Lord, who had raised him from his original obscurity, and made him king of his people, and who would now, for his rebellion and disobedience, degrade him, and cut him off, and bestow the kingdom upon his neighbour who was better than he. Saul then put on a semblance of penitence, and acknowledged that he had sinned, yet entreated the prophet to return with him and worship the Lord; but Samuel refused, saying, 'Thou hast rejected the word of the Lord, and the Lord hath rejected thee.'

As Samuel turned away to depart, Saul seized him by the mantle, and most earnestly entreated him to pay him some public respect before the people. To what a depth of degradation must the man have sunk, who can stoop to offer so gross a request as this, or to feel the slightest concern about man's approbation, when conscious of the frowns of a heart-searching God. However, Samuel returned, and worshipped the Lord with Saul and the elders of Israel; and then proceeded to execute on Agag the vengeance which Saul had disobediently withheld. This was the last interview between Saul and Samuel.

The disobedient king was forsaken not only by the prophet, but by the Lord, and he henceforth fell into a kind of mental imbecility or malevolent melancholy, that evidenced the influence of an evil spirit. During these intervals of melancholy, when physicians could not minister to his healing, some relief was found from the power of music. David, the youthful shepherd of Bethlehem, was sent for to court, and with his harp attuned to strains of devotion, in some degree soothed the agitated feelings of the king, and procured him a transient calmness. It does not appear that Saul ever sought the only true cure for a wounded conscience, in pardon and atonement of sin, by the "blood of sprinkling."

David had already received from the hands of Samuel the holy unction by which he was anointed to the kingdom of Israel; but no ambitious

thoughts entered his youthful and pious breast; nor was Saul aware at this time that his rival stood before him in the person of his favourite musician and armour-bearer. After a time, it appears, David returned to his early and beloved employment of keeping his father's sheep at Bethlehem, until called forth to public notice by the memorable transactions of the valley of Elah. . . .

Owing to Saul's melancholy and incapacity for government, the Philistines had gathered fresh strength and courage, and were encamped, a formidable host, between Shochoh and Azekah, their gigantic champion Goliath, coming forth daily, defying the armies of the living God, and challenging any Israelite to single combat. Saul had promised his daughter in marriage to the man who should conquer this formidable foe; but no one ventured to accept the challenge. At length, the stripling David, being sent by his father to visit his brethren in the camp, and hearing the haughty and profane challenge of the giant, went forth against him, in a spirit of holy faith and humble reliance, and slew him with a sling and a stone. This feat made him, for a time, very acceptable to Saul; but, shortly afterwards, the jealousy of the malignant monarch was roused by hearing the women of Israel singing to their instruments of music, "Saul hath slain his thousands, and David his tens of thousands." From this time forth, Saul eyed David with the bitterest hatred, and made several attempts to destroy him by stratagem; several times in person attempted his life; and afterwards pursued him from place to place with malignant persecution and unrelenting fury; or if, on some occasions, he was won upon by David's loyalty and generosity, to confess the innocence of his persecuted servant, and to profess penitence for his own unprovoked enmity, his penitence was like the early cloud and the morning dew, passing quickly away. The remaining transactions of Saul's life are intimately connected with those of David, and have been already referred to under that article, it is therefore unnecessary here to repeat them. We pass, therefore, to the closing scene.

Saul reigned over Israel nearly forty years, but he lost all his former activity and courage. His old enemies, the Philistines, had recruited theirs, and invaded the land of Israel; on this occasion, Saul was overwhelmed with dismay and confusion. He did, indeed, in his distress, professedly seek the Lord, but he received no answer; and most justly might it be said to him, "Because I called and thou wouldst not hearken, thou shalt call upon me and I will not answer." In hardened despair, if not defiance, Saul then betook himself to a witch. In his better days, he had endeavoured to abolish witchcraft out of the land; but hearing of a woman at Endor, who had eluded former scrutiny, and continued to carry on her nefarious traffic, with shameful inconsistency and daring profaneness he applied to her, and pledged himself with an oath that no punishment should befall her in exercising her arts in the matter he should require. This was no other than that she should bring before him the prophet Samuel, (who had now been dead two years,) that he might consult him as to the event of the approaching battle. It is not for us to inquire what were the arts practised by this wretched woman; whether she intended, by some sleight of hand, to deceive her credulous votaries with an idea that they saw apparitions raised by her power, or whether, or in what degree, the powers of hell were permitted to aid in the deception; it is sufficiently evident that any attempt, (even if it were practi-

cable,) to gain information on a subject which God has seen fit to conceal, must be highly offensive and provoking in his sight; and that, when such crimes are attempted, the parties may justly become the victims of their own delusion, and the prey of their own terrors:

However it may be, the woman presently declared to Saul, that she saw gods (or judges) coming up out of the earth. Saul eagerly demanded of her the form of the apparition. She described it as an old man covered with a mantle. Whether or not Saul beheld him, is not said; he however perceived the presence of the prophet, and he stooped with his face to the ground, and bowed himself. How affecting the lamentation of Saul's distress and despair! How awful the reply of God, by the appearance of the departed prophet! "I am sore distressed," said the humbled monarch, "for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do."

Then said Samuel, "Wherefore, then, dost thou ask of me, seeing the Lord hath departed from thee, and is become thine enemy?" The prophet farther solemnly reprov'd Saul for his repeated and presumptuous disobedience, and, in the name of the Lord, declared his nearly approaching doom—that the Lord would deliver Israel into the hands of the Philistines, and that himself and his sons should be in the world of spirits before the next night. On hearing this awful sentence, Saul fainted, and fell to the earth; but we hear nothing of real penitence or prostration of heart before the Lord.

The sorceress and the attendants endeavoured to soothe the monarch, and persuade him to receive sustenance; and, being revived by their attentions, he roused himself, and prepared to go forth against the host of the Philistines. The event verified the prediction. Saul defended himself with great valour for a time, but the force that surrounded him being scattered, his sons slain, and he severely wounded, less mindful of the interests of his immortal spirit than of any indignity that might befall his dying carcass, he requested his armour-bearer to terminate his existence, and, when he refused compliance with so horrible a request, Saul fell on his own sword and expired.

On the following day, the Philistines came to the field of battle, and there recognizing among the slain the bodies of Saul and his three sons, they stripped them of their armour, cut off their heads, and exhibited them as trophies in the temple of Dagon, and ignominiously suspended their bodies on the walls of Bethshan. But the inhabitants of Jabesh-gilead, hearing of these indignities, and remembering the kindness they had received at the hands of Saul, sent a detachment of soldiers by night, to recover the bodies of Saul and his sons, which they buried near their city, and for seven days fasted and made great lamentations over them. David composed a most beautiful poetical elegy on the death of Saul, to whom he had ever been a loyal and faithful subject, and of Jonathan, who had been his constant and affectionate friend.

Ishbosheth, the only surviving son of Saul, was, for a few years, supported in a tottering government by the influence of Abner, his father's uncle, and general of the forces, but a quarrel arising between Ishbosheth and Abner, the interest of Ishbosheth declined, and, he being assassinated by two of his servants, the tribes united under David as their king. The

only remaining individual of Saul's posterity was a lame son of Jonathan, called Mephibosheth, for whom David generously and honourably provided. (See DAVID, JONATHAN, ABNER, ISHBOSHETH, MEPHIBOSHETH.) The history of Saul commences 1 Sam. ix. and, interwoven with that of David, extends to the end of the book.

3. SAUL, of Tarsus. (See PAUL.)

SCEVA—SCE'-VA.

DISPOSED, PREPARED. One of the chief of the priests connected with the synagogue of the Jews at Ephesus. When the apostle Paul expelled devils and wrought other miracles in the name of Jesus, seven sons of Sceva attempted to imitate him, and adjured an evil spirit to depart from one possessed, saying, "We adjure you by Jesus, whom Paul preacheth;" but the evil spirit replied, "Jesus I know, and Paul I know, but who are ye?" and the possessed person fell upon and beat them severely. Their defeat was the means of greatly extending the influence of Christianity on such as had practised unlawful deeds. Acts xix. 13—20.

SEBA—SE'-BA.

DRUNKARD, or THAT SURROUNDS, or OLD MAN. Son of Cush. Gen. x. 7.

SECUNDUS—SE-CUN'-DUS.

THE SECOND. Friend of St. Paul, who accompanied him on his journey into Asia. Acts xx. 4.

SEGUB—SE'-GUB.

FORTIFIED, or RAISED. Son of Hezron and father of Jair. 1 Chron. ii. 21, 22.

Another of this name was the youngest son of Hiel the Bethelite, who, having undertaken to rebuild the city of Jericho, in defiance of the Divine curse, experienced its fulfilment in the death of his eldest son Abiram, as he was laying the foundation, and of his youngest son Segub, as he was setting up the gates. Josh. vi. 26. 1 Kings xvi. 34.

SEIR—SE'-IR.

HAIRY, GOAT, DEMON, TEMPEST. Seir the Horite, whose dwelling was east and south of the Dead sea. Gen. xxxvi. 20.

SEMACHIAH—SEM-A-CHI'-AH.

THAT ADHERES TO, or UNITES WITH THE LORD. A Levite, a porter belonging to the temple. 1 Chron. xxvi. 7.

SENNACHERIB—SEN-NACH'-E-RIB.

BUSH OF THE DESTRUCTION OF THE SWORD, OF SOLITUDE, OF DROUGHT. King of Assyria, son and successor of Shalmaneser. He was the formidable enemy of Judah during the reign of king Hezekiah. In the reign of Ahaz king of Judah, the land had become tributary to Tiglath-pileser king of Assyria; but Hezekiah shook off this yoke. Sennacherib, on hearing of the revolt of Judah, brought a vast army, and took most of their strong cities. Hezekiah, finding that he had only Jerusalem left, and perhaps great difficulty to keep that, made submission to Sennacherib, and engaged to pay whatever tribute he should impose, provided he withdrew his army from the land. Sennacherib demanded three hundred talents of silver, and thirty talents of gold, which were paid him; yet he refused to leave the dominions of Hezekiah. From Lachish, which he was then besieging, he sent to Jerusalem three of his chief officers, Tartan, Rabсарis, and Rabshakeh, to summon

Hezekiah, and to menace him and the people. Rabshakeh uttered many gross insults against the king, and many blasphemous defiance of the God of Israel, whose aid the pious king Hezekiah naturally invoked in this extremity. Meanwhile Sennacherib quitted the siege of Lachish, and applied himself to that of Libnah. While there, hearing from Rabshakeh that Hezekiah had returned no answer to his menacing defiance, he sent a letter to that prince, full of bold and hughty blasphemies. Hezekiah consulted the prophet Isaiah, and with deep humility spread the letter before the Lord, pleading with Him, for the honour of his great name, to deliver His people, and avenge himself on their enemies. And the Lord, in answer to prayer, sent a destroying angel against the army of Sennacherib, who, in one night, slew one hundred and eighty-five thousand of the Assyrians. Meanwhile, Sennacherib went with his army to meet Tirhakah king of Ethiopia, who was marching towards him; and shortly after his return to Nineveh, he was slain in the house of Nisroch his god, by his two sons Adrammelech and Sharezer; as some have asserted, from an apprehension that he was intending to sacrifice them to his idol. After the death of Sennacherib, Esarhaddon his son reigned in his stead. 2 Kings xviii. xix. 2 Chron. xxxii. Is. xxxvi. xxxvii.

SEORIM—SE-O'-RIM.

BARLEY, GROATS, HAIR, WHIRLWIND, ASSOCIATION, TEMPESTS. Seorim was the head of the fourth in order of the twenty-four sacerdotal families. 1 Chron. xxiv. 8.

SERAIAH—SE-RA-I'-AH.

PRINCE OF THE LORD, OR THE LORD IS MY PRINCE. Several of this name are mentioned in scripture.

1. SERAIAH, or Sariah, was secretary to king David. 2 Sam. viii. 17.
2. Father of Jeab, of the tribe of Judah. 1 Chron. iv. 14.
3. Son of Asiel, and father of Josibiah. 1 Chron. iv. 35.
4. High-priest of the Jews, successor to Azariah, and father of Jehozadak, the last high-priest before the Babylonish captivity. Being taken by Nebuzaradan, he was carried to king Nebuchadnezzar, then at Riblah, where he was put to death, with seventy other chief men of Jerusalem. His son Jehozadak was carried captive to Babylon. Jer. lii. 24—27; 2 Kings xxv. 18—21. 1 Chron. vi. 14, 15. Ezra iii. 2.
5. A chief among the Jews that returned from Babylon. Ezra ii. 2. Neh. x. 2; xii. 1.
6. Son of Tanhumeth. A native of Netophah. 2 Kings xxv. 23.
7. Son of Neriah, and brother of Baruch, the companion and secretary of the prophet Jeremiah. Jer. xxxii. 12, Seraiah was sent to Nebuchadnezzar at Babylon, in the fourth year of Zedekiah's reign. He was head of the prophecy, or chief of the embassy appointed to carry the denunciation against Babylon. He was charged with the tributes or presents sent by Zedekiah to Nebuchadnezzar. Jeremiah sent a letter by him, which was to be read by the captives at Babylon. This letter contained a prophecy of the fall of that city and empire; and after it was read, Seraiah was ordered to tie it to a stone, and sink it in the Euphrates, as a token that thus Babylon should sink, and should not rise from the evil that the Lord would bring upon her. Jer. li. 59—64.

SERED—SE'-RED.

SUPPRESSION OF GOVERNMENT. Eldest son of Zebulon, and head of a family. Gen. xvi. 14. Num. xxvi. 26.

SIRGIUS PAULUS—SER'-GI-US PAU'-LUS.

The etymology of this name is unknown. He was proconsul or governor of the island of Cyprus, converted under the ministry of the apostle Paul. The deputy was a prudent, thoughtful man, and hearing of the arrival of Paul and Barnabas, he sent for them, and desired to hear the word of God. A sorcerer, named Elymas, or Bar-jesus, who had some interest with the proconsul, endeavoured to turn away his mind from the influence of the apostle's preaching, but was miraculously struck with temporary blindness at the word of Paul. On beholding this, the governor was fully convinced, and embraced the Christian faith. Acts xiii. 6—12.

SERUG—SE'-RUG.

BRANCH, LAYER, TWINING. Son of Reu, or Ragau, and father of Nahor, or Nachor. Gen. xi. 20—22. 1 Chron. i. 26. Luke iii. 34, 35.

SETH.

PUT, or, WHO PUTS. The third son of Adam and Eve, who was born after the murder of Abel by Cain. He was the father of Enos. In his family the knowledge and worship of God were long preserved, while the family of Cain followed idolatry and wickedness. Hence the offspring of Seth are denominated *the sons of God*, and their marrying with *the daughters of men*, that is, the ungodly descendants of Cain, proved the means of bringing on the world a torrent of wickedness, and ultimately of subjecting it to destruction by a flood of water. Gen. v. 3—8; vi. 1—7.

SETHUR—SE'-THUR.

THAT HIDES, THAT DESTROYS. One of the spies sent by Moses to view the land of promise. Numb. xiii. 13.

SHAAPH—SHA'-APH.

THAT THINKS; THAT FLIES AWAY. Son of Jahdai. 1 Chron. ii. 47.

SHIAASHGAZ—SHA-ASH'-GAZ.

HE THAT PRESSES THE FLEECE. A chamberlain of king Ahasuerus. Esther ii. 14.

SHABBETHAI—SHAB-BE-THA'-I.

MY SABBATH, MY REST. A chief of the Levites. Neh. xi. 16.

SHACHIA—SHA-CHI'-A.

PROTECTION, ENCLOSURE. One of the family of Benjamin. 1 Chron. viii. 10.

SHADDAI—SHAD'-DA-I.

THE ALMIGHTY. One of the Hebrew names of God. Sometimes written *El Shaddai*, *God Almighty*, or *All-sufficient*. To Abraham the Lord said, "I am the Almighty God, (or El Shaddai,) walk before me, and be thou perfect," Gen. xvii. 1. Balaam "saw the visions of *the Almighty*," (Shaddai,) Numb. xxiv. 4. 16. Naomi said, "The Almighty (Shaddai) hath afflicted me," Ruth i. 21; and Job, "The arrows of *the Almighty* (Shaddai) are within me," Job vi. 4. This epithet occurs more frequently in Job than many others of the sacred writings. It is not found in the writings of Solomon.

SHADRACH—SHA'-DRACH.

TENDER NIPPLE, or, SOFT AND TENDER FIELD. The Chaldean name given to Hananiah, one of Daniel's companions, at the court of Nebuchadnezzar. Dan. i. 7.

SHAGE—SHA'-GE.

THAT IS IGNORANT, or, IN ERROR. Father of Jonathan, one of the heroes in David's army. 1 Chron. xi. 34.

SHAHARAIM—SHA-HA-RA'-IM.

BLACKS, TROUBLES, or, THAT RISE EARLY. Son of Uzza, and father of Jobab, Zibia, Mesha, &c., of the tribe of Benjamin. 1 Chron. viii. 8.

SHALLUM—SHAL'-LUM.

PERFECT, PACIFIC. Scripture mentions several of this name:—

1. **SHALLUM**, or Shillem, son of Naphtali, and head of a family in Israel. Numb. xxvi. 49.

2. **SHALLUM**, son of Jabesh, (or perhaps a native of the city of Jabesh.) He treacherously killed Zechariah, king of Israel, and usurped his kingdom; but he held it only one month. Menahem, the son of Gadi, killed him in Samaria. Shallum was the executioner of the vengeance threatened against the house of Jehu. 2 Kings xv. 10—15.

3. **SHALLUM**, son of Tikvah, or Tikhath, (or native of that place,) was husband of the prophetess Huldah, whom king Josiah consulted, when the book of the law was found in the temple. 2 Kings xxii. 14.

4. **SHALLUM**, son of Sisami, and father of Jekaniah, of the tribe of Judah. 1 Chron. ii. 40.

5. **SHALLUM**, son of Shaul, and father of Mibsam, of the tribe of Simeon. 1 Chron. iv. 25.

6. **SHALLUM**, fourth son of Josiah, king of Judah; the same as Jehoahaz. He was made king on the death of his father, and was carried away captive by the king of Egypt. 1 Chron. iii. 15. Jer. xxii. 11. 2 Kings xxiii. 30, 31, 34.

7. **SHALLUM**, son of Zadok, the high-priest, and father, or rather uncle, of Hilkiah, the high-priest, 1 Chron. vi. 12, 13. This Shallum is sometimes called Meshullum, 1 Chron. ix. 11. He lived in the time of Hezekiah or Ahaz, and was the immediate father of Azariah, and uncle to Hilkiah.

8. **SHALLUM**, son of Korah, 1 Chron. ix. 19, 31. He was spared in the wilderness, when the earth opened and swallowed up his father. Numb. xxvi. 11. The descendants of Shallum had an office in the temple, viz. to take care of the cakes that were fried there. 1 Chron. ix. 31.

9. **SHALLUM**, son of Col-hozeh, chief of the town of Mizpah. He rebuilt, at his own expense, the fountain-gate at Jerusalem, after the return from Babylon. Neh. iii. 15.

SHALMANESER—SHAL-MA-NE'-SER.

PEACE, TIED, OR CHAINED, or, PERFECTION AND RETRIBUTION, or, PEACE TAKEN AWAY. King of Assyria, who succeeded Tiglath-pileser, and was succeeded by Sennacherib. He reigned fourteen years, 2 Kings xvii. 3. It is recorded of him in scripture, that he came into Palestine, and subdued Samaria, and obliged Hoshea, king of Israel, to pay him tribute. But, in the third year, Hoshea meditated a revolt, and took secret measures with So, king of Egypt, to throw off this subjection.

Shalmaneser brought an army against him, ravaged Samaria, besieged Hoshea in his capital city, and, after a siege of three years, took the city, put Hoshea into bonds, and carried away the people beyond the Euphrates; and thus ruined the city of Samaria and kingdom of Israel, which had subsisted two hundred and fifty-four years. 2 Kings xvii. 12. xviii. 9.

SHAMA—SHA'-MA.

THAT HEARS OR OBEYS. Son of Hothan, the Aroerite, 1 Chron. xi. 44; called Shammah, the Harodite, 2 Sam. xxiii. 25; and Shammoth, the Harorite, 1 Chron. xi. 27.

SHAMED—SHA'-MED.

THAT BREAKS OR DESTROYS. Son of Elpael, of the tribe of Benjamin. 1 Chron. viii. 12.

SHAMGAR—SHAM'-GAR.

NAMED A STRANGER. Son of Anath, and third judge of Israel. He ruled between Ehud and Barak. He was a valiant defender of Israel, and killed six hundred Philistines with an ox-goad. Judges iii. 31.

SHAMGAR-NEBO—SHAM-GAR-NE'-BO.

PERFUME, or, ODOUR OF THE STRANGER. A general officer in Nebuchadnezzar's army. Jer. xxxix. 3.

SHAMHUTH—SHAM'-HUTH.

DESOLATION, or, DESTRUCTION. A general in the army of David and Solomon, who commanded twenty-four thousand men. 1 Chron. xxvii. 8.

SHAMIR—SHA'-MIR.

PRISON, BUSH. Son of Micah, a Levite. 1 Chron. xxiv. 24.

SHAMMAH—SHAM'-MAH.

LOSS, DESOLATION, ASTONISHMENT. One of this name was son of Reuel, and grandson of Esau. Gen. xxxvi. 13.

Another was son of Jesse, and brother of David. 1 Sam. xvi. 9.

SHAMMAH, the Hararite, son of Agee, a hero in David's army. 2 Sam. xxiii. 11.

SHAMMAI—SHAM'-MA-I.

MY LOSS, MY DESOLATION, MY ASTONISHMENT. Son of Rekem, and father or founder of the town of Maon. 1 Chron. ii. 44.

SHAMMUA—SHAM'-MU-A.

HE THAT IS HEARD, or, OBEYED. Son of Zacchir, of the tribe of Reuben, one of the spies sent to view the land of promise. Numb. xiii. 4.

Another (sometimes called SHIMEA) a son of David and Bathsheba. 1 Chron. iii. 5.

SHAPHAN, or SHAPHAM—SHA'-PHAN.

BEARD, WHISKERS; TO BREAK, TO HIDE. One of this name, son of Azaliah, was secretary in the temple in the time of Josiah. Shaphan informed that prince of the discovery of the book of the law in the temple. 2 Kings xxii. 12. 2 Chron. xxxiv. 20. Jer. xxix. 3. xxxvi. 10. Ezek. viii. 11.

Another SHAPHAN was son of Gad, who dwelt in Bashan. 1 Chr. v. 12.

SHAPHAT—SHA'-PHAT.

THAT JUDGES. There are several of this name: 1. SHAPHAT, son of Hori, of the tribe of Simeon, one sent by Moses to view the land of Canaan. Numb. xiii. 5.

2. SHAPHAT, son of Abelmeholah, and father of the prophet Elisha. 1 Kings xix. 16. 19. 2 Kings iii. 11.

3. SHAPHAT, son of Shemaiah, of the royal family of David, by Jeconiah. 1 Chron. iii. 22.

4. SHAPHAT, son of Adlai, chief herdsman of David's cattle in Bashan. 1 Chron. xxvii. 29.

SHARAI—SHA-RA'-I.

MY LORD, MY PRINCE. One who after the captivity dismissed his heathen wife. Ezra x. 40.

SHAREZER or SHARESER—SHA-RE'-ZER.

PRINCE OF THE TREASURE, or OVERSEER OF THE TREASURY. One Shareser was the second son of Sennacherib king of Assyria, who, with his brother Adrammelech, assassinated their father in the house of his god Nisroch. 2 Kings xix. 37.

2. SHAREZER, or SHEREZER, and Regemmelech were the Jews of Babylon who consulted the prophet Zechariah concerning the observance of the fast for the destruction of the temple, after its rebuilding. Zech. vii. 2.

3. SHAREZER, or NERGAL-SHAREZER, was a lieutenant or officer of Nebuchadnezzar. Jer. xxxix. 13.

SHASHAK—SHA'-SHAK.

RAG OF LINEN. One of the posterity of Benjamin, who dwelt at Jerusalem with his children, 1 Chron. viii. 25.

SHAUL, or SAUL.

DEMANDED. Son of Simeon, and grandson of Jacob. Num. xxvi. 13.

SHEAL—SHE'-AL.

THAT ASKS, PRAYS. Son of Bani, one who quitted his heathen wife. Ezra x. 29.

SHEALTIEL—SHE-AL'-TI-EL.

I HAVE ASKED OF GOD. (see SALATHIEL.)

SHEAR-JASHUB—SHE-AR-JA'-SHUB.

THE REMNANT SHALL RETURN. An allegorical name given by the prophet Isaiah to one of his sons. It has been supposed that these children had other and more common names; but we have no reason from scripture to conclude so. Isa. vii. 3.

SHEBA—SHE'-BA.

CAPTIVITY, or CONVERSION UPON OLD AGE. One of this name was son of Raamah, and is supposed to have inhabited Arabia Felix, where his father Raamah dwelt. Gen. x. 7.

Another SHEBA was son of Joktan. Gen. x. 28.

A third SHEBA was son of Jokshan. Gen. xxv. 3. It is supposed, by those who assign a late period to the history of Job, that from him descended the Sabeans who carried away Job's cattle. Job i. 15.

The queen of Sheba. Hearing of the fame of Solomon, she came to Jerusalem to visit him; and, having witnessed his magnificence and heard his wisdom, declared the report she had heard in her own country was far short of the reality she had witnessed. 1 Kings x. 1—13. 2 Chron. ix. 1—12. There has been much controversy as to the country over which this princess reigned; whether Arabia, Ethiopia, or Abyssinia. Our Lord commended her faith and diligence in taking a journey into a remote country to gain wisdom, and reprimanded the stupidity and unbelief of the Jews, who disregarded a greater than Solomon, who taught in their streets. and said, "The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them." Matt. xii. 42.

SHEBA, or SHEBO.

SEVEN or THE SEVENTH, FULLNESS, or UNCOUTH. Son of Abihail, of the tribe of Gad, who dwelt in Bashan. 1 Chron. v. 13.

2. **SHEBA** son of Bichri, of the tribe of Benjamin, a turbulent fellow, who had nearly engaged Israel in a civil war. After the defeat of Absalom, when the tribe of Judah came to king David, and brought him over the river Jordan on his way to Jerusalem, the other tribes felt piqued at the little notice taken of them. Much provoking language passed on both sides, and Sheba sounded a trumpet, and proclaimed, "We have no place in David." Thus many of the people were drawn away from David, and followed after Sheba. When David arrived in Jerusalem, he sent Abishai with such troops as were at hand in pursuit of the traitor; Joab also followed with part of the army, and crossing over the country north of Jerusalem, came to the city of Abel-beth-maachah, where Sheba was concealed. Joab besieged the place; when a woman of the city, wiser than the rest, persuaded the people to cut off the head of Sheba and cast it over the wall to Joab; on which, Joab and his army returned, and the affair was brought to an easy termination. 2 Sam. xx. 1—22.

SHEBANIAH—SHE-BA-NI'-AH.

THE LORD THAT CONVERTS. A priest in the time of David, who assisted in bringing up the ark. 1 Chron. xv. 24.

2. **SHEBANIAH** a priest who returned from the captivity with Zerubbabel. Neh. xii. 14.

Another of this name was a principal Jew. Neh. ix. 4.

SHEBER—SHE'-BER.

BREAKING, RUPTURE, HOPE. Son of Caleb and Maacah his concubine, 1 Chron. ii. 48.

SHEBNAH—SHEB'-NAH.

WHO RESTS HIMSELF, or WHO IS NOW CAPTIVE. Secretary to king Hezekiah, who sent him with Joah and Asaph, to hear what Rabshakeh had to propose. 2 Kings xviii. 18—26.

It appears that Shebnah was an ambitious and a covetous man, that he had done much to aggrandize himself, and felt so secure of his possessions, that he built himself a stately sepulchre at Jerusalem; but the prophet Isaiah received a special message from God to him to check his pride, by assuring him that he should quickly be displaced from his lucrative and honourable office, which should be possessed by another, and that he should be carried away into captivity, and should die there. Isa. xxii. 15—25. It is thought that Shebna was carried away with king Manassah into Babylon.

SHEBUEL—SHEB'-U-EL.

CONVERSION, RETURN, REST. The eldest son of Gershom, and grandson of Moses. 1 Chron. xxiii. 16.

A descendant of his, of the same name, had the care of the treasures of the temple. 1 Chron. xxvi. 24.

SHECANIAH—SHE-CA-NI'-AH.

THE LORD IS NEAR, or HOUSE, or HABITATION OF THE LORD. One of this name was celebrated in the time of Nehemiah. He was father-in-law of Tobiah. Neh. vi. 18.

Another was the father of Shemaiah, of the royal race of Judah. 1 Chron. iii. 21.

A third of this name was a priest, and head of the tenth of the sacerdotal families. 1 Chron. xxiv. 11. Ezra viii. 3, 5.

SHECHEM—SHE'-CHEM.

PART, PORTION, THE BACK, SHOULDERS, EARLY IN THE MORNING. Shechem, son of Hamor, and prince of the Shechemites, who seduced to folly and sin, Dinah, the daughter of Jacob. He was, however, willing to make all the restitution in his power by marrying the damsel, and came with his father Hamor to treat for her. The sons of Jacob, especially Simeon and Levi, who were Dinah's brothers by the same mother, with a professed regard to the 'honour of God, but with designs of the basest perfidy and most horrible cruelty, demanded, as a condition of the marriage, that all the males in the city should be circumcised, in profession of their becoming worshippers of the God of Abraham, Isaac, and Jacob. To this they readily consented; but when, by the operation, they were rendered incapable of resistance, the vindictive brothers treacherously fell upon them, and slew them all, including Shechem and Hamor. After which the other sons of Jacob, and their servants, plundered the city. Gen. xxxiv.

Another SHECHEM was the son of Gilcad, and head of a family in Israel. Num. xxvi. 31.

SHEDEUR—SHE-DE'-UR.

FIELD, PASS, ALL-MIGHTY, DESTROYER OF FIRE OR OF LIGHT. Father of Elizur, of the tribe of Reuben. Num. i. 5.

SHEHARIAH or SHEARIAH—SHE-HA-RI'-AH.

MORNING OF THE LORD, GATE OF THE LORD, OF TEMPEST OF THE LORD. The son of Azel. 1 Chron. viii. 38.

SHELAH—SHE'-LAH.

THAT BREAKS, UNTILS, UNDRASSES. Son of Judah, and head of a family in Israel. Gen. xxxviii. 11. Num. xxvi. 20.

SHELEMIAM—SHE-LE-MI'-AH.

GOD IS MY HAPPINESS OR PERFECTION. One of this name put away his heathen wife. Ezra. x. 41.

Another, one of the race of priests, was appointed by Nehemiah to inspect the tithes and first-fruits belonging to the temple. Neh. xiii. 13.

SHELEPH—SHE'-LEPH.

WHO DRAWS OUT. Second son of Joktap. Gen. x. 26.

SHELESH—SHE'-LESH.

PRINCE, or CAPTAIN. Son of Helem, of the tribe of Asher. 1 Chron. vii. 35.

SHELOMI—SHE-LO'-MI.

PEACEABLE, PERFECT, or THAT REWARDS. Father of Abihud, of the tribe of Asher. Abihud was one of the commissioners appointed for dividing the land. Num. xxxiv. 27.

SHELOMITH—SHE-LO'-MITH.

MY PEACE, MY HAPPINESS, MY RECOMPENCE. Daughter of Dibri, of the tribe of Dan, and mother of that offender whose name is not mentioned, who, having blasphemed the name of the Lord, was condemned to be stoned. Lev. xxiv. 10, 11.

Another was the daughter of Zerubbabel, a prince of Judah. 1 Chron. iii. 19.

A third was the son of Shimei, a Levite of the family of Gershom. 1 Chron. xxiii. 9.

A fourth was the son of Izhar, a Levite of the family of Gershom. 1 Chron. xxiii. 18.

A fifth was the daughter of Rehoboam king of Judah, and of Maachah daughter of Absalom. 2 Chron. xi. 20.

A sixth was the son of Zichri, a descendant of Eliezer the son of Moses, and keeper of the treasures of the temple. 1 Chron. xxvi. 26.

SHELUMIEL—SHE-LU'-MI-EL.

PEACE OF GOD, or GOD IS MY HAPPINESS, or RETRIBUTION, or PERFECT-ION OF GOD. Son of Zurishaddai, a prince of the tribe of Simeon. He came out of Egypt at the head of fifty-nine thousand three hundred who carried arms. He made his offering for the service of the tabernacle as head of a tribe. Num. i. 22; vii. 36, 37; x. 19.

SHEM.

NAME, RENOWN, or HE THAT PUTS or PLACES. Shem was the son of Noah. In mentioning the three sons of Noah, Shem is usually put first in order, but there is reason to think that Japheth was the elder. They were all preserved in the ark with Noah during the deluge. Some time afterwards, when Noah was overtaken with wine, and lay exposed in his tent, his younger son Ham made sport of him, but Shem and Japheth treated their father with filial reverence and piety. When Noah awoke, he foretold blessings on Shem and his posterity—great enlargement and dominion; but the chief and crowning blessing was, that from his race the great Messiah was to spring, and the worship of the true God be preserved among his posterity. He was the father of Arphaxad, and his descendants peopled the best provinces in Asia Gen. v. 32; ix. 18—27; x. 21—31; xi. 10—28; Luke iii. 36.

SHEMA—SHE'-MA.

THAT IS HEARD, THAT HEARS, THAT OBEYS. Fourth son of Hebron, and father of Rehah. 1 Chron. ii. 42, 43.

Another of this name was son of Joel and father of Azaz, of the tribe of Reuben. 1 Chron. v. 8.

SHEMAAH—SHE-MA'-AH.

NAMED, or PLACED. Father of Joash, of the tribe of Benjamin. He joined David at Gibeath. 1 Chron. xii. 3.

SHEMAIAH—SHE-MA-I'-AH.

THAT HEARS, or THAT OBEYS THE LORD. No less than seventeen persons of this name are mentioned in scripture:—

1. The father of Shimri, of the tribe of Simeon. 1 Chron. iv. 37.

2. Son of Joel, of the tribe of Reuben. 1 Chron. v. 4.

3. A prophet who was sent to Rehoboam king of Judah, to forbid his engaging in war against Israel. 2 Chron. xi. 2. Some years afterwards, Shishak king of Egypt came to Judea, and took the chief places in the kingdom. The prophet was then again sent to testify to Rehoboam and the princes of Judah who had retired into Jerusalem, that they had forsaken the Lord, and that now He would forsake them, and deliver them into the power of Shishak king of Egypt. The king and princes humbled themselves, and acknowledged that the Lord was just; and the Lord accepted their submission, and moderated His anger and their sufferings. 2 Chron. xii. 5—16. This prophet wrote the history of Rehoboam's reign.

4. Son of Shechaniah, of the royal family, of Judah. 1 Chron. iii. 22.

5. Son of Hasibah, a Levite. 1 Chron. ix. 14.

6. Of the race of Elizaphan, a Levite. He officiated in the tabernacle, at the head of two hundred of his brethren. 1 Chron. xv. 8, 11.

7. Son of Galal, and grandson of Jeduthun. 1 Chron. ix. 16.

8. Son of Nethaneel, secretary of the temple. 1 Chron. xxiv. 6.
(Perhaps as No 6.)

9. Son of Obededom, a Levite and porter of the temple. 1 Chron. xxvi. 4, 7.

10. A Levite, who, in the time of king Jehoshaphat, was sent by that king to instruct the people of Judah. 2 Chron. xvii. 8.

11. A Levite of the race of Jeduthun, in the time of king Hezekiah. 2 Chron. xxix. 14.

12. A priest in the time of Hezekiah. 2 Chron. xxxi. 15.

13. Prince of the Levites in the time of king Josiah. 2 Chron. xxxv. 9.

14. A principal Israelite who returned from captivity with Ezra. Ezra viii. 16; x. 21, 31, and perhaps Neh. viii. 4. Shema.

15. Son of Delaiah. A false prophet in the time of Nehemiah; who, being corrupted by Sanballat and the other enemies of Nehemiah, would have persuaded him to return into the temple. Neh. vi. 10.

16. The Nehelamite, a false prophet who lived at Babylon, while Jeremiah was in Judea and Jerusalem. Jer. xxix. 24, 25, 31, 32. Jeremiah having sent prophecies to the captive Jews at Babylon, Shemaiah wrote back to the people at Jerusalem to decry and contradict his testimony. He wrote also to Zephaniah, the chief of the priests, and his brethren, to reproach them for not imprisoning Jeremiah as a false prophet. Jeremiah, in his turn, wrote back to the captive Jews at Babylon, "The Lord saith against Shemaiah, and against his posterity. None of his race shall ever sit in the midst of the people, and he shall not behold that I will do for my people, saith the Lord." Jer. xxix. 31, 32.

17. Father of Delaiah, a prince of Judah in the time of king Jehoiakim. Jer. xxxvi. 12.

SHEMARIAH—SHE-MA-RI'-AH.

GOD IS MY GUARD. One of this name repaired to David at Ziklag. 1 Chron. xii. 5.

Another, having married a heathen wife, separated from her. Ezra. x. 32.

SHEMEBAR—SHEM'-E-BAR.

NAME OF FORCE, or FAME. King of Zeboim. One of the five kings defeated by Chedorlaomer and his allies, in the time of Abram. Gen. xiv. 2.

SHEMIDA—SHEM'-I-DA.

NAME OF KNOWLEDGE. Son of Gilead, of the tribe of Manasseh, and head of a family in Israel. Num. xxvi. 32; 1 Chron. vii. 19.

SHEMIRAMOTH—SHEM-I-RA'-MOTH.

THE HEIGHT OF THE HEAVENS. A Levite, and porter of the temple. 1 Chron. xv. 18.

SHENAZAR—SHE-NA'-ZAR.

TREASURE OF THE TOOTH, or OF IVORY. A son of Jeconiah king of Judah. 1 Chron. iii. 18.

SHEPHATIAH or SHEPHATHIAH—SHE-PHA-TI'-AH.

THE LORD THAT JUDGES, or JUDGMENT OF THE LORD. We have several of this name.

1. A son of David and Abital. 2 Sam. iii. 4. 1 Chron. iii. 3.

2. Son of Reuel, and father of Meshullam. 1 Chron. ix. 8.

3. A mighty man who joined David at Ziklag. 1 Chron. xii. 5

4. Son of Maachah, and chief of the tribe of Simeon in the time of David. 1 Chron. xxvii. 16.

5. Son of king Jehoshaphat. 2 Chron. xxi. 2.

6. Son of Hattai. His posterity returned into Judea after the Babylonish captivity, in number three hundred and seventy-two. Ezra ii. 57; Neh. vii. 9.

7. Son of Mattan, one who accused Jeremiah of intimidating the people by his doleful predictions. Jer. xxxviii. 1.

SHEPHI or SHEPHO—SHE'-PHI.

BRINK, SOLITUDE, LIP, BREAKING. Son of Shobal, of the race of Seir, an ancient king of Idumea. 1 Chron. i. 40; Gen. xxxvi. 23.

SHEPHUPHIM—SHE'-PHU'-PHIM.

A KIND OF SERPENTS. Son of Bela, and grandson of Benjamin. 1 Chron. viii. 5.

SHERESH—SHE'-RESH.

ROOT, or LITTLE CHAINS. Son of Peresh and of Machir. 1 Chron. vii. 16.

SHESHACH—SHE'-SHACH.

BAG OF LINEN. A name by which the prophet Jeremiah hints at Babylon, in his predictions against that empire. Jer. xxv. 26; li. 41.

SHESHAI—SHE'-SHAI.

THE SIXTH, FLAX, JOY. A son or descendant of Anak, driven from Hebron with his brethren Ahiman and Talmi, by Caleb the son of Jephunneh. Josh. x. 14.

SHESHBAZZAR—SHESH-BAZ'-ZAR.

JOY IN TRIBULATION. When king Cyrus restored to the Jews the sacred vessels belonging to the temple at Jerusalem, which had been carried to Babylon by Nebuchadnezzar, he had an account taken of them, and committed them to Sheshbazzar, a prince of Judah, who is generally supposed to have been the same with Zerubbabel, and that he bore the name of Sheshbazzar in Babylon, as Daniel did that of Belteshazzar. The laying the foundation of the temple is ascribed both to Zerubbabel and to Sheshbazzar, which adds to the probability of the names belonging to the same person. Ezra i. 8; v. 16; Zech. iv. 9.

SHETHAR—SHE'-THAR.

THAT ROTS. A principal officer in the court of king Ahasuerus. Est. i. 14.

SHETHAR-BOZNAI—SHE'-THAR-BOZ'-NAI.

THAT CAUSES TO ROT or CORRUPT. An officer of the king of Persia beyond the Euphrates, who wrote to court against the Jews. Ezra v. 6.

SHEVA—SHE'-VA.

VANITY. Secretary to king David. 2 Sam. xx. 25.

SHILHI—SHIL'-HI.

MISSION, or MESSENGER. Father of Azubah the mother of king Jehoshaphat. 1 Kings xxii. 42.

SHILLEM—SHIL'-LEM.

MESSENGER, SUCCOURS, BRANCHES. Fourth son of Naphtali, and head of a numerous family in Israel. Genesis xlii. 24; Numbers xxvi. 49.

SHILOH—SHI'-LOH.

PEACE, or ABUNDANCE. A term used by the patriarch Jacob, to denote the Messiah. Gen. xlix. 10.

SHILSHAH—SHIL'-SHAH.

THREE, THE THIRD; PRINCE, *or*, CHIEF. Son of Zophar, of the tribe of Asher. 1 Chron. vii. 37.

SHIMEA, *or* SHIMEAH—SHIM'-E-A.

THAT HEARS, THAT OBEYS. One of this name was son of Mikloth, and prince of a family in Benjamin. 1 Chron. viii. 32.

Another was a Levite, son of Michael, and father of Berachiah. 1 Chron. vi. 39.

A third was son of Uzza, and father of Haggia, a Levite. 1 Chron. vi. 30.

A fourth was a brother of David, and father of Jonadab and Jonathan. Jonadab was a very subtle man, who encouraged Amnon in his wicked purpose, and contrived the means of his accomplishing it, 2 Sam. xiii. 3. Jonathan was a hero in David's army, 2 Sam. xxi. 21.

A fifth SHIMEA, *or* Shammua, was a son of David and Bathsheba, 1 Chron. iii. 5.

SHIMEI—SHIM'-E-I.

THAT HEARS, THAT OBEYS, *or*, A HEAP, *or*, DESTRUCTION OF A HEAP. One of the mighty men of David, who held not with Adonijah. 1 Kings i. 8.

Another was son of Gog, and father of Micah, of the tribe of Reuben. 1 Chron. v. 4.

A third was son of Zacchur, of the tribe of Simeon. 1 Chronicles iv. 27.

A fourth, called Shimei of Ramathi, had the superintendence of king David's wine-cellars. 1 Chron. xxvii. 27.

A fifth was son of Gera, a Benjamite, and kinsman of Saul, who, when David was obliged to retire from Jerusalem, cursed him, and threw stones at him; but, when David returned with victory and honour, Shimei hastened, with a thousand men of Benjamin, to fall in with the men of Judah, and make his obeisance to the king. He threw himself at his feet, and begged him to forgive and forget his fault. Those who are capable of insulting the unfortunate, are generally the most cringing to the same individuals, when returning prosperity attends them. David generously promised Shimei that he would not put him to death. It would appear, however, that he discovered a disposition to make an improper use of this lenity; for David, before his death, warned Solomon his son not to let Shimei go entirely unpunished, but to use his own discretion as to the manner and time. Whether Shimei had committed any farther offence, does not appear; but, on Solomon's accession to the throne, he enjoined on him to abide in Jerusalem, to which he readily assented: but, after complying with the restrictions for three years, he violated them, on occasion of some slaves of his having deserted him, and taken refuge with Achish, king of Gath; he pursued them, and brought them back to Jerusalem. Whether this was an act of mere inadvertence, or whether he harboured any treasonable designs, does not appear; probably the latter, for immediately on his return, king Solomon charged him with violation of his parole, and commanded Benaiah to kill him. 2 Sam. xvi. 5—13; xix. 16—23. 1 Kings ii. 8, 9. 36—46.

SHIMI—SHI'-MI.

MY NAME. Second son of Gershom, grandson of Levi, and head of a family in Israel. Exod. vi. 17. Numb. iii. 21.

SHIMON—SHI'-MON.

THAT PUTS, or, IS PUT; or, OIL, or PERFUME. One of the race of Judah, and father of Ammon, Rinnah, &c. 1 Chron. iv. 20.

SHIMRATH—SHIM'-RATH.

DREGS, or POISON; BUSH, THORN, or, DIAMOND. Son of Shimbi, of the tribe of Benjamin. 1 Chron. viii. 21.

SHIMRI—SHIM'-RI.

THAT KEEPS, or IMPRISONS; DREGS, BUSH, or, DIAMOND. Son of Shemaiah, and father of Jedaiah, of the tribe of Simeon. 1 Chron. iv. 37.

SHIMRON, or SHIMROM—SHIM'-RON.

WHO IS KEPT; or, WHOLLY OF DIAMOND; THORN, or, DREGS. Son of Issachar, and father of the Shimronites. Gen. xlv. 13. Numb. xxvi. 24. 1 Chron. vii. 1.

SHIMSHAI—SHIM'-SHAI.

MY SUN. A secretary or scribe, who, with Rehum, the chancellor, wrote to king Artaxerxes against the Jews, lately returned from captivity, and, for a time, hindered the progress of their work. Ezra iv. 8.

SHINAR—SHI'-NAR.

TOOTH OF THE FATHER, or, CHARGE OF THE FATHER. King of Admah, who, with the other kings of Pentapolis, was overcome by Amraphel and his allies. This city was afterwards consumed by fire from heaven, on account of the crimes of its inhabitants. Gen. xiv. 2; xix. 24.

SHIPHRAH—SHIPH'-RAH.

HANDSOME, or, TRUMPET. One of the Egyptian midwives, who preserved the lives of the Hebrew children, contrary to the barbarous command of Pharaoh. (See PUAH.) Exod. i. 15.

SHIPHTAN—SHIPH'-TAN.

JUDGE, or, THAT JUDGES. Father of Kemuel, of the tribe of Ephraim. Numb. xxxiv. 24.

SHISHA—SHI'-SHA.

SIX, or THE SIXTH, or, MARBLE. The father of Abiah and Elihoreph, who were secretaries to king Solomon. 1 Kings iv. 3.

SHISHAK—SHI'-SHAK.

PRESENT OF THE BAG, OF THE POT, OF THE THIGH. A king of Egypt, who, in the fifth year of the reign of Rehoboam king of Judah, came up against that country, with twelve thousand war-chariots, and an innumerable army, gathered out of Egypt, and the countries of Lubim, Sachim, and Cush. His formidable army spread terror and desolation through the land of Judah; they took possession of many fortified places, and advanced towards Jerusalem. But Rehoboam, and the princes of Judah, being reproved by the prophet Shemaiah, acknowledged the justice of God in these chastisements, and humbled themselves before Him; and the Lord declared he would not destroy them. Accordingly, Shishak, having entered Jerusalem, soon retreated, but carried away the treasures of the Lord's house, and those of the king's palace, also the golden bucklers that Solomon had made.

To this Shishak Jeroboam fled, towards the end of Solomon's reign; and it is observed, that when Shishak invaded the land of Judah, he did no harm to the territories of Jeroboam, then king of Israel. It is not improbable that Jeroboam might invite Shishak to invade Judah, in the hope of weakening and destroying the power of the house of David, and

bringing the whole land under his own government. 1 Kings xi. 40; xiv. 25—28. 2 Chron. xii. Shishak is the first king of Egypt mentioned in scripture by his proper name; before that, they are all mentioned by the general name of Pharaoh.

SHITRAI—SHI'-BA-I.

STEWARDS, HEAD, *or*, JUDGE. A Sharonite; superintendent of king David's shepherds and flocks. 1 Chron. xxvii. 29.

SHOBAB—SHO'-BAB.

RETURNED, TURNED BACK. A son of David and Bathsheba. 2 Sam. v. 14.

SHOBACH—SHO'-BACH.

YOUR BONDS, CHAINS, *or* NETS. A general of the army of Hadarezer, king of Syria. David obtained a complete victory over him at Helam. 2 Sam. x. 16—18.

SHOBAI, *or* SHOBI—SHO'-BA'-I.

CAPTIVITY, CONVERSION, REST. Shobai was one of the race of priests who returned from Babylon with Zerubbabel. Ezra ii. 4. Another Shobai was the son of Nahash, of the city of Rabbah: he came with Barzillai to meet David, when he fled from Absalom, and brought him refreshment. 2 Sam. xvii. 27.

SHUAH—SHU'-AH.

PIT, *or*, THAT SWIMS, THAT CRIES, THAT PRAYS. There were several of this name: 1. The sixth son of Abraham and Keturah. Gen. xxv. 2.

2. Daughter of Hirah, the Adullamite, wife of the patriarch Jacob, and mother of Er, Onan, and Shelah. Gen. xxxviii.

3. A brother of Caleb. 1 Chron. iv. 11.

4. A daughter of Heber, of the tribe of Asher. 1 Chron. vii. 32.

SHUBAEL—SPU'-BA'-EL.

CONVERSION, REST, RETURN, *or*, CAPTIVITY OF GOD. Son of Amram, and father of Jehdeiah. 1 Chron. xxiv. 20. Shubael, with his twelve sons, formed the thirteenth in order of the twenty-four families of the Levites. 1 Chron. xxv. 20.

SHUHAM—SHU'-HAM.

THEIR WORD, THEIR MEDITATION, THEIR HUMILIATION. Son of Hushim, grandson of Dan, and head of a family in Israel. Gen. xlvi. 23. Numb. xxvi. 42.

SHULAM—SHU'-LAM.

PACIFIC, PERFECT, THAT RECOMPENSES. The spouse in the Canticles is called the Shulamite. Cant. vi. 13.

SHUNAM—SHU'-NAM.

THEIR CHARGE, THEIR REPEATING. The Shunamite, is a daughter of a woman born at Shunem. This appellation was given to Abishag, the spouse of king David in his old age. 1 Kings i. 3. 15; ii. 17. 21, 22. Also to the hospitable woman who provided so kindly for the accommodation of the prophet Elisha, and who, in answer to his prayer, received a son in her old age, and received him again alive from the dead. 2 Kings iv.

SHUNI—SHU'-NI.

MY CHANGE, MY SECOND, MY REPETITION. Third son of Gad, and head of a family in Israel. Gen. xlvi. 16. Numb. xxvi. 15.

SHUPHAM, *or* SHEPHUPHAM—SHU'-PHAM.

BEARD, LIP, BRINK. Son of Bela, and grandson of Benjamin. 1 Chron. viii. 5.

SHUTHELAH—SHU'-THE-LAH.

PLANT, or, VERDURE. Son of Ephraim, and head of a family Numb. xxvi. 35.

SIBBECHAI—SIB'-BE-CHAI.

MOTION, HELP, ASSISTANCE. A native of the city of Hushathi, and a hero in David's army. He killed the giant Saph in the battle at Gob, otherwise Gazer. 2 Sam. xxi. 18.

SIDON—SI'-DON.

HUNTING, FISHING, VENISON. The eldest son of Canaan, and founder of the very ancient city of Sidon, the capital of Phœnicia. Gen. x. 15.

SIHON—SI'-HON.

ROOTING OUT, or, CONCLUSION. Sihon, king of the Amorites, who, not only refusing passage to the Israelites, but coming out to attack them, was himself slain, his army routed, and his territories transferred to the possession of the Israelites.

Sihon had made a conquest from the Moabites, and obtained possession of the best part of their country. On this account, in the time of Jephthah, the Moabites and Amorites demanded that country which Israel had conquered from Sihon, saying, that it formerly belonged to them. But Jephthah replied, that Moses, at the command of God, had taken it from Sihon, who was then in full possession of it, and therefore it belonged to Israel, and neither Moab nor Ammon could claim any right in it. The Ammonites persisted in their claim, and Jephthah gained a complete victory over them.

The territories of Sihon extended from the river Arnon, and from half Gilead to the river Jabbok, and from the plain to the sea of Cinneroth, or Galilee, on the east, and from the south under Ashdodh-pisgah. They were allotted by Moses to the tribes of Reuben and Gad, and the half-tribe of Manasseh. Numb. xxi. 21—31. Deut. i. Psa. cxxxv. 11; cxxxvi. 19. Josh. xii., xiii. Judges xi.

SILAS—SI'-LAS.

THE THIRD: or, Sylvanus, *one that loves the woods and forests.* Silas is spoken of as one of the "chief men among the brethren," probably one of the seventy disciples. When some zealots for the observance of Jewish ceremonies had disturbed the churches of the Gentiles in Antioch and its neighbourhood, Paul and Barnabas were sent to consult the apostles and elders at Jerusalem; and, on their return, were accompanied by Silas and Barsabas, as a deputation from the church at Jerusalem, to convey to their brethren in Antioch the sentiments of the council.

Having discharged this commission, Barsabas returned to Jerusalem, but Silas abode at Antioch. After residing there about two years, a separation took place between Paul and Barnabas, and Silas became the companion of Paul in his journeys. It is unnecessary to repeat the particulars of these travels, which have been already detailed under the article PAUL; as there are no incidents recorded of Silas, except in connexion with Paul.

It will be recollected, that Silas was Paul's companion in the prison at Philippi; also that his name is joined with that of the apostle in the introduction of both his epistles to the Thessalonians. He was also the bearer of St. Peter's first epistle, and is styled by him "a faithful brother." Acts xv., xvi., xvii. 1 Thess. i. 1. 2 Thess. i. 1. 1 Pet. v. 12.

It has been supposed by some that Silas is the Christian brother so highly spoken of by the apostle Paul, who says his praise is in all the Macedonian churches; who also was chosen of the churches to travel with him, as the bearer of their liberality to the poor saints at Jerusalem. 2 Cor. viii. 18, 19.

SIMEON—SIM'E-ON.

THAT HEARS, THAT OBEYS, THAT IS HARD. The second son of Jacob and Leah. We have but few particulars of his history, but they are such as indicate a cruel, ferocious disposition. Simeon and Levi, brothers to Dinah by the same mother, were the two who so perfidiously and treacherously avenged on the Shechemites the offence committed against her honour, (see DINAH, HAMOR, SHECHEM.) It is generally thought that Simeon discovered the greatest inhumanity to his brother Joseph. This conjecture is founded on the fact of Joseph detaining him a prisoner in Egypt, and treating him with greater rigour than his brethren, in which it appears that conscience acknowledged the retributive justice of God. The cruelty and treachery of Simeon and Levi were most offensive and distressing to their venerable father, and on his dying bed he coupled them together with an expression of indignation against their crimes: "Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." This was remarkably fulfilled in the subsequent history of these tribes. Levi had no distinct lot or portion, but was divided among all the other tribes. Simeon received for his portion, a lot within that of Judah. This tribe is not mentioned in the blessing of Moses, (Deut. xxxiii.) Some suppose it to be included with that of Reuben or Judah. The Simeonites were scattered among the other tribes as schoolmasters and scribes. It is pleasant, however, to observe that this dispensation, though originally inflicted as a degradation, proved honourable to both the tribes, and useful to their brethren. The tribe of Simeon was not numerous; a vast number died in the wilderness, on account of their murmurings and wickedness. On leaving Egypt, their men of war amounted to fifty-nine thousand three hundred; but only twenty-two thousand entered the land of promise. The allotment of Simeon was west and south of that of Judah, having the tribe of Dan and the Philistines north, the Mediterranean west, and Arabia-Petrea south, Gen. xxix. 33; xxxiv. xlii. 24; xlix. 5—7; Exod. vi. 15; Num. i. 22, 23; xxvi. 12—14; Joshua xix. 1—9.

Another of this name was an Israelite who put away his heathen wife after the captivity. Ezra x. 31.

A third was the son of Judah, and father of Levi, in the genealogy of Jesus Christ. Luke iii. 30.

A fourth of this name was an eminently pious man, who dwelt in Jerusalem at the time of Christ's birth. He had long been an attentive student of the prophets, and a diligent observer of the dispensations of Providence; and he was enlightened to discern and expect the near approach of the promised Messiah. He had been assured by the Spirit of God that he should not die until he had beheld the Lord's Christ. Accordingly, he came daily to the temple looking and waiting for the consolation of Israel. At length, the grace appeared, the promise was fulfilled; "The Lord whom he sought," in common with other pious and believing Israelites, "came suddenly into his temple." Among the

parents who brought thither their babes, to do for them according to the law, Joseph and Mary appeared with the infant Jesus. The divinely instructed Simeon immediately recognized the expected Saviour; and, taking the child Jesus in his arms, exclaimed, with believing joy and triumph, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." After which, Simeon blessed Joseph and Mary, and, in the spirit of prophecy, declared the reception, or rather the rejection, which the Messiah should experience among the Jews, and the bitter sufferings and ignominious death by which he should accomplish his vast design; but which should prove a stumbling-block to many, and pierce the heart of his now rejoicing mother with the keenest anguish. It is generally supposed that Simeon was very aged, and that he expired shortly after this blessed interview. Luke ii. 25—35.

SIMON—SI'-MON.

The same signification. This name also occurs frequently in the New Testament:

1. Called the brother of our Lord, or rather his near kinsman, was son of Cleopas and Mary, the sister of Mary the mother of Jesus. It is supposed that he was one of the early disciples of Christ, and that he lived to be bishop of Jerusalem. Matt. xiii. 55; Mark vi. 3.

2. The Canaanite, or Simon-zelotes, one of the twelve apostles. It is uncertain whether the surname, "the Canaanite," was given him on account of his being a native of Cana in Galilee; or whether it is a translation of a word signifying *to be zealous*. If so, it is of the same signification with the name Zelotes; and probably refers to his zeal in embracing the religion of Christ. We have no particulars of his history; he is only mentioned incidentally among the twelve. Matt. x. 4; Mark iii. 18; Luke vi. 15; Acts i. 13.

3. The father of Judas-Iscaiot, known only by the unhappy circumstance of having been father to such a son. John vi. 71; xii. 4; xiii. 2, 26.

4. The Pharisee, who received our Lord to dinner at his house; but was much offended and scandalized at his permitting a penitent sinner to approach him. Simon reasoned in his heart that, if Jesus were a holy man and a prophet, he would know what sort of a woman this was, and would not permit her to come into his presence; but Jesus read the secret murmurings of his heart, and reproved him, in the parable of the two debtors both freely forgiven by their lord; intimating that, as a penitent, this woman might be admitted in perfect consistency with His honour and purity, and that Simon himself could not be received on any other footing; moreover, that if she had a just sense of her own vileness, and the extent of forgiving love displayed towards her, while Simon fostered himself in his self-righteousness, and felt little obligation to sovereign grace, the humble penitent would feel greater ardour and intensity of gratitude and love, and would display more steady obedience. Luke vii. 36—50.

5. The leper, who dwelt at Bethany, probably one whom Jesus had miraculously cured of his leprosy. He made a feast for our Lord at his house, at which Lazarus was present after his resurrection, and Mary and Martha the sisters of Lazarus, as well as many others, who came out of curiosity to meet Lazarus. At this feast, Martha, with her wonted activity, was assiduous in serving the repast of which her Lord was to partake, while the more contemplative Mary evidenced her love and

gratitude by pouring on his feet the contents of a box of costly ointment, an action which the malignant Judas censured, but which Jesus approved and commended. Matt. xxvi. 6—13. Mark xiv. 3—9. John xii. 1—9.

6. The son of Jonas, and brother of Andrew, surnamed Cephas or Peter. He is called Simon on several occasions. See John i. 40—42. Matt. xvi. 17., xvii. 25. Luke v. 3—10, Mark xiv. 37. Luke xiv. 34. John xxi. 15—17. (See PETER.)

7. The Cyrenian, who assisted in bearing the Saviour's cross up the hill of Calvary. He is said to be the father of Alexander and Rufus. We have no further particulars of his history, but would indulge the pleasing hope that from the cross he was enabled to derive spiritual life, and was taught to deny himself, take up his cross daily, and follow Christ, until he sat down with him on the throne of his glory. Matt. xxvii. 32. Mark xv. 21. Luke xxiii. 26.

8. SIMON (or SIMEON) NIGER, (or the black) one of the prophets or teachers in the church of Antioch, who concurred with the rest in laying their hands on the apostles Paul and Barnabas, that they should go forth and preach to the Gentiles. Acts xiii.

9. The tanner, with whom the apostle Peter dwelt at Joppa, and from whose house he was summoned by the messengers from Cornelius at Cesarea. Acts x. 5, 17.

10. SIMON MAGUS, or the Sorcerer. This man dwelt at Samaria, and was probably a native of that city, where he had long practised his detestable arts, and by means of lying wonders had persuaded many to believe that he was some great one, influenced by the great power of God. When Philip preached the gospel at Samaria, many were converted under his ministry. Simon also was convinced of the truth of the Christian doctrines, and professed his faith by baptism; an awful instance how far a man may go in outward profession and yet be a stranger to saving grace, and how possible it is to believe the truth of the gospel, without true and genuine faith. A very short time discovered Simon's baseness and hypocrisy. The apostles, to whose hands was confined the impartation of the miraculous gifts of the Holy Spirit, came down to visit the new converts at Samaria, and impart those gifts to them. Simon no sooner beheld the wondrous effects produced, which ought to have served for the confirmation of his faith in the gospel, and the humbling of his heart before God, that he might become a partaker of the benefit, than he immediately coveted the distinction of an apostle, either to gratify his ambition by display, or to enrich his sordid soul by dispensing, for filthy lucre, these astonishing gifts. Like Balaam, he longed for the *rewards of divination*; and, therefore, he basely and presumptuously offered a price for that which he hoped to turn to good profit. He offered the apostles money, saying, "Give me also this power, that on whomsoever I lay my hands he may receive the Holy Ghost." With a holy disdain and indignation Peter replied, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money: thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." From such an awful example we are led to make the following remarks:—

1. When a man's state is so evidently bad and dangerous, it is an act of kindness, as well as fidelity, to rebuke him, and set before him his danger.

2. A man is in the sight of God that which he is in his heart.

3. A disposition set on worldly gain, is an evidence that the heart is not right in the sight of God.

4. The most detestable of all kinds of covetousness and hypocrisy, is that which aims to make religion subserve to worldly purposes.

5. No sinners on earth are so bad but they ought to be exhorted to repent and pray, and encouraged to hope that forgiveness may be extended to them.

Simon entreated the apostles to pray for him; but whether this arose from a real sense of his guilt before God, or merely from an apprehension of danger, does not appear. We have no further particulars in scripture of this unhappy man; but he has been generally supposed to have been the founder of a sect of early heretics, and his conduct has given name to the detestable practice of buying and selling offices in the church of Christ. Acts viii. 9—24.

SIMRI—SIM'-RI.

MY GUARDIAN; MY DIAMOND; MY BUSH. Son of Merari; of whom it is observed, that though he was not the first-born, his father made him chief. 1 Chron. xxvi. 10.

SINITE—SI'-NITE.

BUSH, ENMITY. • The eighth son of Canaan. Gen. x. 17. •

SISAI or SIISHAI—SIS'-A-I.

SIX, OF THE SIXTH, or FINE LINEN. A giant of the Anakim. Numb. xiii. 22.

SISERA—SIS'-E-RA.

THAT SEES A HORSE. General of the army of Jabin king of Hazor. He went against Barak and Deborah, and against the army of Israel, and met them on mount Tabor with nine hundred chariots armed with scythes, and a vast number of infantry. Barak, inspired by holy confidence, led on his little army with such courage and impetuosity, that he entirely routed the mighty host of Sisera. The general himself fled on foot towards Harosheth of the Gentiles. As he approached the tent of Heber the Kenite, Jael, the wife of Heber, invited him to enter and hide himself. He accepted her invitation, and entered the tent, to refresh and repose himself; but Jael knew him to be the enemy of Israel, and was actuated by a divine impulse and supernatural courage to destroy him. As soon as he was asleep, she took a tent-nail, and drove it through his temples; and then sending for Barak, shewed him his formidable opponent dead and weltering in his blood.

The prophetess Deborah celebrated the destruction of Sisera and the deliverance of Israel in a noble poetical ode. Judges iv. v.

SO.

A MEASURE FOR GRAIN. So, king of Egypt, made an alliance with Hoshea, king of Israel, and promised him assistance, but failed in his promise; and the expectations of Hoshea were disappointed. Shalmaneser, king of Assyria, took Samaria, and subverted the kingdom of Israel. 2 Kings xvii. 4.

SOLOMON—SOL'-O-MON.

PEACEABLE, PERFECT, or, THAT RECOMPENSES. Son of David and

Bathsheba, and David's successor on the throne of Israel, during whose reign the nation was raised to its highest glory. The birth of Solomon was under very auspicious circumstances. David having conceived the noble design of building a house at Jerusalem, as the dwelling-place of the Most High, received from the prophet Nathan an intimation that the Lord graciously accepted his intention, but deferred its accomplishment until the reign of his son and successor; of whom it was said, "Behold, a son shall be born unto thee, who shall be a man of rest, and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and greatness unto Israel in his days. He shall build an house for my name: and he shall be my son, and I will be his Father, and I will establish the throne of his kingdom over Israel for ever."

When Solomon was born, the prophet Nathan was again sent, to renew these assurances of the Divine favour, and to add to the child's name that of Jedidiah, or, "*the beloved of the Lord.*" We have no particulars of his early years; but it is evident from several passages in his own writings, (Prov. iv. 1—4. xxxi. 1.) as well as to be justly concluded from the character of his pious father, that Solomon enjoyed the privilege of an early religious education; and the earliest recorded transaction of his personal history leads us to conclude that he had been enabled to appreciate and improve it.

The Divine designation of Solomon to the throne was constantly borne in mind by his parents, and was also probably known to the principal nobles, if not to the people in general. Daniel, the eldest son of David, was born before he came to the throne; and the next two, Amnon and Absalom, were dead. The fourth, Adonijah, therefore endeavoured to establish a claim to the succession, and, having engaged a number of great men in his cause, especially Abiathar the high-priest and Joab the commander-in-chief, as David declined, in age and infirmities, he began to assume to himself great state, and endeavoured to form a party too strong for David and Solomon to oppose. (See ADONIJAH, &c.) But David being acquainted with the conspiracy thus formed, took prompt measures for having Solomon anointed and crowned king in his own life-time. He also convened the princes and heads of the tribes, and presented Solomon to them as their king; repeating the Divine declaration, that Solomon alone should build the temple of the Lord, and be established on the throne of Israel. The nobles and people cordially ratified the appointment, and thus the throne was secured against further attempts. On this occasion, David most affectionately exhorted Solomon to be faithful and obedient to the God of his fathers; assuring him, that the Divine favour and blessing would abide with him while he did so, but that, if he forsook the Lord, he must expect to be abandoned by Him. From this time forward, extensive preparations were made for the building of the temple, which it was generally understood was to be commenced as soon as Solomon was seated on the entire throne of Israel. On his first exaltation to power, Solomon discovered great moderation towards the late conspirators against his interests. On Solomon's proclamation, the adherents of Adonijah were dispersed, and Adonijah himself fled for protection to the horns of the altar, and supplicated Solomon for his life. Solomon readily replied, "Let him shew himself a worthy man for the future, and there shall

not as hair of his head fall to the ground; but if any future treason be discovered in him, he shall surely die." It does not appear that a single individual suffered punishment on that occasion; but David warned Solomon, to beware both of Joab and Shimei, and, in case of any future treason, to be prompt in inflicting condign punishment.

When the offerings for the temple were completed, a solemn feast was held, and the offerings consecrated to the service of God. It was probably on this occasion, that David composed the 72nd psalm, which prays for, and predicts, the peace and prosperity both of Solomon's reign and that of the Messiah, of whom he was a type.

On the death of his father David, Solomon succeeded to the throne without a struggle. His first public act was one of religious consecration of himself and his reign to the honour and service of God. He went to Gibeon, where the tabernacle and altar still remained, and there offered sacrifices and burnt-offerings to the Lord. These devotions came up with acceptance before the Lord, who appeared to the young king in a vision of the night, and said, "Ask what I shall give thee." Such a proposal, to the generality of young persons, would have been most perplexing, if not ensnaring. Who is there that could, at once, have decided between the various claims of riches, honour, pleasure, and length of days? Who is there that could have turned aside from them all, and have replied with holy promptitude and steadfastness, "Thou hast shewed unto thy servant David, my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee, and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child, I know not how to go out or come in; and thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?" The youth who thus implored, was evidently already a partaker of the wisdom that cometh from above.

So wise and holy a choice was approved of the Lord, and honoured, not only in its entire fulfilment, for Solomon was immediately endued with wisdom and knowledge far surpassing any other individual of the human race, but, besides all this, those things were added to him, which, though valuable in themselves, he had so justly estimated as of far inferior value, namely, riches, and honours, and length of days. Happy they who "seek first the kingdom of God and his righteousness." They have chosen the good part that shall not be taken away, and they shall assuredly find that all other things shall be added unto them.

The superior endowments of Solomon soon became evident in the management of public affairs; and it ought not to be overlooked, that Solomon's wisdom was eminently displayed, in asking wisdom adapted to his own circumstances—wisdom to discern the path of duty, and discover and apply the best adapted means for achieving the most important ends. "The wisdom of the prudent is to understand his way," and, however subordinate his station, that individual discovers the largest share of wisdom and piety, who asks from on high wisdom and grace to discharge

his own duties in an honourable, acceptable, and useful manner. Solomon had no sooner returned to his public duties at Jerusalem, than an appeal was made to him which called into exercise and display his extraordinary discernment. Two mothers, in the same house, had each a child of the same age and sex. In the night, one of these infants died; the mother of which secretly exchanged it for the living child of her companion. No witnesses could be brought forward, and each mother vehemently asserted her claim to the living child. It seemed indeed an arduous case, on which to decide; but the young king happily devised an expedient by which truth was elicited, and a verdict obtained which gave universal satisfaction. This was by an appeal to the genuine workings of maternal tenderness. He commanded a sword to be brought, and the living child to be divided. To this the pretended mother agreed, who contended only for conquest; but the real mother, yearning over her offspring, exclaimed, "O my lord, give her the child, and in nowise slay it; let it live, though I be deprived of the right of calling it mine!" The child was immediately assigned to her in whose favour nature bore such unequivocal testimony, and the decision of the king was universally applauded.

Not very long after Solomon's accession to the throne, Adonijah made another attempt, though more covert than the former, to establish his claims. This was by soliciting in marriage Abishag, a young Shunamite, who had been espoused to David to attend him in his decrepitude. This request he presented through Bathsheba, justly calculating on her application being received, by such a son as Solomon, with filial respect. The conduct of the young king to his mother was truly admirable, and worthy of imitation. He rose up to meet her, and bowed himself unto her, and sat down on his throne, "and caused a seat to be set for the king's mother, and she sat on his right hand."

Such filial piety far better became an accomplished and dignified youth, than the supercilious disdain too often manifested by young men towards a mother, especially a mother whom they imagine inferior to themselves in abilities, education, or elevation in life. There is not, perhaps, a surer criterion of real superiority of mind, than a respectful and affectionate deportment towards parents; nor is there one on which the Divine approbation and blessing more eminently rest. "Honour thy father and thy mother, is the first commandment with promise;" but, "The eye that mocketh at his father, and despiseth to obey the voice of his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

But though Solomon treated his mother with the most affectionate deference, he discerned in her proposal a treacherous design, of which she was not at all aware. He saw that Adonijah solicited Abishag in marriage, as a step towards claiming the throne. It proved that Abiathar the high-priest, and Joab the general, the abettors of Adonijah's former conspiracy, were also implicated in this. It therefore became necessary that summary justice should be executed on them all. Adonijah and Joab were immediately sentenced to death, and Abiathar was degraded from his priesthood. On this occasion, also, Solomon restricted Shimei to his dwelling in Jerusalem, where, for three years, he remained peaceably; but afterwards, violating his restrictions, he also was put to death: (see ABIATHAR, ADONIJAH, BATHSHEBA, JOAB, SHIMEI.)

No farther internal commotions disturbed the reign of Solomon; and a very amicable and profitable intercourse was maintained with neighbouring nations. Hiram, king of Tyre, furnished to Solomon cedar and other kinds of wood required for the temple and other public works; in return for which, he received wheat and oil, the produce of Canaan. He also sent from Tyre artificers in gold, silver, and brass, in which arts the Tyrians had long excelled. The building of the temple proceeded prosperously, and in seven years and six months was completed the most splendid and magnificent edifice that ever mortal eyes beheld. When completed, it was dedicated with peculiar solemnity to the worship of the Most High. Solomon himself presided in the devotions on this most interesting occasion, surrounded by the many thousands of Israel. The ark was with great solemnity removed from the tabernacle which it had hitherto occupied; the sacrifices were offered; the king uttered a prayer replete with genuine humility and fervour, expressing holy amazement that He whom the heaven of heavens cannot contain, would condescend to notice creatures so mean and vile as men upon the earth; yet venturing to plead His own gracious promise, that in all places where His name was recorded, He would manifest himself, and bless His people; and imploring that *there* this promise might be fulfilled, in all ages, and according to the need of the people in all their varied circumstances. Immediately the fire from heaven descended, to consume the sacrifices, in token of the Divine acceptance. The Shechinah hovered in brightness over the mercy-seat, and the house was filled with the glory of the Lord. On this occasion, several of the most joyful psalms appear to have been composed; as 47th, 97th, 98th, 99th, 100th, 135th, 136th.

During the time that the temple was in building, Solomon's marriage took place with a daughter of Pharaoh king of Egypt. This is generally supposed to have been the occasion of the book of the Canticles, or Solomon's Song, which is also usually considered as allegorical of the sacred union subsisting between Christ and his church.

After this, Solomon built himself several stately palaces, both in Jerusalem and at Lebanon; and the magnificence of the decorations and establishments was indeed unparalleled. At this time also the kingdom of Israel was extended to the full limits of the original grant made to Abraham; and, as it respected its fame and foreign connexions, its internal peace and prosperity, and the prevalence and purity of the Divine worship, the kingdom was at this time raised to its highest glory.

At this time, the fame of Solomon's wisdom and magnificence had spread so widely, that the queen of Sheba undertook a journey from that far distant country, to satisfy herself of the truth of the reports that had reached her. She brought many costly presents, and received from Solomon full satisfaction to all her difficult questions, and in all the wonders she desired to behold; and declared, that what she beheld was so far from falling short of the report, that the half had not been told her.

During the greatest part of Solomon's reign, his glory remained unabated; but towards its close, an affecting reverse appears. Solomon loved many women, and, yielding to fleshly lusts, he prostrated the strength of his soul. Alas, how many strong men have thus fallen!

Perhaps, at first, Solomon little suspected danger; he little thought of apostatizing from the worship and service of God: but these "many women" first alienated his heart from the love of vital godliness; and then, being most of them idolatrous women, the declension was easy—to conniving at—tolerating—providing for—joining in, their idolatrous worship.

The tranquillity which had hitherto characterized Solomon's reign was now interrupted by foreign enemies and internal commotions. Hadad, the Edomite, regained the throne of his ancestors, which had been in the possession of Israel ever since the conquest of that country by Joab; Rezon, the son Eliadah, who had long subsisted by plunder, like the Arabs, now seized upon Damascus, and made himself king of all that country: these two formed an alliance against Solomon, and greatly harassed his dominions. He received also a severe reproof, for his idolatry and ingratitude in forsaking the Lord, who had so remarkably and repeatedly manifested himself to him; and was assured, that the kingdom, instead of being perpetuated to his descendants, should, with a small exception, be taken from him, and given to his servant. This was Jeroboam, concerning whom the prophet Ahijah had significantly declared, that ten parts of the kingdom should be taken from Rehoboam, the son of Solomon, and given to him. Solomon, in consequence, sought to kill Jeroboam; but he fled for protection to Shishak king of Egypt, and remained there till after the death of Solomon, when all these predictions were accomplished. It appears that the expressions of the Divine displeasure against his sin, were made the means of reclaiming the wanderer, and bringing him back, in humble penitence, to the God whom he had so shamefully forsaken.

The book of Ecclesiastes, written by Solomon late in life, has generally been considered as the expression of his penitence, and stands on record for the instruction of mankind in all ages—that the world, and all its honours, possessions, and enjoyments can never satisfy the immortal mind of man—that sin must infallibly make him miserable,—that all below the skies is vanity and vexation of spirit, "a great cipher, and a great blot"—and that the only real and satisfying good is an interest in the favour of Jehovah, and a heart brought into subjection and obedience to his commands.

The Proverbs of Solomon were carefully collected and preserved, and remain to this day "the most admirable body of ethics in the world." He that would guide his course aright, in his intercourse with the men and things of this world, should treasure up in his mind, and constantly have recourse to, these invaluable precepts of heavenly wisdom. The Canticles (already referred to) forms the third sacred book of which Solomon was the penman. He died, after reigning over Israel forty years, and was succeeded by his son Rehoboam.

The history of Solomon is found in 2 Sam. vii. 12—17; xii. 24, 25. 1 Kings i.—xi. 1 Chron. xxii.—xxix. 2 Chron. i.—ix.

Solomon has ever been considered a distinguished type of Christ. As the anointed king of Israel, in whose days peace and prosperity were multiplied and extended: as richly endued with wisdom and discrimination, and as the builder of that magnificent edifice for the worship of God, Solomon may be considered as representing Him, who was emphatically styled the beloved Son of God, Matt. iii. 17; God's anointed King on his

holy hill of Zion, *Psa. ii. 6. Isa. xlii. 1*; on whom the Spirit was poured without measure, *John iii. 34. Psa. xlv. 7*; in whom are all the treasures of wisdom and knowledge, *Col. ii. 3*; and who is both the Foundation and the Builder of the spiritual temple, of which He collects together the lively stones, and will at last lay the top-stone with shoutings, grace unto it. *Isa. xxviii. 16; Zech. vi. 12, 13. 1 Cor. iii. 11. Eph. ii. 20—22. 1 Peter ii. 4—8.*

The seventy-second psalm, which originally applies to the reign of Solomon, has an evident typical reference to that of the Messiah, in which alone it is fully accomplished: and the forty-fifth psalm, and the book of Canticles, which refer primarily to the marriage of Solomon, exhibit, under that figure, the spiritual union subsisting between Christ and his church; the glorious triumph of the Messiah's kingdom; the accession of the Gentile church; and the numerous spiritual seed that shall arise to call the Redeemer blessed. *Ephes. v. 25—27. 30, 32 Rev. xix. 6—9; xxi. 2. 10.*

SOPATER—SO-PA'-TER.

WHO DEFENDS THE FATHER, *or*, HEALTH OF THE FATHER. A native or resident at Berea; one of St. Paul's friends, who accompanied him into Asia. *Acts xx. 4.*

SOPHIR—SO'-PHIR.

SCRIBE, *or*, A BOOK, *or*, HE THAT WRITES, RELATES, *or* TELLS. A commander in the army of Zedekiah, king of Judah; or it may possibly mean a secretary, scribe, or commissioner, who attended the army. *2 Kings xxv. 19.*

SOSIPATER—SOS-I-PA'-TER.

THAT SAVES THE FATHER, *or*, SAFETY OF THE FATHER. One who joined the apostle Paul in Christian salutations to the church at Rome, and whom he calls his kinsman; but whether in a natural or spiritual sense, does not exactly appear. *Rom. xvi. 21.*

SOSTHENES—SOS'-THE-NES.

SAVIOUR, STRONG AND POWERFUL. The ruler or chief of the synagogue at Corinth, who, in a tumult on account of the apostle Paul's preaching, was beaten before the judgment-seat of Gallio, the proconsul, who nevertheless refused to regard it. It is a question whether he was beaten by the Jews or Gentiles, and whether he was a friend or an enemy of the apostle Paul. In the first epistle to the Corinthians, the name of Sosthenes is joined with that of Paul. It does not clearly appear whether this was the same person; most probably it was; and if so, it may be supposed that the Jews beat him, as a favourer of the apostle. *Acts xviii. 17. 1 Cor. i. 1.*

STACHYS—STA'-CHYS.

SPIKE. A Christian at Rome, whom St. Paul styles "beloved," and to whom he directed Christian salutations. *Rom. xvi. 9.*

STEPHANAS—STE-PHA'-NAS.

CROWN, *or*, CROWNED. One of the first converts to Christianity at Corinth. He was one of the few baptized by the apostle Paul, together with all his family, of whom the apostle makes honourable mention, as the first-fruits of Achaia, and as addicting themselves to the ministry of the saints; but whether this intends the public ministry of the word, or rather an exemplary discharge of the duties of Christian love and hospita-

lity, does not appear. Stephanas was with the apostle Paul at Ephesus, when he wrote his first epistle to the church at Corinth. 1 Cor. i. 16; xvi. 15. 17.

STEPHEN—STE'-PHEN.

Same signification. One of the first seven deacons, and the first martyr for Christ. When the believers multiplied, and it became necessary to appoint persons to attend to the secular affairs of the church, the excellent character of Stephen pointed him out as one eminently qualified for the office; for he was full of faith and of the Holy Ghost. His zeal and boldness soon exposed him to the hatred and fury of the Jews, who seized him, and brought him before the sanhedrim, when false witnesses were suborned to accuse him of blasphemy against Moses (or rather the law of Moses) and against God. For so eminent were his faith, zeal, and wisdom, that his enemies could not resist or gainsay his words, and therefore resolved to silence him by persecution under the colour of justice. When these false accusations were brought against him, such a heavenly lustre beamed from his countenance as astonished his judges, but did not disarm their enmity against the servant of Jesus Christ of Nazareth. The trial proceeded, and Stephen in his defence recapitulated the outline of the Jewish history, in which the stubborn perverseness of that favoured people had been repeatedly displayed; and was proceeding to charge upon the present Jewish race the same perverseness, in rejecting the well-established claims of the Messiah, when his audience became suddenly enraged, and appeared to threaten him with violence. On this, the holy man, looking upwards, was favoured with an extraordinary manifestation of the Divine glory, and especially of the exaltation of that Redeemer whom the Jews had rejected. On his declaring this, the people, professing to consider him as convicted of blasphemy by his own mouth, and not being restrained by their rulers, drew him forth, and stoned him to death. Thus expired the first Christian martyr, committing his departing spirit to the divine and faithful hands of Jesus, the Mediator of the new covenant, and imitating His example in imploring forgiveness for his murderers. Having pleaded, "Lord, lay not this sin to their charge," he sweetly fell asleep in Jesus.

It is observable, that one who stood by consenting unto his death, and abetting his bloody murderers, shortly afterwards became one of the brightest trophies of victorious grace, and the most zealous preacher of that faith which he then opposed and persecuted. Thus, as in many other cases, it proved that the blood of the martyrs was the seed of the church. Acts vi., vii., viii. 1.

SUSANNA—SU-SAN'-NA.

LILY, ROSE, or, JOY. A holy woman who, with several others, followed our Lord from Galilee, attended on his preaching, and of their substance administered to his wants, and to those of his disciples. Luke viii. 2, 3.

SUSI—SU'-SI.

HORSE, or, SWALLOW. Father of Gaddi, of the tribe of Manasseh, one of the unbelieving spies. Numb. xiii. 11.

SYLVANUS. See SILAS.

SYNTYCHE—SYN'-TY-CHE.

A Christian female in the church at Philippi, between whom and a fellow-christian named Euodias, there appears to have been some painful

division; since the apostle Paul affectionately beseeches them to be of one mind in the Lord, Phil. iv. 2. Christians being united to the Lord, should be united to each other in him: they should be backward in taking offence; ready to receive, and forward to tender reconciliation; forbearing one another in love, kind and tender-hearted, forgiving one another, even as God for Christ's sake has forgiven them.

TABAEEL—TAB-A'-EL.

GOOD GOD. Rezin king of Syria, and Pekah, king of Israel, having declared war against Ahaz king of Judah, resolved to place on his throne the son of Tabael. We have no farther account of this person. The design was altogether frustrated. Isa. vii. 6.

TABEEL—TA'-BE-EL.

Same signification. One who opposed the rebuilding of the temple. Ezra iv. 7.

TABITHA—TAB'-I-THA.

CLEAR-SIGHTED. See DORCAS.

TABRIMON—TAB'-RI-MON.

GOOD POMEGRANATE. Father of Benhadad, king of Syria. 1 Kings. xv. 18.

TAHAN—TA'-HAN.

PRAYS, or, IS MERCIFUL, or, GRACIOUS. Son of Ephraim, and head of a family. Num. xxvi. 35. Another of this name was son of Telah, and father of Laadan, of the tribe of Ephraim. 1 Chron. vii. 25.

TAHATH—TA'-HATH.

UNDER TERROR, DREAD. Son of Kohath, and father of Uriel. 1 Chron. vi. 24. Another of this name was son of Bered, and grandson of Ephraim. 1 Chron. vii. 20.

TAHPANES—TAH-PA'-NES.

HIDDEN FLIGHT, COVERED STANDARD. Pharaoh, king of Egypt, to whom Hadad, son of the king of Edom, had fled for protection, had such an affection for him, that he gave him to wife the sister of Tahpones his queen. 1 Kings xi. 19, 20.

TALMAI—TAJ-MA'-I.

MY SORROW. Son of Anak, of the race of giants destroyed by Israel. Numb. xiii. 33. Jos. xv. 14. Another of this name was son of Ammi-hud, king of Geshur, and father of Maachah, wife of king David, and mother of Absalom and Tamar. 2 Sam. iii. 3. After Absalom had slain his brother Amnon, he took refuge with his grandfather at Geshur. 2 Sam. xiii. 37.

TAMAR—TA-MAR.

A PLUM-TREE. Several females of this name are mentioned in the Old Testament:

1. Tamar who married in succession Er and Onan, sons of the patriarch Judah, and, after their death, bore Pharez and Zarah to Judah. Pharez is one in the line of ancestry of Jesus the Messiah. Gen. xxxviii. Matt. i. 3. Luke iii. 33.

2. Tamar, daughter of Maachah, the wife of David, and mother of Absalom: thus she was by courtesy reckoned among the king's children. Amnon, the son of David, became violently enamoured with her, and, instead of honourably demanding her in marriage, which would have

been no wise improper, and to which his indulgent father could not have objected, he basely dishonoured her, and then as cruelly hated and expelled her. Tamar appears to have been a very virtuous young woman. In consequence of this injury to his sister, Absalom, some time afterwards, assassinated Amnon. To what awful misery does the indulgence of evil desires and wicked propensities lead! 2 Sam. xlii.

3. Tamar, the daughter of Absalom, a woman of very extraordinary beauty. Some have supposed that she married Rehoboam, son of Solomon, and afterwards king of Judah, and was the mother of Abijam, his successor; but it rather appears that Rehoboam's wife was Maachah, probably the *grand-daughter* of Absalom, and daughter of Tamar. 2 Sam. xiv. 27. 2 Chron. xi. 20.

TAPHATH—TA'-PHATH.

LITTLE GIRL, *or*, TO TAKE SHORT STEPS, *or*, DISTILLATION DROP. A daughter of Solomon; she married the son of Abinadab, governor of the province of Dor. 1 Kings iv. 11.

TAREA—TA-RE'-A.

EVIL, ANGER. Son of Micalh, and grandson of Jonathan son of Saul. 1 Chron. viii. 35.

TARSHISH—TAR'-SHISH.

CONTEMPLATION, *or*, EXAMINATION OF THE MARBLE, *or* of JOY. The second son of Javan, who probably founded Tarsus in Cilicia, and gave the name of Tarshish to the province. Gen. x. 4. Another of this name was a chief noble of Persia. Est. i. 14.

THARSHISH—THAR'-SHISH.

The same signification. Son of Bilhan, of the tribe of Benjamin. 1 Chron. vii. 10.

TARTAN—TAR'-TAN.

THAT SEARCHES AND EXAMINES; THE GIFT OF A TURTLE. An officer of king Sennacherib, sent with Rabshakeh on a message of defiance to king Hezekiah. 2 Kings xviii. 17. He is also mentioned as sent by Sargon, king of Assyria, to Ashdod. Isa. xx. 1.

TATNAI—TAT'-NA-I.

THAT GIVES, *or* OVERSEER OF THE GIFTS *or* PRESENTS. Governor of Samaria, and of the provinces on this side Jordan. He opposed the re-building of the temple and walls of Jerusalem, and wrote about it to Darius king of Persia, but that monarch gave orders to continue the building. Ezra v. 6.

TEBAH—TE'-BAH.

MURDER, BUTCHERY, GRINDING OF THE BODY. Son of Nahor and his concubine Reumah. Gen. xxii. 24.

TEBALIAH—TE-BA-LI'-AH.

BAPTISM OF THE LORD. Third son of Merari. 1 Chron. xxvi. 11.

TEHINNAH—TE-HIN'-NAH.

PRAYER, FAVOUR, MERCY. Son of Esthon, of the family of Caleb. 1 Chron. iv. 12.

TELAH—TE'-LAH.

HUMILITY, *or* VERDURE. Son of Rephesh, and father of Tahan, of the tribe of Ephraim. 1 Chron. vii. 25.

TEMA—TE'-MA.

ADMIRATION PERFECTION, CONSUMMATION. Son of Ishmael. Gen. xxv. 15.

TEMAN—TE'-MAN.

THE SOUTH or AFRICA. Son of Eliphaz, and grandson of Esau. Gen. xxxvi. 15.

TEMENI—TEM'-E-NI.

Same signification. Son of Ashur and Naarah. 1 Chron. iv. 6.

TERAH—TE'-RAH.

TO BREATHE, TO SCENT, TO BLOW. Son of Nahor, and father of Nahor, Haran, and Abraham. Nahor and his family were idolaters, dwelling in Ur of the Chaldees, but the Divine call by which Abraham was invited forth to serve and rely on the true and living God, seems to have been made effectual in inducing several of his family also to quit the land of their idolatry. Terah came forth with Abraham, and settled in Haran, in Mesopotamia, where he died at the age of two hundred and five years. Gen. xi. 27—32; Josh. xxiv. 2.

TERESH—TE'-RESH.

HEIR, MISERABLE, or BANISHED. One of the chamberlains of king Ahasuerus, who conspired against his life, but the design was detected and defeated, through the instrumentality of Mordecai, and the perpetrators brought to condign punishment. Esth. ii. 21—23; vi. 2.

TERTIUS—TER'-TIUS.

THE THIRD. The amanuensis of the apostle Paul, in writing his epistle to the Romans, which circumstance he states, in presenting his own christian salutations. Rom. xvi. 22. We have no particulars of his history; but some critics suppose him to have been the same with Silas, the companion of the apostle, and whose name is joined with his in several of the epistles. Silas in Hebrew signifies the same as Tertius in Latin.

TERTULLUS—TER-TUL'-LUS.

A LIAR, AN IMPOSTOR, A TELLER OF STORIES. An advocate, or orator, who was employed by the Jews to plead against the apostle Paul before Felix, the governor of Judea. His fulsome flatteries seem to have produced but little effect on the assembly; while Paul's simple statements and forcible reasonings on righteousness, temperance, and judgment to come, caused his judge to tremble, and postpone the hearing of a subject which so nearly touched his conscience. Flattery and sophistry are the usual attendants, but the very feeble supporters, of a bad cause; but the eloquence of truth and nature speaks home to the heart. Acts. xxiv.

THADDEUS—THAD-DE'-US.

THAT PRAISES, AND CONFESSES. The same with Lebbeus, a surname given to the apostle Jude; probably the more effectually to distinguish him from Judas the traitor. Matt. x. 3; Mark iii. 18.

THAHASH—THA'-HASH.

THAT MAKES HASTE, or THAT KEEPS SILENCE. Third son of Nahor and Reumah. Gen. xxii. 24.

THEOPHILUS—THE-OPH'-I-LUS.

A FRIEND, or LOVER OF GOD. Theophilus was an eminent Christian, and a man of wealth, eminence, and nobility, to whom the evangelist and historian Luke dedicated both his Gospel and the narrative of the Acts of the Apostles. It is a pleasure to know that, though not many mighty, wise, or noble are called, yet, in all ages, Divine grace has gathered some trophies from these classes. Religion is no disparagement or degra-

ation, but an honour to the most exalted individuals in society; and it is well when wealth, honour, and influence are consecrated to patronizing and promoting the cause of truth, virtue, and religion. Luke i. 3; Acts i. 1.

THEUDAS—THEU'-DAS.

GIVEN TO GOD. An impostor, to whom the Jewish doctor Gamaliel referred, as one that, some time before, had made a great noise, giving out that himself was some great one. He obtained about four hundred adherents, but was soon slain, and all that believed in him were dispersed, and the whole affair sunk into insignificance. Hence, Gamaliel wisely argued that the preaching of the apostles might safely be let alone, for if they too were vain pretenders, their pretensions would soon come to nothing; but if indeed they were divinely employed, vain were the attempt to fight against God. Acts v. 36.

THOMAS—THO'-MAS.

A TWIN. The same word, in Greek, is Didymus, a name by which the apostle is sometimes called. We have no particulars of his early life, or the time and manner of his calling, but we find him numbered among the twelve apostles, Luke vi. 15; and the few circumstances which are afterwards recorded of him, seem to indicate that he was timid, and slow of faith. When Jesus announced to his disciples the death of Lazarus, and declared his intention of immediately going to Bethany, Thomas exclaimed, "Let us also go, that we may die with him!" either with Lazarus, who was so tenderly beloved, that it seemed as if the very idea of surviving him was insupportable; or, more probably, with Jesus, whom they considered as exposing himself to certain death, by venturing into Judea, where the Jews had so lately attempted to stone him. John xi. 16.

When our Lord, in his farewell discourse, spoke of going away from his disciples, and assuring them that in due time they should follow him, Thomas objected, that they knew not whither He was going, "How then could they know the way?" On this, our Lord uttered that memorable declaration, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." John xiv. 5, 6.

After his resurrection from the dead, our Lord appeared to His disciples, who were met together, and imparted to them many delightful instructions and consolations. On this occasion, Thomas was absent. Those little consider what they lose, who absent themselves from the assemblies of the saints. On meeting with Thomas, his brethren joyfully related to him the delightful interview they had had with their Lord. But so incredulous was he on the subject of Christ's resurrection, that he declared, unless he should see and feel the very prints of the wounds in His flesh, he would not believe. This was a very rash and presumptuous limiting of the Holy One of Israel. Sufficient evidence was already afforded, which Thomas was bound to receive, and gratefully to embrace any additional confirmation of his faith that might be afforded; but thus rashly to prescribe the precise degree of evidence he demanded, he might justly have been left in his unbelief. However, in infinite mercy, the kind and tender Shepherd of the sheep was pleased to condescend to the weakness and waywardness of this disciple, in such a way as most forcibly reprov'd his errors, established his faith, and drew, from his unbelief, confirmation and encouragement for the faith of Chris-

tians of all ages. A week afterwards, when the disciples were again assembled, and Thomas among them, Jesus appeared in the midst, and, after the general salutation, "Peace be unto you," addressed himself particularly to Thomas, and, taking up his own words, offered him the express evidence that he had demanded. "Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Overcome by such resistless evidence, and overwhelmed with confusion at his own guilty doubts, this unbelieving apostle was, at length, brought to exclaim, in believing triumph, "My Lord, and my God!" Jesus said unto him, "Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed." Thus couching, in the form of a gentle reproof to Thomas, the encouraging assurance that those who believe on Jesus, not on the evidence of sense, but on the testimony of the word of God, so far from being losers, enjoy a superior blessing; inasmuch as their faith denotes a more tractable disposition of mind, and is more honourable to God by its simple reliance on His word. John xx. 19—29.

Some days afterwards, Thomas was, with the other disciples, fishing on the lake of Galilee, when Jesus appeared to them, and wrought his last miracle, in causing a very large draught of fishes, after which he dined and conversed with them. John xxi. 1—14.

Thomas is again mentioned, Acts i. 13, in the company of the apostles, after which we have no further account of him in scripture; but ancient tradition leads us to conclude that he preached the gospel in Parthia. It is generally supposed that he suffered martyrdom at Calamine, in the Indies. There still exists in the East Indies, a sect of Christians called Christians of St. Thomas, because it is supposed that Thomas preached the gospel to them; but it is, at best, very uncertain.

TIBERIUS—TI-BE-RI-US.

SON OF THE TIBER. Emperor of Rome, the third of the twelve Cæsars, colleague and successor of Augustus. Under his reign, John the Baptist exercised his ministry. Luke iii. 1. Under this emperor, Jesus was crucified; and it is said that Pilate wrote to him an account of the prodigies that attended His death. Tiberius was in general favourably disposed towards the Christians, who do not appear to have endured any general persecution during his reign.

TIBNI—TIB'-NI.

STRAW OR HAY, UNDERSTANDING, FILIATION. Tibni, the son of Ginath, was competitor with Omri for the kingdom of Israel, but Omri prevailed. and it is generally supposed that Tibni perished in battle. 1 Kings xvi. 21.

TIDAL—TI'-DAL.

THAT BREAKS THE YOKE. King of nations; one of the confederates, who went forth to battle in the vale of Siddim, and, having prevailed against the five kings who resisted them, carried away much spoil and many prisoners from Sodom and Gomorrah, among whom was Lot and his family; but Abraham interposed for their rescue, and slew the four kings who had oppressed them. Gen. xiv. 1, 9, 17.

TIGLATH-PILESER or TILGATH-PILNESER—TIG-LATH-PI-LE'SER.

THAT BINDS OR TAKES AWAY INTO CAPTIVITY, MIRACULOUS, RUINOUS. King of Assyria, son and successor of Sardanapalus. Ahaz king of Judah sought his alliance against Rezin king of Syria, and Pekah king

of Israel, and purchased his aid with the gold and silver from the treasures of the temple and the palace. Tiglath-pileser marched against Syria, slew Rezin, plundered Damascus, and carried away many of the inhabitants. At Damascus, he met Ahaz; but not being satisfied with his presents, ravaged great part of the land of Judah. He afterwards carried away the tribes of Reuben and Gad, and the half-tribe of Manasseh; he also took many of the cities of Israel, and carried away the inhabitants into captivity. 2 Kings *xv.* 29; *xvi.* 7—10; 2 Chron. *xxviii.* 20, 21; 1 Chron. *v.* 6, 26. (See *AHAZ.*)

TIKVATH—TIK'-VATH.

HOPE, UNION, or HEAP. Father of Shallum. 2 Chron. *xxxiv.* 22.

TILON—TI'-LON.

MUTTERING, or SUSPENSION. Son of Shimon, a descendant of Judah. 1 Chron. *iv.* 20.

TIMEUS—TI-ME'-US.

HONOURABLE, ADMIRABLE. Father of the blind man whom Jesus restored to sight at Jericho, who is called Bartimeus, or the son of Timeus. Mark *x.* 46.

TIMNA—TIM'-NA.

HINDERANCE, PROHIBITION. One of this name was the wife or concubine of Eliphaz, the son of Esau, and mother of Amalek. Gen. *xxxvi.* 12.

Another is mentioned as a son of Eliphaz, 1 Chron. *i.* 36, though it has been supposed this refers to the same individual.

A third Timna, or Timpah, was duke or chief of Idumea after the death of Hadad. Gen. *xxxvi.* 40; 1 Chron. *i.* 51.

TIMON—TI'-MON.

HONOURABLE, WORTHY. One of the first seven deacons. We have no particulars of his history. Acts *vi.* 5.

TIMOTHY—TIM-O'-THY.

HONOUR OF GOD. This amiable and exemplary young minister had enjoyed the inestimable privileges of a pious education. His father was a Greek, but his mother Eunice and his grandmother Lois were Jewesses who embraced the Christian faith, and whose early care was to imbue the mind of the beloved child with a knowledge and love of the sacred scriptures. Happy for him, he was not only taught, but he learned and loved the sacred record which is able to make wise unto salvation, by faith which is in Christ Jesus. In all probability, Timothy was brought to a knowledge of the truth as it is in Christ Jesus, when the apostle Paul first visited Derbe and Lystra; for the apostle repeatedly calls him his own son in the faith, and declares that he was a witness of his sufferings in that neighbourhood. Acts *xiv.* 19—23; 2 Tim. *i.* 2; *ii.* 1; *iii.* 10, 11.

On the apostle's second visit to these parts, he found Timothy, though but a youth, very highly esteemed in the church as an established, and consistent disciple. He therefore determined to take him as his companion in preaching the gospel among the Gentiles; and, to avoid needlessly offending the Jewish converts, who could not as yet see that all the ritual observances of the Mosaic law were done away by the death of Christ, Timothy, who had a right to circumcision by his descent from a Jewess, was circumcised. It will be easily perceived that neither the apostle nor the evangelist attached any importance to this observance, but regarding it as in itself a matter of indifference, and one in which compliance might promote usefulness, they did not hesitate to comply.

From this time Timothy became the constant companion of the apostle for several years, assisting him in preaching the gospel and in planting Christian churches. They first proceeded to Macedonia, Philippi, Thessalonica, and Berea, where the apostle left Timothy and Silas to confirm the converts. From Athens, where the apostle next proceeded, he sent a message to Timothy to follow him immediately. Acts xvi. xvii. On his arrival, he informed the apostle of the great persecution experienced by the Christians at Thessalonica, and was in consequence sent back to console and instruct them. 1 Thess. iii. 1—5. After a time, he returned thence, with Silas, to the apostle at Corinth, (Acts xviii. 5.) and brought such accounts of the faith and steadfastness of the Thessalonian converts, as greatly rejoiced the heart of the apostle, who, in consequence, wrote the first epistle to that church, and shortly afterwards the second, in both of which the name of Timothy is joined with those of Paul and Silas. 1 Thess. i. 1; iii. 6; 2 Thess. i. 1.

Afterwards, it appears that Timothy accompanied the apostle to Ephesus, and was sent thence with Erastus into Macedonia. He was probably one of the bearers of the apostle's first epistle to the Corinthians. In that epistle, the apostle very affectionately mentions him, and commends him to the care and kindness of the Christian brethren, as a faithful and beloved minister who ought to be esteemed very highly in love, for his work's sake. 1 Cor. iv. 17; xvi. 10, 11. Timothy then returned to the apostle in Asia, who waited there for him, and they went together into Macedonia; thence was written the second epistle to the Corinthians, in which the apostle joins Timothy's name with his own, (2 Cor. i.) as also his salutations in the epistle to the Romans. Rom. xvi. 21.

We next find Timothy accompanying the apostle on his journey to Jerusalem; which issued in two years' imprisonment at Rome. Acts xx. 4. We have no particulars of Timothy's apprehension or imprisonment, but it is evident, from several of the epistles written from Rome, that he was the apostle's companion there. In that to the Philippians, the venerable apostle expresses his affectionate hope of shortly being able to send to them Timotheus, his beloved brother, to comfort them, and bring him comfortable tidings of them; for Timothy, as he tenderly expresses it, was one of the few who, with cordial and disinterested sympathy, entered into all that related to the interest of Christ, the prosperity of the churches, and the comfort of the apostle. "I trust in the Lord to send Timotheus shortly unto you, that I also may be of good comfort when I know your state; for I have no man like-minded, who will naturally care for your state; for all seek their own, not the things that are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel: him, therefore, I hope to send presently, so soon as I shall see how it will go with me." Phil. ii. 19—23.

In the epistle to the Colossians, (i. 1.) and in that to Philemon, (1.) the name of Timothy is joined with that of Paul; and in the epistle to the Hebrews, written near the close of the apostle's imprisonment, or very shortly after his release, he intimates that Timothy was set at liberty, and their expectation of shortly visiting the Hebrew Christians together. Heb. xiii. 23. It is generally concluded, that Timothy's residence was fixed at Ephesus; this the epistle of Paul to him seem to imply; but it is by no means certain at what period the apostle left him there; most probably after his release from his first imprisonment.

The two epistles addressed to Timothy by the venerable apostle Paul, discover the strongest affection and the tenderest solicitude, resembling those of a parent for a beloved son. It is also evident that Timothy was held by the apostle in very high estimation on account of his piety and general worth. These epistles, especially the former, seem designed to instruct the evangelist in the management of the church at Ephesus, and were probably read in public, that the people might understand on what authority their pastor acted.

After an affectionate salutation, the apostle gives Timothy many important instructions as to the right discharge of his duty as a minister, especially in preserving the purity of the gospel against the pernicious doctrines of false teachers. He exhorts him to diligence and fidelity, and especially inculcates suitable behaviour and admonitions towards persons of every rank and description. Timothy appears to have been a man of abstemious habits, though of a weak constitution, which rendered necessary the very unusual injunction, "Drink no longer water, but use a little wine for thy stomach's sake, and for thine often infirmity." Where one constitution is injured by abstemiousness, a hundred suffer from over-indulgence, and perhaps the health of persons in general would be greatly improved by reversing the apostle's rule.

The second epistle is designed to inform Timothy of the apostle's second imprisonment at Rome, and to desire him to come to the apostle there; but, under the uncertainty of that meeting, to give to Timothy a variety of charges, advices, and encouragements for the discharge of his ministerial functions; to declare the apostle's cordial willingness to suffer for the cause of Christ; and to predict the perils of the last days. It is generally supposed that, on receiving this intimation, Timothy hastened to the apostle at Rome, and was probably a spectator of his martyrdom. We have no farther particulars in scripture concerning Timothy. It is said that he continued some years to exercise his sacred office at Ephesus, and was at length stoned to death at a heathen festival. In all probability, Timothy was either dead, or removed from Ephesus, before the apocalyptic addresses were sent to the seven Asiatic churches, as the severe rebukes given to the angel (or minister) of that church seem not to comport with the character of so holy, devoted, and established a man as Timothy. Rev. ii. 1—7.

TIRAS—TI'-RAS.

THAT DEMOLISHES, or DESTROYS. The seventh son of Japheth, son of Noah, Gen. x. 2; generally supposed to have been the father of the Thracians.

TIRHAKAH—TIR-HA'-KAH.

INQUIRER, EXAMINER, OBSERVER. A king of Ethiopia, of the land of Cush, bordering on Palestine and Egypt. He was an ally of Hezekiah, king of Judah, and took a large army to his assistance, when Jerusalem was besieged by Sennacherib. (See HEZEKIAH.) 2 Kings xix. 9.

TIRIA—TIR'-I-A.

THAT SEARCHES, EXAMINES, or BEHOLDS. Son of Jahalaalel, a descendant of Judah. 1 Chron. iv. 16.

TIRZAH—TIR'-ZAH.

BENEVOLENT, COMPLAINT. The fifth daughter of Zelophehad. Numb. xxvi. 33; xxvii. 1. Josh. xvii. 3.

TITUS—TI'-TUS.

HONOURABLE. A convert (Tit. i. 4.) and fellow-labourer of the apostle Paul. He was of Greek extraction, but we have no particulars either of

the place of his birth, or the place or time of his conversion to Christianity. He was at Antioch when Paul and Barnabas went from the church there, to consult the apostles about circumcision and other Mosaic observances. At Jerusalem, whither Titus accompanied them, some Judaizing converts strongly urged the circumcision of Titus; but against this unwarrantable measure, both Titus and the apostle maintained a decided firmness, Gal. ii. 1—5.

After this, Titus accompanied the apostle in his journeyings, or went from place to place at his direction, labouring to promote the spread of the gospel. He was sent by the apostle to collect the contributions of the church at Corinth, and on this occasion appears to have been the bearer of the second epistle to that church, in which the apostle makes honourable mention of him for anxious, disinterested, and affectionate care for the Corinthian church, and for his diligence and fidelity in the work of God in general, 2 Cor. viii. 6. 16—23; xii. 18. It is supposed, that Titus was with the apostle during his long residence at Ephesus, (mentioned Acts xix. xx. 17—31;) and that when Paul, on one of his journeys, visited the island of Crete, he left Titus there to nurse the young plantation, and see that the different places were settled with suitable ministers. This was, most probably, after the apostle's release from his first imprisonment at Rome. Titus appears to have remained several years at Crete, making occasional excursions, as circumstances might demand. On one occasion, the apostle sent for him to meet him at Nicopolis, where he intended to pass the winter, Tit. iii. 12. It would appear also, that on the apostle's second journey to Rome, Titus accompanied him, and that from thence he proceeded to Dalmatia, 2 Tim. iv. 10. We have no farther particulars of his history.

During the residence of Titus in Crete, the apostle Paul wrote to him a very affectionate epistle, describing the character of the Cretans, which was notoriously degraded and vicious, even to a proverb. He therefore urged on him the necessity of strict discipline and faithful rebukes. He describes also the character of the ministers, whom Titus was to ordain in the different places; and admonishes him continually to urge on his hearers, in every class and condition of life, the vast importance of maintaining a conversation becoming the gospel, and thus adorning the doctrine of God their Saviour in all things, while happy in the glorious hope of eternal life through Him. Tit.

TOAH. See TOHU.

TOB-ADONIJAH—TOB-AD-O-NI'-JAH.

MY GOOD GOD. A Levite, one of those whom king Jehoshaphat sent into the different cities of Judah, to instruct the people in the knowledge of the law of God. 2 Chron. xvii. 8.

TOBIAH, or TOBIAS.—TO-BI'-AH.

THE LORD IS GOOD, or, GOODNESS OF THE LORD. Tobiah, the son of Nekoda: his descendants returned from the captivity. Ezra ii. 60.

2. TOBIAH, an Ammonite, was a great enemy to the Jews, and strenuously opposed the rebuilding of the temple. Neh. ii. 10; iv. 3; vi. 1. 12. 14. He is sometimes called a servant or slave, probably because he was of servile extraction. He was, however, a great man among the Samaritans, and governor together with Sanballat. He married the daughter of Shechaniah, a considerable Jew, and maintained in Jerusalem a powerful cabal against Nehemiah; but that prudent governor, by his wisdom, vigilance, and moderation, defeated all their machinations.

During the absence of Nehemiah, Tobiah took the opportunity to come and live in Jerusalem, and even obtained of Eliashib, who had the care of the temple, a residence in that sacred dwelling; but Nehemiah, on his return, expelled him, and threw his goods out of the holy place. Neh. xiii. 4—8. Scripture makes no farther mention of Tobiah; he probably retired to Sanballat, at Samaria.

3. TOBIAH, or TOBIJAH, a Levite sent by king Jehoshaphat. 2 Chron. xvii. 8.

TOGARMAH—TO-GAR'-MAH.

WHICH IS ALL BONE, *or*, STRONG. The third son of Gomer. Gen. x. 3.

TOHU—TO'-HU.

THAT LIVES, THAT DECLARES, *otherwise*, DART, JAVELIN. Son of Zuph, or Suph, father of Elihu, and great-grandfather of Samuel. 1 Sam. i. 1. (Toah,) 1 Chron. vi. 34, 35.

TOI—TO'-I.

WHO WANDERS. King of Hamath, in Syria. When he heard that David had conquered Hadadezer, he sent his son Joram to congratulate him, and to present to him vessels of gold, silver, and brass. 2 Sam. viii. 9—11.

TOLA—TO'-LA.

WORM, or GRUB; or perhaps *scarlet*, that colour being obtained from a worm. One of this name was the eldest son of Issachar, and head of a family. Gen. xlv. 13. Numb. xxvi. 23.

Another was the tenth judge of Israel. He succeeded Abimelech, and judged Israel twenty-three years. Judges x. 1, 2.

TROPHIMUS—TROPH'-I-MUS.

WELL EDUCATED, or BROUGHT UP. A native of Ephesus, originally a Gentile, but who was converted to Christianity under the ministry of the apostle Paul; after which he appears to have been an inseparable companion of the apostle. He came with him from Ephesus to Corinth, and attended him throughout the journey thence to Jerusalem, Acts xx. 4. Shortly after their arrival in that city, a tumult was raised by the Jews, under a mistaken apprehension, if not a wilful pretext, of his having profaned the sacred place, by introducing there Trophimus, a Gentile, Acts xxi. 28, 29. This issued in the apostle's apprehension, and finally in his long imprisonment at Rome, during which it is probable that Trophimus was one of his companions; for, during his second imprisonment, he speaks with affectionate regret of having lost his society through illness: "Trophimus have I left at Miletum, sick;" which he seems to mention as an additional reason for urging a visit from Timothy, 2 Tim. iv. 20, 21.

TRYPHENA and TRYPHOSA—TRY-PHE'-NA.

DELICIOUS, DELICATE, THRICE, SHINING. Two valuable Christian women at Rome, to whom St. Paul sent his salutations as those who had laboured much in the Lord." Rom. xvi. 12.

TUBAL—TU'-BAL.

THE EARTH, THE WORLD, *or*, THAT IS CARRIED OR LED, *or*, CONFUSION. The fifth son of Japheth. Gen. x. 2.

TUBAL-CAIN—TU'-BAL-CAIN.

WORLDLY POSSESSION. Son of Lamech and Zillah, of the descendants of Cain. He is spoken of as being the inventor, founder, or father of all kinds of work in brass and iron, Gen. iv. 22. He is, in all probability, the origin of Vulcan, celebrated in heathen mythology.

TYCHICUS—TY'-CHI-CUS.

CASUAL, BY CHANCE, FORTUNE. A disciple and companion of the apostle Paul, who spoke of him with much affection as his dear brother, a faithful minister of the Lord, and his companion in the service of God. He accompanied St. Paul on his journey from Corinth to Jerusalem, (Acts xx. 4,) and was frequently employed by him to convey his epistles, and to inquire into the state of the churches, Ephes. vi. 21, 22. Col. iv. 7, 8. When the apostle desired that Titus should visit him at Nicopolis, he proposed that Tychicus should supply his place at Crete. Tit. iii. 12.

TYRANNUS—TY-RAN'-NUS.

PRINCE. Apparently an Ephesian convert, probably one of high rank, or an instructor of youth, who, having in his house a lecture-room, or private theatre, accommodated the apostle with it, when he was compelled to withdraw from the synagogue; for "in the school of Tyrannus" he continued to teach or discuss for the space of two years. Acts xix. 9, 10.

VANIAH—VA-NI'-AH.

NOURISHMENT OF THE LORD, or, ARMS OF THE LORD. One of those who put away their strange wives, after the return from Babylon. Ezra x. 36.

VAPHRES—VA'-PHRES.

Same as Pharaoh-Hophra. Jer. xlv. 30.

VASHNI—VASH'-NI.

THE SECOND. A son of Samuel the prophet. 1 Chron. vi. 28.

VASHTI—VASH'-TI.

THAT DRINKS; THREAD, or WOOF. The queen of king Ahasuerus. On occasion of a splendid feast made by the king for his nobles and courtiers, the queen also made a feast to entertain the ladies of the court. When the king was heated with wine, he sent his principal officers to command the queen to come forth, arrayed in her royal attire, that her extraordinary beauty might be seen and admired by his guests. This demand was utterly inconsistent with the customs and manners of Eastern nations, in which the utmost seclusion is observed by women. It was, indeed, inconsistent with a just respect to decorum and female delicacy; and had Vashti complied with such a proposal, and presented herself before a company of half-intoxicated men, however noble their rank, she would have been degrading herself, and debasing the tone of morals and propriety among her numerous female subjects, who would naturally look to her as an example. But she refused to come. Whether the refusal was conveyed with the utmost degree of conciliation and address that the case would admit, does not appear. However that might be, the king was greatly enraged, and consulted his courtiers as to the punishment due to Vashti. Memucan proposed that she should be repudiated, and the crown given to another. To this harsh proposal Ahasuerus hastily consented. After his momentary feelings of irritation had subsided, perhaps when calm reflection convinced him that the conduct of Vashti had been proper and becoming, his affection for her revived; but no place remained for repentance, for the laws of the Medes and Persians absurdly decreed, that an act of the king, however unwise or unjust,

could never be repealed. Accordingly, Vashti sunk into obscurity, and Esther was made queen in her room. Est. i. ii. 1—4.

VOPHSI—VOPH'-SI.

FRAGMENT, or, DIMINUTION. Father of Nahbi, one of the unbelieving spies. Num. xiii. 14.

UCAL—U'-CAL.

POWER, or, PREVALENCY. Ucal, to whom, together with Ithiel, Agur delivered the words of his prophecy. Prov. xxx. 1.

ULAM—U'-LAM.

PORCH, COURT. Son or grandson of Machir and of Maachah, and father of Bedan of the tribe of Benjamin. 1 Chron. vii. 16.

Another of this name was son of Esheh of the same tribe. 1 Chron. viii. 39.

ULLA—UL'-LA.

ELEVATION, HOLOCAUST, or, LEAF. Of the tribe of Asher. He had three sons, Arah, Haniel, and Rezia. 1 Chron. vii. 39.

UNNI—UN'-NI.

POOR; AFFLICTED; THAT ANSWERS. A musician employed in the temple. 1 Chron. xv. 18.

URAI—U-RA'-I.

MY FIRE, MY LIGHT. Son of Bela, of the tribe of Benjamin, (mis-translated Uzzi.) 1 Chron. vii. 7.

URBANE—UR-BA'-NE.

POLITE, HAVING THE MANNERS OF A CITY. One whom St. Paul salutes as a helper in Christ. Rom. xvi. 9.

URI.

FIRE, or, LIGHT. Father of Bezaleel, of the tribe of Judah. Exod. xxxi. 2.

URIAH, or URIJAH—U-RI'-AH.

THE LORD IS MY LIGHT, or, LIGHT OF THE LORD. Uriah the Hittite was one of David's heroes, towards whom he acted most perfidiously and basely. During the absence of Uriah, at the siege of Rabbah, David saw his beautiful wife Bathsheba, and becoming violently enamoured of her, he seduced her to an act of infidelity against her husband. Then, in order to conceal the crime, he sent for Uriah home, professedly to inquire about the army. The brave and generous man declined the luxurious accommodations to which the monarch would have enticed him, and contented himself with reposing among the household servants of David. David then, with a cruelty and treachery almost incredible, made this brave man the bearer of his own death-warrant, directing Joab, the commander-in-chief, to set Uriah in the fore-front of the hottest of the battle, and then to retire from him, that he might be smitten and die. Joab but too well understood and too readily complied with the detestable mandate, and the innocent and valiant Uriah was thus basely sacrificed. David, and Joab affected to pass off his death as the common chance of war; but HE from whom no secrets are hid, set the matter in its true light, charged David with having slain Uriah with the sword of the children of Amnon, and dealt with him and his house accordingly. The particulars of this melancholy affair, occur

2 Sam. xi. xii. Uriah is mentioned among David's worthies. 2 Sam. xxiii. 39. ; 1 Chron. xi. 41.

URIJAH—U-RI'-JAH.

Chief priest of the Jews in the time of Ahaz. He was the successor of Zadok the second, and predecessor of Shallum. When the wicked king Ahaz went to Damascus to meet Tiglath-pileser, king of Assyria, he saw there an altar which greatly pleased him, and sent a pattern to Urijah, directing him to set up one like it in the temple at Jerusalem, as also to remove the great brazen altar from before the Lord, and offer the morning and evening sacrifices on the new one now set up. With these orders the servile priest wickedly complied. 2 Kings xvi. 10—16.

Another URIJAH, the son of Shemaiah of Kirjath-jearim was a prophet of the Lord in the time of Jeremiah, and, together with him, declared the approaching judgments of the Lord against Judah and Jerusalem. Jehoiakim the king, and his great men, resolved to secure him and put him to death, but Urijah escaped into Egypt. Jehoiakim then sent messengers after him, and, having brought him back, caused him to be put to death by the sword, and dishonourably buried in the graves of the meanest of the people. It need scarcely be observed, that to a good man, a sudden and violent death was but a short and unexpected passage to a world of glory, and that the contempt cast upon his mortal body could not for a moment interrupt the happiness of his spirit. But Jehoiakim himself, who probably thought much of such a posthumous degradation, was himself subjected to the like ignominy, without the same glorious hope resting on the state of his immortal spirit. Jer. xxvi. 20—23.

URIEL—U-RI'-EL.

GOD IS MY LIGHT, or, THE FIRE OF GOD. Son of Tabash and father of Uziah, a Levite of the family of Kohath. 1 Chron. vi. 24; xv. 5, 11.

2. URIEL of Gibeah, father of Michaiah, the wife of king Rehoboam, and mother of king Ahijah. 2 Chron. xiii. 2.

UTHAI—U-THA'-I.

MY TIME, MY INIQUITY. Son of Ammihud, of the tribe of Judah. 1 Chron. ix. 4.

UZ.

COUNSEL. Eldest son of Aram, and grandson of Shem. Gen. x. 23.

UZAL—U'-ZAL.

THAT TRAVELS, THAT APPROACHES. Sixth son of Joktan. Gen. x. 27.

UZZAH—Uz'-ZAH.

STRENGTH, or, A GOAT, A KID. Son of Abinadab, who, with his brother Ahio, conducted the cart on which the ark of the Lord was placed, to travel from Kirjath-jearim to Jerusalem. As they came near the threshing-floor of Nachon, the ark seemed to be in danger of falling through the stumbling of the oxen, when Uzzah, putting forth his hand to touch the ark, the Lord smote him that he died. Some have supposed that his fault was irreverence and presumption in touching the ark, or distrust of the power of God to preserve it: but others, with more reason, observe, that the ark should not have been put in any carriage, but borne on the shoulders of Levites, and that the whole of it should have been covered or enveloped, so as to be wholly concealed, by the priests, before the Levites approached it. Uzzah being a Levite, ought to have known these rules, and was probably the chief person who had the direction

of the procession, for the irregularity and irreverence of which he was punished. Some have supposed that the oxen miraculously trembled, and refused to draw the sacred burden, and that in struggling with the beasts to make them proceed, Uzzah was crushed to death. However this may be, it is evident that he transgressed against the Lord, and fell by the righteous displeasure of a jealous God, who will be had in reverence of all them that are round about him. David was much discouraged at this breach, and the place was called Perez-uzzah, *the breaking or crushing of Uzzah*, 2 Sam. vi. 1—8. 1 Chron. xiii. 9—11; xv. 13.

UZZI—UZ'-ZI.

MY STRENGTH, MY KID. Son of Bukki, of the race of Eleazar, and sixth high-priest of the Jews: from him the high-priesthood passed to Eli, of the family of Ithamar; but we have no particulars of the transfer. 1 Chron. vi. 5, 6.

UZZIAH—UZ-ZI'-AH.

STRENGTH OF THE LORD. Son of Uriel, and father of Shaul, a Levite, of the family of Koath. 1 Chron. vi. 24. xv. 10.

Another of this name was king of Judah, (called also Azariah and Ozias.) He succeeded Jeroboam the Second. His reign was long and prosperous: for a considerable time he reigned well, but in his prosperity his heart was lifted up to his destruction—too common a case. Many who in straitened and trying circumstances have been amiable and exemplary, when elevated by prosperity, have become proud, haughty, covetous, and oppressive. One glaring instance of Uzziah's presumption drew on him the visible judgment of God. Having, contrary to the law of God and the restraints of the priests, burnt incense before the altar, he was struck with leprosy, and was in consequence exiled from court, and from general society. There is reason to hope that he improved the space for repentance which God was pleased to bestow on him, 2 Kings xv. 1—7. 2 Chron. xxvi. The prophets Joel, Hosea, and Isaiah prophesied in this reign.

UZZIEL—UZ-ZI'-EL.

STRENGTH OF GOD, or, KID OF GOD. Son of Kohath, a Levite, and chief of a family in Israel. Numb. iii. 27.

ZABAD—ZA'-BAD.

FEAR, VEXATION, TERROR, EMOTION. Son of Nathan, and father of Ephlal, of the tribe of Judah. 1 Chron. iii. 36, 37.

2. **ZABAD**, son of Tahath, and father of Shuthelah, of the tribe of Ephraim. 1 Chron. vii. 21.

3. **ZABAD**, son of Shimeath, an Ammonitess, who, with Jehozabad, son of Shimrith, a Moabitess, killed Joash, king of Judah. 2 Chron. xxiv. 26.

4. & 5. **ZABAD**; two who put away their idolatrous wives, taken contrary to the law. Ezra x. 27, 43.

ZABBAI—ZAB'-BA-I.

THAT RUNS OR GLIDES. Son of Behai, who separated from his heathen wife. Ezra x. 28.

ZABDI—ZAB'-DI.

PORTION, DOWRY. Son of Zerach, and grandfather of Achan, the troubler of Israel. Josh. vii. 1.

Another of this name was yeoman of the wine-cellar to king David. 1 Chron. xxvii. 27.

A third was son of Asaph, and father of Micah, of the temple singers. Neh. xi. 17.

ZABDIEL—ZAB'-DI-EL.

PORTION OF GOD. Father of Jashobeam, who commanded a portion of king David's life-guards-men. 1 Chron. xxvii. 2.

ZABINA or ZEBINA—ZA-BI'-NA.

THAT RUNS NOW. One who dismissed his foreign wife, after the captivity. Ezra x. 43.

ZABUD—ZA'-BUD.

PORTION, or, ENDOWED. Son of Nathan; a favourite of king Solomon. 1 Kings iv. 5.

ZACCAI—ZAC'-CA-I.

PURE, CLEAN. His children returned from Babylon, to the number of seven hundred and sixty. Ezra ii. 9.

ZACCHEUS—ZAC'-CHE-US.

Same signification. A chief publican, who dwelt at Jericho, and, hearing that Jesus of Nazareth was to pass through, he ran before the multitude, and climbed up into a sycamore-tree, to get a view of Him; for he had long desired to see Jesus, and, being of low stature, was hindered by the crowd. Zaccheus desired to gratify his curiosity by a sight of Jesus, but little expected to be singled out by him, and made a partaker of his saving grace. But, when Jesus approached the spot, he lifted up his eyes, and said, "Zaccheus, make haste and come down, for to-day I must abide at thine house." Zaccheus immediately hastened down, and received him joyfully, not merely as a guest to his house, but as a Saviour and Ruler to his heart and life. The people murmured, that Jesus should condescend to be a guest to a man that was a sinner. All publicans were reckoned, among the Jews, as notorious sinners; and it is probable that Zaccheus, the chief of the publicans, and very rich, had in no small degree partaken in the crimes of his class, extortion and oppression. However, the declaration and subsequent conduct of Zaccheus made it evident, that if Jesus visited a sinner, it was to make him a saint. "Zaccheus stood and said unto Jesus, Behold, Lord, the half of my goods I give to the poor; and if I have taken away any thing from any man by false accusation, I restore him fourfold. And Jesus said, This day is salvation come into this house, forasmuch as he also is a son of Abraham: for the Son of man is come to seek and to save that which was lost." Luke xix. 1—10.

This interesting fact suggests many pleasing and useful observations, such as,—

1. The subserviency of the movements of Providence to the accomplishing the designs of grace. Christ's journey through Jericho; the crowd that surrounded him; the natural curiosity of Zaccheus—all were made subservient to the salvation of a soul.

2. In Zaccheus we behold a striking instance of the discriminating grace of God. Why was Zaccheus singled out from the multitude? Why a despised publican taken, and many a decent self-righteous

Pharisee left? "Even so, Father, for so it seemed good in thy sight." Christ had lately shewn "how *hard* it is for a rich man to enter the kingdom of heaven;" but this fact proved that with God nothing is *impossible*. No character is beyond the reach of mercy; nor ought we to consider any beyond the use of proper means and attempts on our part.

3. We see the *efficacy* of Divine grace. Jesus no sooner said, "Come down," than a divine power accompanied the word, and Zaccheus came down and received him joyfully. "Thy people shall be willing in the day of thy power." Conversion is sometimes sudden, sometimes gradual. Neither circumstance can form a just ground of either discouragement or presumption. Let the change itself be ascertained, and then, though we shall have no reason either to murmur at, or glory in, the means, we shall have great reason to adore the Divine power that rendered them effectual. Whether parental instruction, "dropping as the rain, or distilling as the dew;" or, the preaching of the word, arresting the sinner with "Thou art the man;" or, alarming providences, like the earthquake that shook the prison at Philippi, and caused the jailor to cry out, "What must I do to be saved?"—if the work be done, it is that which neither parents, nor ministers, nor providential dispensations, could do.

4. We see the decided change produced by divine grace. Zaccheus not merely welcomed Christ and his followers, (like the stony-ground hearers;) but he brought forth fruits meet for repentance. The extortioner became just and liberal; and that, not merely in promises for the future, but in immediate, present restitution. Where this is not practised, there is no evidence of genuine repentance. The grace of God, while it brings salvation, will teach to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the present world.

5. We see the result of divine grace, *salvation*. That very day salvation came to his house: there is no intermediate state. Zaccheus, the extortioner, was in a state of condemnation; Zaccheus, the penitent, was in a state of salvation. There are some "things that accompany salvation," and are never separated from it, such as genuine repentance, lively faith, and true holiness: Zaccheus evidenced them *all*.

From the case of Zaccheus it has been justly observed, that the crowd is a great impediment to our seeing Jesus. If we would hold intercourse with Him, we must get above the crowd, in retirement and spirituality. Sincere desire will devise expedients to overcome obstacles. The person who is really intent on gaining an object, will not sit still in indolence, and say, "It is above my reach," but will climb some sycamore-tree at hand. When Christ calls, he admits not of delays; and it is wise to embrace the first opportunity. He bade Zaccheus *make haste* and come down. It was well for him that he complied; for we do not know that Christ ever again passed through Jericho.

ZACCHUR—ZAC-CHUR.

THAT REMEMBERS, OR IS REMEMBERED. Several of this name are mentioned in scripture:—

1. The father of Shammua, of the tribe of Reuben, one of the unfaithful spies. Numb. xiii. 4.

2. Son of Hamuel, and father of Shimei. 1 Chron. iv. 26.

3. A Levite, of the family of Merari. 1 Chron. xxiv. 27.

4. A Levite, and singer, son of Asaph. 1 Chron. xxv. 2.

5. ZACCHUR, or Zabbud, son of Bigvai, or Imri. He returned, with his brother Ushai from the Babylonian captivity, with seventy of their family. Ezra viii. 14. Neh. iii. 2.

ZACHARIAH, ZACHARIAS, ZECHARIAH, or ZACHARY,
ZA-CHA-RI'-AH.

MEMORY OF THE LORD, or, MALE OF THE LORD. This name is very frequent in scripture :—

1. A prince of one of the families of the tribe of Reuben. 1 Chron. v. 7.

2. A king of Israel, who succeeded Jeroboam the Second. He reigned but six months, and reigned ill, doing that which was evil in the sight of the Lord. Shallum, the son of Jabesh, conspired against him, and killed him, and reigned in his stead. Thus, according to the Divine prediction, terminated the race of Jehu in the fourth generation. 2 Kings xv. 8—12.

3. The son of Meshelemiah, of the race of Korah, a porter of the tabernacle. 1 Chron. ix. 21.

4. A Levite and doctor of the law, sent out with others, by the pious king Jehoshaphat, to instruct the people. 2 Chron. xvii. 7.

5. The son of Jehoiada, high-priest of the Jews. He was put to death by order of king Joash, whom Jehoiada had rescued and preserved in his infancy, had educated, and placed on the throne of his fathers, but who ungratefully forgot the kindness of his benefactor, and slew his son, merely because he could not endure his faithful reproofs. From this period the kingdom of Judah visibly declined. 2 Chron. xxiv. 20—22. To this murder our Lord alluded, Matt. xxiii. 35.

6. The eleventh of the minor prophets. He returned from Babylon with Zerubbabel, and commenced his predictions about two months after Haggai. He is sometimes called the son of Berechiah the son of Iddo, and sometimes simply the son of Iddo. Probably his father Berechiah died in Babylon, and that he returned from Babylon with the family of his grandfather Iddo. Like Haggai, this prophet encouraged the Jews to prosecute the rebuilding of the temple. His prophecies were delivered in about two years; and, as the temple was completed about six years afterwards, it is probable he lived to witness the fulfilment of those predictions that related to it. The latter part of his prophecies relates to the advent of the Messiah; some of them are remarkably clear and evangelical.

Some of the writings of this prophet are both figurative and typical, and refer primarily to the state of the Jewish church at the time they were uttered, and ultimately to the gospel dispensation. Thus, under a vision of the golden candlestick and two olive-trees, is represented the success of Joshua and Zerubbabel in rebuilding the temple, and restoring its service: but Joshua and Zerubbabel were only types of Christ, who is the Fountain of all fulness to his church, and by whom alone believers are supplied and accepted. Zech. iv. John i. 16.

The Messiah is also typically spoken of by this prophet as the Foundation and Corner-stone of his church, (chap. iii. 9; iv. 7;) and as a BRANCH, the BRANCH, (iii. 8; vi. 12, 13.) The two crowns set upon the head of Joshua, to denote the restoration both of the religious and civil polity of the Jews, (vi. 9—10,) denote also the high-priesthood

and kingdom of Christ, who is a High-priest for ever over the house of God, (Heb. x. 21;) and on whose head are many crowns, (Rev. xix. 12.)

Under the vision of a flying roll, are set forth the swiftness and awfulness of the Divine judgments, especially against robbery and perjury, (v. 1—4.) By the Ephah of wickedness, is represented the final destruction of Babylon, (v. 5—11.) Under a vision of four chariots drawn by several sorts of horses, is represented the succession of the four great empires, the Babylonian, the Persian, the Grecian, and the Roman, (vi. 1—8.)

Some Jews at Babylon having sent to inquire of the priests and prophets at Jerusalem whether the fasts, appointed on occasion of the destruction of Jerusalem, and maintained during the captivity, ought still to be observed, the prophet took the opportunity to press upon them the weightier matters of the law—justice, judgment, and mercy. (chap. vii.) See REGEM-MELECH; SHAREZER.

Chapter VIII. predicts the restoration of Jerusalem, and encourages the Jews to go on building, by an assurance of God's presence among them. They are again exhorted to the cultivation of holy habits and tempers. Joy and enlargement are further promised, and an intimation is given, that the Jews, after their restoration, will be instrumental in converting many other nations. The close of this chapter may be compared with Rom. xi. 15. What is said (ver. 23.) of the people of God in general, is applicable to every sincere and consistent Christian. The lustre of his holiness will constrain those around him to glorify his Father which is in heaven, and his example will induce others to say, "We will go with you, for we have heard that God is with you."

The last six chapters are a distinct prophecy, and have, by some eminent critics, been supposed to belong not to Zechariah, but to Jeremiah. One prediction, expressly applied to our Saviour by the evangelist Matthew, is referred to Jeremiah the prophet. (Compare Zechariah xi. 12, 13, with Matt. xxvi. 15., xxvii. 8—10.) It is not, however, necessary to detail the arguments on this subject. We know in general that all that the prophets foretold of the Messiah was fulfilled in Jesus of Nazareth, and to Him we look for life and salvation.

In the ninth chapter is a very striking and express prediction. The church is called upon to rejoice in the meekness and lowliness of her King, who should come to her, "riding upon an ass, and a colt the foal of an ass," ver. 9.—fulfilled, Matt. xxi. 1—11. Many promises of mercy are given; but among them are threatenings of the final desolation of the Jews, for their rejection of the Messiah. (chap. x. xi.)

Chapter XII. predicts that Jerusalem should be a burdensome stone to her adversaries, and describes in glowing language the interposition of God in her favour. These predictions are supposed to refer to some invasion that should be made on Judah and Jerusalem in the latter days of the world, and after the restoration and settlement of the Jews in their own country. (Compare the early part of this chapter, and several passages in chap. xiv. with Ezek. xxxviii. xxxix. and Rev. xx. 1—9.) From this the prophet makes an easy transition to the spiritual mercies of God in converting his people, and affectingly describes their deep penitential sorrow on account of their sin in crucifying the Messiah. (10—14.) This was in part fulfilled when the Holy Spirit was poured out on the day of Pentecost, and multitudes were pricked to the heart, and

cried out, "Men and brethren, what shall we do?" Acts ii. It is also fulfilled in the experience of every true believer, for the Spirit of grace is always a Spirit of penitence and supplication; and it shall be pre-eminently fulfilled when Israel, as a nation, shall turn to the Lord in repentance and faith.

Chapter XIII. promises a full pardon of sin, and deliverance from idolatry and false prophets; so complete, that its subjects should be ashamed to wear any marks of the idols they had formerly served. Ver. 7 refers to the Messiah, and expressly speaks of his death, and of the persecution of his disciples. (Matt. xxvi. 31.) Ver. 1 also beautifully alludes to that Fountain which was opened on the cross, by which sin is atoned, and the sinner purified. The last two verses of this chapter may refer to those Jewish converts to Christianity who survived the calamities which their country suffered from the Romans. In chapter xiv. is represented the destruction of Jerusalem by the Romans, (v. 1, 2.) and the subsequent discomfiture of its enemies. An extraordinary display of the power of God is promised on behalf of his people, the gradual amelioration of their outward circumstances, and the establishment of their permanent and unmixed prosperity. The final and triumphant establishment of Christ's righteous kingdom is then foretold. The gospel is described under the delightful figure of living waters, which flow for the refreshment and healing of the nations. Their issuing forth from Jerusalem indicates not only that Judea was the scene of the vast transaction of human redemption, but also that the Jews, when converted, should be made instrumental in converting other nations to the faith of the Messiah, whose kingdom should extend over all the earth. From that happy period God's name will be honoured in every thing, and his worship reverently observed in the minutest particulars. • Happy they, in whose hearts that kingdom is established, and whose lives, souls, possessions, and employments are "holiness unto the Lord."

7. The son of Jeberechiah, one of the witnesses whom Isaiah the prophet took to witness and record his prediction concerning Syria and Israel, and its fulfilment in the appointed time. Isa. viii. 2.

8. The father of Abi, or Abijah, mother of king Hezekiah. 2 Kings xviii. 2. 2 Chron. xxix. 1.

9. A Levite of the race of Asaph. 2 Chron. xxix. 13.

19. A priest of the family of Abia, and father of John the Baptist. Zachariah and his wife Elizabeth were eminently pious and exemplary in their deportment. They had long earnestly desired the blessing of children; but that blessing being withheld, they acquiesced in the Divine appointment, and, as they were now advanced in years, had relinquished all expectations on that head. At length, while Zachariah was performing his sacred functions in the temple, burning incense on the golden altar in the holy place, while the people waited without, the angel Gabriel appeared to him, standing on the right side of the altar, and assured him that his many prayers were heard, and his desire was about to be accomplished, for his wife Elizabeth should bear him a son, whom he should call John. Zachariah staggered at receiving so unexpected an assurance, and, with a criminal incredulity, asked a sign for confirmation; a sign was granted him, but of such a nature as proved a lasting reproof for his slowness to receive these

glad tidings. He was sentenced to entire loss of speech until the full accomplishment of the predictions, concerning which he had doubted, or at least hesitated. Accordingly, when he came out to the people, who were surprised at his unusually long delay, he was utterly unable to speak, and thus continued, according to the word of the angel.

In due time the promised mercy was fulfilled; Elizabeth brought forth a son. Her neighbours and kinsfolk assembled to offer their congratulations on this joyful occasion; and on the eighth day, the day of the circumcision, they proposed to name the child Zachariah, after his father; but Elizabeth interposed, saying, his name should be John. They remonstrated with her, that none of her family were so named, and then by signs appealed to the father how he would have him called. He immediately wrote, "His name is John," and in the instant of the full accomplishment of the angel's prediction, his tongue was loosed, and he burst forth in a holy and inspired song of praise, glorifying God for his mercy and faithfulness, and predicting the elevation to which this child was destined as the harbinger of the Messiah. Luke i. 5—25., 57—80. (See JOHN, ELIZABETH.)

ZADOK.—ZA'-DOK.

JUST, or, JUSTIFIED. Son of Ahitub, and high-priest of the Jews, of the race of Eleazar. From the time of Eli, the high priesthood had been transferred from the family of Eleazar to that of Ithamar, but was restored in the person of Zadok, who was made high-priest in the room of Ahimelech, whom Saul had slain. 1 Sam. xxii. 1 Chron. vi. 8. Abiathar, one of the sons of Ahimelech, escaped, and fled to David, the anointed king of Israel, with whom he officiated as high-priest, Zadok at the same time officiating with Saul. Thus, till the time of Solomon, there were two high-priests of Israel; Zadok, of the house of Eleazar, and Abiathar, of that of Ithamar.

When David was compelled to quit Jerusalem in consequence of the rebellion of his unnatural son Absalom, Zadok and Abiathar would have accompanied him with the ark, but David would not permit them. He charged Zadok to carry back the ark to its abode, declaring that he entirely cast himself into the hands of the Lord, to do with him as he pleased. Meanwhile Zadok and Abiathar were to watch the movements of the people, and communicate to David whatever passed. 2 Sam. xv. After the defeat of Absalom, David sent to Zadok to persuade the elders of Judah to invite his return into the metropolis, which they accordingly did. 2 Sam. xix. 11, 12. Towards the close of David's reign, Abiathar connected himself with Adonijah, the fourth son of David, who aspired to the succession, but Zadok remained faithful to the interests of Solomon, and was appointed by David to anoint Solomon with the royal unction, and to proclaim him partner and successor in the throne of David. On the accession of Solomon, Abiathar being concerned in a new cabal on behalf of Adonijah, was degraded from his office, and henceforth Zadok was high-priest alone. In all probability he was high-priest at the time of the dedication of the temple. His successor was Ahimaaz, who enjoyed the high-priesthood under Rehoboam. 1 Kings i. ii.

Another **ZADOK**, son of Ahitub, and father of Shallum, was high-priest of the Jews under Jotham, king of Judah, 1 Chron. vi. 12.

Another **Zadok** (or possibly the same with the last mentioned) was father

of Jerusha the wife of Uzziah, and mother of Jotham, kings of Judah. 2 Kings i. 33. 2 Chron. xxvii. 1.

ZAHAM—ZA'-HAM.

CRIME, FISHINESS, IMPURITY. Son of Rehoboam and of Abihail the daughter of Eliab. 2 Chron. xi. 19.

ZALMUNNA—ZAL-MUN'-NA.

THE SHADE, SHADOW; or, IDOL FORBIDDEN. A prince of the Midianites, defeated by Gideon. Judges viii. So complete was the destruction of these princes and their armies, that it became even a proverb in Israel, and thus the psalmist imprecates against the enemies of the Lord, "Make their nobles like Oreb and like Zeeb, yea, all their princes like Zebah and Zalmunna." Psa. lxxxiii. 11.

ZANOAH—ZA-NO'-AH.

FORGETFULNESS, or, DESERTION. Son of Jekuthiel. 1 Chron. iv. 18; or some have supposed, that Zanoah was a city built or peopled by Jekuthiel and his posterity.

ZAPHNATH-PAANEAH—ZAPH-NATH-PA-A-NE'-AH.

A REVEALER OF SECRETS, ONE THAT DISCOVERS HIDDEN THINGS. A name given to Joseph in Egypt by Pharaoh and his courtiers. Gen. xli. 45.

ZARAH—ZA'-RAH.

LEPROSY, or, SCAB. A twin-born son of Judah and Tamar. Gen. xxxviii. 28, 29.

ZATTHUR—ZAT'-TUR.

OLIVE TREE. One who renewed and signed the covenant after the return from Babylon. Neh. x. 14.

ZATTU—ZAT'-TU.

(Same signification, and probably the same person.) One who returned from Babylon with nine hundred and forty persons of his family. Ezra ii. 8.

ZAZA—ZA'-ZA.

BEAST, or, UNIVERSAL. Son of Jonathan, of the race of Jerahmeel, son of Hezron of Judah. 1 Chron. ii. 33.

ZEBADIAH—ZEB-A-DI'-AH.

PORTION OF THE LORD, or, THE LORD IS MY PORTION. Five persons of this name are mentioned in Scripture:—

1. The son of Benah. 1 Chron. viii. 15.

2. The son of Elpaal. 1 Chron. viii. 17.

3. The son of Jehoram, of the city of Gedon, one who adhered to David while persecuted by Saul. 1 Chron. xii. 7.

4. A Levite, son of Meshelemiah, a porter of the temple. 1 Chron. xxvi. 2.

5. The son of Michael; he returned from the Babylonish captivity with fourscore men. Ezra viii. 8.

ZEBA, or ZEBAH—ZE'-BA.

VICTIM, SACRIFICE, IMMOLATION. A prince of the Medianites, whom Gideon himself slew. Judges viii. 5, 21. Psa. lxxxiii. 11.

ZEBEDEE—ZEB'-E-DEE.

ABUNDANT PORTION, or, FLUX. Same as Zabdi. Son of Asaph, and father of Micah; a principal temple singer. Neh. xi. 17.

2. Another of this name was father of the apostles James and John. He was a fisherman of Galilee, his wife's name was Salome, and his two

sons left their worldly all to follow Christ. We have no particulars of his personal character. Matt. iv. 21. (See SALOME.)

ZEBUDAH—ZE-BU'-DAH.

ENDOWED. Mother of Jehoiakim, king of Judah. 2 Kings xxiii. 36.

ZEBUL—ZE'-BUL.

HABITATION. Zebul was made governor of the city of Shechem, by the usurper Abimelech, the son of Gideon. Gaal, the son of Ebed, having prevailed on the Shechemites to revolt, Zebul sent intelligence of it to Abimelech, who came down and dispersed the conspirators, and suppressed the insurrection. Judges ix.

ZEBULON—ZEB'-U-LON.

DWELLING, HABITATION, TO ENDOW. The sixth son of Jacob and Leah. Gen. xxx. 20. We have no particulars of his personal history. The prophetic benediction of his dying father to his tribe was, "Zebulon shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon," Gen. xlix. 13; that of Moses connects this tribe with that of Issachar, "Rejoice, Zebulon, in thy going out, and Issachar in thy tents. They shall call the people unto the mountain, there shall they offer the sacrifices of righteousness.* For they shall suck of the abundance of the seas, and of treasures hid in the sands." Deut. xxxiii. 18. The portion of Zebulon, on the one end, extended along the coast of the Mediterranean sea; and on the other, along the lake or sea of Tiberias, consequently the tribe was much occupied in trade and navigation. When the tribe of Zebulon left Egypt, it comprehended fifty-seven thousand four hundred men capable of bearing arms. Numb. i. 9. 30. In the census taken a short time before entering the promised land, its numbers amounted to sixty thousand five hundred men, of age to bear arms. Numb. xxvi. 26, 27.

The tribes of Zebulon and Naphtali distinguished themselves in the war of Barak and Deborah, against Sisera. Judges iv. 5, 6, 10; v. 14, 18. It is thought they were the first carried into captivity beyond the Euphrates, by Pul and Tiglath-pileser, kings of Assyria. 1 Chron. v. 26. They had the advantage of seeing and hearing Jesus Christ earlier, oftener, and longer than any other of the tribes. Isa. ix. 1. Matt. iv. 13—15.

ZEDEKIAH—ZED-E-KI'-AH.

THE LORD IS MY JUSTICE, or, JUSTICE OF THE LORD. Zedekiah, or Mattaniah, was the last king of Judah before the captivity of Babylon. He was the son of king Josiah, and uncle of Jeconiah his predecessor. 2 Kings xxiv. 17, 19. When Nebuchadnezzar took Jerusalem, and carried Jehoiachin to Babylon, he set Mattaniah in his place, changing his name to Zedekiah, and taking from him an oath of fidelity. 2 Chron. xxxvi. 13. Ezek. xvii. 12, 14, 18. Zedekiah did evil in the sight of the Lord, committing all the crimes of his predecessor, and, like him, disregarding the warnings and threatenings of the Lord by his prophets. The princes of the people, and the inhabitants of Jerusalem, imitated his impiety, and abandoned themselves to all the abominations of the Gentiles. Zedekiah reigned thus wickedly eleven years. In the ninth year of his reign, he broke his fidelity, and revolted against Nebuchadnezzar, who marched his armies against Judah, and

* Alluding to their journeys to the temple at Jerusalem, to the annual festivals: the tribes of Zebulon and Naphtali being most remote, would naturally bring with them such of the tribes as dwell in their way thither.

took all the fortified places, except Lachish, Azekah, and Jerusalem. About this time, Pharaoh-hophrah, king of Egypt, came forth to assist Zedekiah, but Nebuchadnezzar went to meet him, defeated, and compelled him to return to Egypt; after which, he resumed the siege of Jerusalem. Jer. xxxvii. 3—5. 10. At this time, Zedekiah often consulted the prophet Jeremiah, who constantly advised him to surrender, and denounced the greatest woes against him if he should persist in his rebellion. Jer. xxi. xxxvii.; but this infatuated prince had neither patience to hear nor resolution to follow good counsels. He persisted in his perverseness, and, after a siege of two years, Jerusalem was taken, and the temple, the palaces, and all the principal buildings, destroyed. Zedekiah and his people endeavoured to escape under cover of the night, but, the Chaldean troops pursuing them, they were overtaken in the plain of Jericho. Zedekiah was taken to Nebuchadnezzar, then at Riblah, a city of Syria. Bitterly reproaching him with his perfidy, Nebuchadnezzar ordered his children to be slain before his face, then caused his eyes to be put out, and, having loaded him with chains, sent him away to Babylon. 2 Kings xxv. Jer. xxxii.; xxxix.; lii. Thus were accomplished two seemingly contradictory predictions; namely, by Jeremiah, (xxxii. 4; xxxiv. 3,) that Zedekiah should see Nebuchadnezzar with his eyes, and converse with him face to face; and by Ezekiel, (xii. 13,) that he should be brought to Babylon by the hand of the Chaldeans, yet should not see it, though he should die there. We do not know the time or circumstances of Zedekiah's death, but the prophet Jeremiah had assured him, that he should die in peace, (that is, not by the hand of violence,) and should be honourably buried with the usual expressions of lamentation. Jer. xxxiv. 4, 5.

2. The second son of king Jehoiakim. 1 Chron. iii. 16.

3. The son of Chenaanah, was a false prophet of Samaria, who encouraged king Ahab to go forth against Syria: pretending a Divine commission, he put horns of iron on his head, and thrust with them, as a figure of the manner in which Ahab should thrust the Syrians. But the prophet Micaiah uttering a prediction directly contrary, Zedekiah smote him on the face, and mocking said, "Which way went the Spirit of the Lord from me to you?" Micaiah replied, "You will see that, in the day when you shall be obliged to hide yourself in an inner chamber." We are not informed what became of Zedekiah, but all the predictions of Micaiah were exactly fulfilled. 1 Kings xxii.

4. The son of Maasciah, was a false prophet, who always opposed Jeremiah. Against him, and against Ahab the son of Kolaiiah, Jeremiah denounced most awful judgments, so that their names should be taken up as a proverbial curse, saying, "The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire." Jer. xxix. 21, 22.

ZEEB—ZE'EB.

A WOLF. A prince of Midian, defeated by Gideon. He was found in a wine-press, and slain by the Ephraimites, who sent his head to Gideon beyond Jordan, whither they pursued their enemies. Judges vii. 25.

ZELEK—ZE'LEK.

THE SHADOW, or, THE NOISE OF HIM THAT LICKS, LAPS; or, STRIKES. An Ammonite, one of David's heroes. 2 Sam. xxiii. 37. 1 Chron. xi. 39.

ZÉLOPHEHAD—ZEL-O-PHE'-HAD.

THE SHADE, or TINGLING OF FEAR. Son of Hephher,^o of the tribe of Manasseh. He died leaving no sons, but five daughters, namely, Mahlah, Noah, Hoglah, Milcah, and Tirzah, who pleaded for an inheritance in the land of promise, which by Divine direction was granted to them, only with this restriction, that they should marry in their own tribe, for that the allotments in Canaan must not be shifting about from tribe to tribe. These young women afford a useful hint to young women in general, on whom piety and prudence concur in enforcing the apostle's wholesome rule, that they "marry *only* in the Lord." The daughters of Zelophehad are mentioned, Numb. xxvi. 33; xxvii.; and xxxvi.

ZÉLOTES. See SIMON ZÉLOTES.

ZEMARITE—ZEM'-A-RITE.

WOOL, SAP, SUCCOUR. The tenth son of Canaan, and father of the Zemarites. Gen. x. 18.

ZEMIRA—ZE-MI'-RA.

TO SING, or VINE BRANCH. Son of Becher, of the tribe of Benjamin. 1 Chron. vii. 8.

ZENAS—ZE'-NAS.

LIVING. A doctor of the law, and disciple of the apostle Paul, who, writing to Titus, intimates that he wishes to see Zenas the lawyer, and Apollos, at Nicopolis, and desires that Titus would take care that nothing should be wanting to further them on their journey. Tit. iii. 13.

ZEPHANIAH—ZEPH-A-NI'-AH.

THE LORD IS MY SECRET. One of this name, the son of Maaseiah, was second priest, (2 Kings xxv. 18,) probably assistant to the high-priest Seraiah, and, in case of illness or other accident, his deputy in the discharge of the sacred functions. Zephaniah was more than once sent by king Zedekiah to consult the prophet Jeremiah. Jer. xxi. 1; xxxvii. 3; xxix. 28, 29. After the taking of Jerusalem by the Chaldeans, Seraiah and Zephaniah were taken by Nebuchadnezzar, at Riblah, and put to death by his order. 2 Kings xxv. 18—21; Jer. lii. 24—27. It is uncertain whether Josiah and Hen, mentioned Zech. vi. 10, 14, as the sons of Zephaniah, were the sons of this Zephaniah or some other.

The second, a Levite of the family of Kohath, is mentioned 1 Chron. vi. 36.

The third, the son of Cushi and grandson of Gedaliah, was the ninth of the twelve minor prophets. As his ancestry is mentioned for several generations back, the Jews are of opinion they were themselves prophets. Zephaniah has by some been considered only as an abbreviation of Jeremiah; but there is reason to suppose he prophesied earlier than that prophet, for he describes abuses as existing in their most flagitious extent, which were partially removed by the reformation in the eighteenth year of the reign of Josiah. Compare Zeph. i. 4, 5, 9, with Jer. ii. 5, 20, 22, and 2 Chron. xxxiv.

The prophecies of Zephaniah are chiefly addressed to the people of Judah, and foretell their captivity by the Chaldeans, on account of their idolatry and other heinous sins. (i.) The prophet earnestly exhorts them to repent, (ii. 1—3;) and then denounces judgment against other neighbouring nations; the Philistines, (4, 7,) the Moabites and Ammonites (8—11,) Ethiopia (12,) Nineveh (13—16). These prophecies were chiefly accomplished by the conquests of Nebuchadnezzar. The prophet

then returns to the people of his charge, and sharply reproves them for divers sins; in which they hardened themselves, and disregarded the voice of God by his prophets. (iii. 1—7). Afterwards he exhorts all the good and faithful among the Jews to patience, comforting them with the promise of God's restoring and enlarging the church in the time of the Messiah; declaring also how He would sanctify, bless, and glorify them, by exterminating all their enemies. (iii. 8—20.) It is pleasing to know that God has ever had a remnant in the worst of times, and has made especial provision for their consolation and preservation amid surrounding desolations; and an unspeakable happiness and honour to be found among their number.

ZEPHI, or ZEPHO—ZE'-PHI.

THAT SEES or OBSERVES, THAT EXPECTS, or COVERS. The third son of Eliphaz, the son of Esau. Gen. xxxvi. 15; 1 Chron. i. 36.

ZEPHON—ZE'-PHON.

THAT BEHOLDS, or THE NORTH. Son of Gad, and chief of a family in Israel. Num. xxvi. 15.

ZERESH—ZE'-RESH.

MISERY, STRANGER, STRANGE, or DISPERSED INHERITANCE. The wife of Haman, a woman of a bitter, malignant spirit, and an evil-counsellor to her husband. When she saw him irritated and gloomy, through wounded pride at the unbending firmness of Mordecai, instead of endeavouring to soothe his mind and elevate his thoughts, and feelings above that which was not a real calamity, she advised him to a deed of bitter revenge, and suggested a malicious plan for the immediate destruction of the object of his displeasure; but that measure issued in his own destruction, and that of his whole family. "Pride goeth before destruction, and a haughty spirit before a fall." "He that rolleth a stone, it shall return upon him." Esth. v. 10—14.

ZERI—ZE'-RI.

SQUEEZING, BONDS, PAINS. Son of Jeduthun, and head of the fourth of the twenty-four sacerdotal families. 1 Chron. xxv. 3, 11.

ZEROR—ZE'-ROR.

BOOT, or THAT STRAITENS. Son of Bechorah, great-grandfather of Saul. 1 Sam. ix. 1.

ZERUBBABEL—ZE-RUB'-BA-BEL.

BANISHED, or A STRANGER AT BABYLON. Son of Salathiel, of the royal house of David; or perhaps son of Pedaiah, and grandson of Salathiel, as appears by 1 Chron. iii. 19. It was very common among the Jews, if a father died, to call his son the son of the grandfather, especially if he brought him up. Zerubbabel is generally supposed to be the same with Sheshbazzar. Zerubbabel is always mentioned at the head of the Jews who returned to their own country. Ezra ii. 2; iii. 8; v. 2. He laid the foundations of the temple. Ezra iii. 8, 9; Zech. iv. 9, &c. and restored the worship of the Lord, and the usual sacrifices.

When the Samaritans offered to assist in building the temple, Zerubbabel, and the principal men of Judah, refused them this honour, since Cyrus had issued the commission to Jews only. Ezra iv. 2, 3.

When, through various discouragements and hindrances, the work was discontinued, the prophets Haggai and Zechariah were sent to encourage Zerubbabel and the other Jews to resume the work, with an assurance that he who had laid the foundation should also raise

the top-stone with shoutings, "grace, grace unto it." Haggai throughout. Zech. iv. 6, 7. Ezra v. 1, 2. When the prophet Zechariah saw in vision the golden candlestick supplied with oil from two olive trees, the angel explained to him that these were Zerubbabel the prince, and Joshua the son of Josedech the high-priest. According to the Divine assurance, Zerubbabel lived to complete the sacred edifice. We have no particulars concerning his death, but we learn that he left seven sons and one daughter, enumerated 1 Chron. iii. 19, 20.

Zerubbabel was one of the progenitors of the Messiah. In the genealogies, the son of Zerubbabel, through whom he descended, is called by Matthew, Abiud, (Matt. i. 13.) and by Luke, Rhesa, (Luke iii. 27.); as neither of these names occur among the seven mentioned in Chronicles, we conclude that one of those sons must have had several names, which was by no means uncommon.

ZERUIAH—ZE-RU-I'-AH.

PAIN, TRIBULATION, or CHAINS OF THE LORD. Sister of David, and mother of Joab, Abishai, and Asahel. 2 Sam. ii. 18. 1 Chron. ii. 16.

ZETHAN—ZE'-THAN.

OLIVE, or OLIVE-TREE. Son of Bilhan, and grandson of Jediel of the tribe of Benjamin. 1 Chron. vii. 10.

2. Son of Laadan, of the tribe of Levi, and of the family of Gershom, a treasurer of the temple. 1 Chron. xxiii. 8. xxvi. 22.

ZETHAR—ZE'-THAR.

HE THAT EXAMINES, or BEHOLDS, or THE OLIVE OF VISION. One of the seven eunuchs, chamberlains, or principal officers, of king Ahasuerus. Esther i. 10.

ZIA—ZI'-A.

SWEAT, LABOUR, FEAR, DISTURBANCE. Son of Abihail, of the tribe of Gad. 1 Chron. v. 13. Another of this name was son of Hasupha, of the race of the Nethinims. Ezra ii. 43.

ZIBA.—ZI'-BA

FIGHT, STRENGTH, STAG. The servant or steward of Mephibosheth, Jonathan's son. David, it appears, had known Ziba as a servant in the family of Saul; and being desirous to shew kindness to the descendants of Saul, for the sake of Jonathan, he inquired of Ziba if any remained. Ziba mentioned Mephibosheth, a lame son of Jonathan, whom David immediately took under his patronage, and bestowed on him all the estates of his grandfather Saul, directing Ziba to make the best of them for him. Ziba had fifteen sons and twenty servants, who were all employed in the service of Mephibosheth. Through the whole of Ziba's conduct, there appears a tinge of fair-spoken selfishness and craft; and it is probable that he took much greater pains to aggrandize himself and his family than to improve the estate for the generous Mephibosheth. At length he was guilty of an act of the basest treachery and fraud. When David was driven from Jerusalem by the rebellion of Absalom, Ziba came to meet him with two asses loaded with provisions: these he professed to offer to the king's service of his own free-will, and at the same time insinuated that Mephibosheth had been guilty of ingratitude and disloyalty to his benefactor, and tarried in Jerusalem, indulging an expectation that the present commotions might issue in placing him on the throne of his ancestors. The mind of the king was naturally weakened and irritated by the distressing circumstances in

which he was placed, and he too hastily listened to the unfounded and malignant insinuation, and promised to Ziba to alienate the estates of his master, and bestow them on him.

When David returned to Jerusalem, after the defeat of Absalom, Mephibosheth came forth to meet him, his person bearing every mark of neglect, distress, and anxiety for the absence of the king; for, from the time of David's departure, he had neither washed his feet nor trimmed his beard, nor taken any care of his dress. David interrogated him as to the cause of his failure in duty; when the guiltless Mephibosheth assured him, that he had been deceived by his treacherous servant Ziba, whom he had bidden to prepare him an ass to follow his beloved monarch. Instead of which, Ziba himself mounted, and hastened to the king with his false accusation. David appeared surprised and confounded at having been so easily deceived. He, however, forbore to make any further scrutiny, but directed that the estate should be divided between Mephibosheth and Ziba. It is concluded that David made up to Mephibosheth the moiety given to Ziba, not for his deserts, but from respect to the word that had gone out of the king's lips. 2 Sam. xvi. 1—4; xix. 24—30:

ZIBEON—ZIB'E-ON.

INIQUITY THAT DWELLS. A Hivite, father of Adah, and grandfather of Aholibamah, the wife of Esau. Gen. xxxvi. 2.

ZIBIAH—ZIB'I-AH.

DIES, GOAT, or HONOURABLE, FINE. One of this name was mother of Jehoash king of Judah. 2 Kings xii. 1.

Another was son of Shaharaim and Hodesh. 1 Chron. viii. 9.

ZICHRI or ZITHRI—ZICH'-RI.

THAT REMEMBERS, or THAT IS A MALE. Son of Izhar, and grandson of Kohath. Exod. vi. 21.

Another of this name was a very stout and valiant man of the tribe of Ephraim. He killed Maaseiah the son of king Ahaz, Azrikam the governor of the palace, and Elkanah who was second after the king. 2 Chron. xxviii. 7.

ZILLAH—ZIL'-LAH.

SHADOW, WHICH IS ROASTED, THE TUNGLING OF THE EAR, PRAYER. One of the wives of Lamech the bigamist, and mother of Naamah and Tubal-cain. Gen. iv. 19, 22.

ZILPAH—ZIL'-PAH.

DISTILLATION, or CONTEMPT OF THE MOUTH. Leah's handmaid; secondary wife to the patriarch Jacob, and mother of Gad and Asher. Gen. xxx. 9—12; xlv. 18.

ZIMMAH—ZIM'-MAH.

THOUGHT, EVIL-CONTRIVANCE, or CRIME. A Levite of the race of Gershom, father to Joash. 2 Chron. xxix. 12.

ZIMRAN—ZIM'-RAN.

SONG or SINGER. The first son of Abraham by Keturah: he dwelt in Arabia with his brethren. Gen. xxix. 2.

ZIMRI—ZIM'-RI.

MY FIELD, MY VINE, MY BRANCH. Son of Zerah, and grandson of Judah and Tamar. 1 Chron. ii. 6.

Another was son of Salu, and prince of the tribe of Simeon, who, in defiance of all decency and duty, went publicly into the tent of Cozbi.

a Midianitish woman, at the very time when the plague was raging in consequence of the transgression at Baäl-peor. Phinehas, the son of Eleazar, thrust them both through with a javelin; an act of righteous severity, which was acceptable in the sight of God. Num. xxy. 14.

A third was general of half the cavalry of Elah king of Israel, against whom he conspired; and when Elah was making merry, he assassinated him, and usurped the throne. He cut off the whole family of his master, not sparing any of his relations or friends. Thus was fulfilled the word of the Lord by the prophet Jehu to Baasha, the father of Elah. Zimri enjoyed his ill-gotten dignity only seven days; for the army of Israel, then besieging Gibbethon, a city of the Philistines, made Omri their general king, and came and besieged Zimri in the city of Tirzah. Zimri, seeing that destruction was inevitable, set fire to the palace, and burnt himself with all his riches. 1 Kings xvi. 9—20.

ZINA—ZI'-NA.

FORNICATION, PROSTITUTION, ARRAY. Son of Shimei. 1 Chr. xxi. 10. ZIPH.

THIS, MOUTH, or MOUTHFUL. Son of Jehaleleel, of the family of Caleb, and tribe of Judah. 1 Chron. iv. 16. He probably gave name to the city of Ziph in Judah. Another son was named Ziphah.

ZIPHION—ZIPH'-I-ON.

THAT BEHOLDS, or THE NORTH THAT IS HID. The eldest son of Gad. Gen. xlv. 16.

ZIPPOR—ZIP'-POR.

BIRD, or SPARROW, CROWN, or DESERT. Father of Balak, king of Moab. Num. xxii. 2.

ZIPPORAH—ZIP'-PO-RAH.

BEAUTY, TRUMPET. Daughter of Jethro, and wife of Moses. When Moses fled from Egypt, and entered Midian, he met the daughters of Jethro, and rescued them from the rude assault of the shepherds who attempted to drive them away from the well, and to appropriate to their own cattle the water which the females had drawn for theirs. From this time, Moses resided with Jethro, as his shepherd, until the time when God sent him forth to deliver Israel. During that time, he married Zipporah, who bore to him Gershom and Eliezer. It appears probable, that the latter was recently born when Moses quitted Midian; and that Moses, from want of full confidence in the Divine promise, that he should return at the head of Israel, and worship God in that mountain, took with him his wife and children, in consequence of which, the circumcision of the infant was delayed. As they went, the angel of the Lord met them, and threatened to kill him (whether Moses himself or the infant, admits a question, probably the latter,) when Zipporah herself took a sharp stone and circumcised her son, and the angel departed. Moses then sent back Zipporah and her children to Jethro. Exod. ii. 15—22; iv. 24—26. Some time afterwards, when Israel was encamped at Sinai, Jethro brought Zipporah and her sons to Moses, who received them most affectionately. Exod. xviii. 1. (See MOSES, JETHRO.) We have no further particulars concerning Zipporah, except that a quarrel arose about her, between Miriam, Aaron, and Moses, in which, however, she does not appear to have been personally concerned. Num. xii. 1, 2.

ZIZA—ZI'-ZA.

FLOWER, BRANCH, LOCK OF HAIR. Son of Shiphi. 1 Chron. iv. 37.

Another of this name was son of Rehoboam, king of Judah, and of Maachah, daughter or grand-daughter of Absalom. 2 Chron. xi. 20.

ZOHAR—Zo'-HAR.

WHITE, SHINING. Father of Ephron the Hittite, of the city of Hebron. Gen. xliii. 8.

Another of this name was the fifth son of the patriarch Simeon. Gen. xli. 10. (Called Zerah, 1 Chron. iv. 24.)

ZOHETH—Zo'-HETH.

TO SEPARATE; HE THAT FEARS, or IS BRUISED. Son of Ishi, of the tribe of Simeon. 1 Chron. iv. 20.

ZOPHAH—Zo'-PHAH.

DECREE THAT BINDS; PRECEPT OF THE BLOWING. Son of Helem, of the tribe of Asher, and father of Shuah, &c. 1 Chron. vii. 35, 36.

ZOPHAI—Zo'-PHA'-I.

THAT BEHOLDS; HONEY-COMB; or, THAT SWIMS; WHICH IS COVERED. Son of Elkanah, of the family of Kohath. 1 Chron. vi. 26.

ZOPHAR—Zo'-PHAR.

RISE EARLY; CROWN; SPARROW, LITTLE BIRD. Zophar, the Naamathite, was one of Job's friends, who came to condole with him in his afflictions, but, by their rash and mistaken conclusions, only aggravated the anguish of his soul, (see JOB.) Job ii. 11; xi. 1; xx. 1; xli. 9.

ZUAR—Zu'-AR.

SMALL. Father of Nethaneel, of the tribe of Issachar. Num. i. 8.

ZUPH.

THAT BEHOLDS, OBSERVES, or WATCHES, or COVERING, or THAT FLOATS. The son of Elkanah the Levite, the father of Samuel. 1 Sam. i. 1. He was the father or head of the family of Zuphim who dwelt at Ramah; hence the place derived its name of Ramath-zophim. 1 Sam. ix. 5.

ZUR.

STONE, ROCK, THAT BESIEGES, or PREACHES, TIES, or CHAINS. A prince of Midian, the father of Cozbi, who, with Zimri, was slain by Phinehas. Num. xxv. 15. Zur himself was put to death with the other princes of Midian. Num. xxxi. 8.

2. ZUR, son of Jehiel and Maachah, of the tribe of Benjamin, inhabitants of the city of Gibeon. 1 Chron. ix. 36; viii. 30.

ZURIEL—Zu'-RI-EL.

STONE, STRENGTH, or ROCK OF GOD, or GOD IS MY STRENGTH. Son of Abihail, chief of the families of the Mahlites and the Mushites. Num. iii. 33, 35.

ZURISHADDAI—Zu'-RI-SHAD'-DA-I.

THE ALMIGHTY IS MY STRENGTH. Father of Shelumiel, who was chief of the tribe of Simeon at the time of the Exodus. Num. i. 6.

CONTEMPORANEOUS TABLES.

ANTEDILUVIAN PATRIARCHS MENTIONED IN SCRIPTURE.

Prosperity of Cain .	[Cain, Abel.]	ADAM and EVE, died	930
Enoch.		b. 130 Seth d.	1042.
Irad.		235 Enos	1140.
Mehujael.		325 Cainan	1235.
Methusael.		395 Mahaleel	1290.
Lamech { Adah.		460 Jared	1422.
Jabal, Jubal, Tubal-Cain, and Naamah.		622 Enoch	987.
		687 Methuselah	1656.
		874 Lamech	165
		1056 Noah.	
		1556 Japhet, Shem, Ham.	

Adam was contemporary with eight generations of his posterity, viz. Seth, Enos, Cainan, Mahaleel, Jared, Enoch, Methuselah, and Lamech. . . .

Seth, Enos, Cainan, Mahaleel, and Jared, were contemporary with Enoch, Methuselah, and Lamech.

Enoch was translated before the birth of Noah.

Enos, Cainan, Mahaleel, Jared, Methuselah, and Lamech were contemporary with Noah.

Methuselah, Lamech, and Noah were contemporary with the three sons of Noah.

Noah and his three sons, with their wives, survived the general deluge (which took place 1656 years after the creation,) and repopled the earth.

POSTDILUVIAN PATRIARCHS.

Born 1056 *Noah*. *died* 2006. *

Had three sons,

Born 1558. * *Shem*. *died*. 2058.

Had five sons, viz.

Elam, *Ashur*, *Arphaxad*, *Lud*, *Aram*.

Who peopled *ASIA*.

1658 *Arphaxad* 2096 *

1693. * *Salah* 2126

1723 *Eber* 2187

1757 *Peleg* 1996

1787 *Reu* 2026

1810 *Serug* 2049

1840 *Nahor* 1997

1878 *Terah* 2083

Had three sons, viz.

Haran, *Nahor*, 2008 *b. Abram*. *d.* 2183.

Noah was contemporary with all the above patriarchs except *Abraham*, who was born two years after the death of *Noah*.

Shem was contemporary with all the above, having lived 150 years after the birth of *Abraham*.

All, except *Peleg* and *Nahor*, were contemporary both with *Noah* and *Abraham*, *Peleg* having died twelve years, and

Nahor eleven years before the birth of *Abraham*.

Abraham was called 2078.

His contemporaries, *Eliphaz*, *Bildad*, *Zophar*, *Elihu*. His daughters, *Jemima*, *Kezia*, *Keren-Happuch*.)

(*Job*—the period of his history uncertain.

Contemporary with Abraham.

Contemporary with Abraham.

Contemporary with Abraham.

Contemporary with Abraham.

Contemporary with Abraham.

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Contemporary with Abraham.

Contemporary with Abraham.

Contemporary with Abraham.

Born 1560 *Ham*.

Had four sons, viz.

Cush, *Mizraim*, *Phut*, *Canaan*.

Who peopled *AFRICA*.

Nimrod, son of *Cush*, laid the founda-

tion of the Assyrian Monarchy.

His posterity began to build the tower of

Babel which issued in the confusion

of tongues.

Eliezer, his servant.

Ephron, the Hittite.

Lot, his nephew,

Moab and *Ammon*.

Kings.

Emraphel, of *Shinar*.

Arioch, . . . *Ellasar*.

Chedorlaomer, of *Elam*.

Tidal.

Bera, . . . *Sodom*.

Birsha, . . . *Gomorrha*.

Shinar, . . . *Admah*.

Shemeber, . . . *Zeboim*.

Pharsoh, . . . *Egypt*.

Melchisedec, . . . *Salem*.

Amalech, . . . *Gerar*.

The Sons of Abraham,

By Sarah,

2108 *b.* Isaac.

By Keturah,
Zimran, Jokshan, Medan, Midian, Ishbak, Shuah.

• Zimran, Jokshan, Medan, Midian, Ishbak, Shuah.

Contemporary with Isaac.

Rebekah, his wife.

Laban, his kinsman, Eliezer, his father's servant, Deborah, Rebekah's nurse.

Isaac's two Sons,

67 *b.* Esau, and Jacob or Israel.

Contemporary with Jacob.

Leah,
Rachel,
Bilhah,
Zilpah,

Laban, his uncle and father-in-law, Esau his brother.

Children of Ja

By Zilpah.

Gad.

Asher.

By Rachel.

born about 2262 Joseph.

Benjamin.

Ephraim and Manasseh, the sons of Joseph, adopted by Jacob on his death-bed, and advanced to the dignity of being heads of tribes in Israel. Hence their posterity are spoken of, in general, not as the tribe of Joseph, but the half-tribe of Ephraim and the half-tribe of Manasseh.

Contemporary with the sons of Jacob.

Pharaoh, king of Egypt -- Potiphar -- Potipherah -- Asenath (wife of Joseph.)

Note.—The Sacred History does not particularize any persons or events from the death of Joseph and his brethren, (of whom Levi probably was the survivor,) until the oppression of the Israelites under another Pharaoh, a period of nearly sixty years. We have merely the lineal descendants of the patriarchs, named as heads of families; somewhat more particularly, those in the line of descent of the priesthood, the government, and the Messiah. The first mention of distinguished individuals is that of Moses and Aaron, in the fourth generation from the patriarch Levi.] •

<i>Kings, Governors, and Warriors, who oppressed Israel.</i>	<i>Judges raised up to deliver Israel.</i>	<i>High Priests.</i>	<i>Prophets.</i>	<i>Distinguished Individuals.</i>	<i>Peoples.</i>
Cushan, of Mesopotamia Eglon, of Moab. Philistines.	Othniel. Ehud. Shamgar. Deborah. Barak.	Phinehas. Abiezer, or Abishua.	Deborah (prophetess)	Heber.	Jael.
Jabin. } Hazor. Sisera. }					
Zeeb, } Mutan. Zeba, } Zalmunna, }	Gideon, (or Jerubbaal.) Uzzi.	Bukki. Uzzi.		Elimelech. Chilion. Mahlon. Boaz. Jotham. Zebul. Gaal.	Naomi. Orpah. Ruth.
Ammonites. Philistines.	Abimelech, son of Gideon, usurped the government. Tola. Jair. Jephthah. Ibzan. Elon. Abdon.	Eli (also judge).		Hophni, } wicked Phinehas, } sons of Eli. Manoah. Elkanah.	Hannah. Delilah.
Philistines. Nahash, Ammonites.	Eli, } Samson. Samuel, } Samuel (alone) assisted by his sons, Joel and Abiah.	Ahitub. Ahiab.	Samuel.	Jesse. Abinadab. Eleazar. Saul.	

<i>Kings of Israel.</i>	<i>High Priests.</i>	<i>Prophets.</i>	<i>Kings and Governors of other nations.</i>	<i>Distinguished Individuals.</i>	<i>Females.</i>
Saul <i>A.M.</i> 2909.	Abimelech, or Abiathar, or Abimelech. Zadok and Abimelech.	Samuel.	Agag, king of Amalek. Goliath, champ. of the Philistines. Achish, king of Gath.	Jonathan, son of Saul. Abner. David, afterwards king. Doeg. Nabal. Joab. Abimelech. Abishai. Amasa. Asahel. Benaiad. Uriah. Ahiathophel. Hushai. Barzillai. Absalom. Annon. Adonijah. Solomon, affs. king. Mephibosheth.—Ziba. Abinadab. Uzzah, smitten of God. Abio. Obededom. Sheba.—Asaph. Araunah. Ethan or Jeduthun. Shimei. Rezon. Hadad, the Edomite. Jeroboam, afterwards king of Israel. Benaiah.	Merab and Michal, daughters of Saul. Abigail afterwards wife of David. Rizpah. Bathsheba, affs. wife of David. Tamar.
David, (Ishbosheth over part of Israel) <i>A.M.</i> 2949.		Amasai. Nathan.	Hadadezer, Zobah. Toi, Hamath. Nabash, } Ammonites. Haaun, } Hadad—Syria.		
		Gad.	Hiram, or Hiram, of Tyre. Pharaoh (Egypt) father in-law to Solomon. The queen of Sheba. Achish, king of Gath. Shishak—Egypt.		
Solomon 2950.	(Abiathar degraded by Solomon—Zadok's priesthood continued.)	Iddo. Ahijah.			

JUDAH AND ISRAEL DIVIDED.		Kings of Israel.				High Priests.		Prophets, [Distinguished by J or I, as having prophesied in Judah or Israel]		Kings, Governors, and Warriors of other Nations.		Distinguished Indi- viduals.		Distinguished Families.	
Kings of Judah.	Rehoboam, 2990.	Jeroboam.	Ahimaaz.		Azariah, Amariah, or Johanan.		Ahijah, Shemaiah, J. A man of God, J. An old prophet (false) I.		Shishak, Egypt.	Adoram. Abijah, son of Jero- boam.	Naamah.				
	Abijam, 3046. Asa, 3049.	Nadab. Baasha. Elah. Zimri. Omri.					Azariah, J. Hanani, J. Jehu, I.				Azubah.				
	Jehoshaphat, 3090.	Ahab. Ahaziah.					Elijah, I. A prophet, I. Son of the prophets, I. Micaiah, I. Zedekiah (false) I. Jehu (perhaps same as above) J. Jehaziel, J. Eli ezer, J. Elisba, I.		Benhadad, Syria.	Tibni. Hiel. Obadiah. Hazeel (afterwards king of Syria.) Jehu (afterwards king of Israel.) Naboth. Elisha (afterwards successor to Elijah) Zebadiah. Gehazi.	Jezebel.				
	Jehoram (with his father). Jehoram (alone) 3115 Ahaziah, 3119. Athaliah (Queen) 3126. Jehoash (or Joash) 3126.	Jehoram.	Jehoiada.				Moab. Syria. Syria. Syria. Jehoahaz. Jehonadab. Jozachar, or Zabad. Jehozabad.		Moab. Naaman, Benhadad, Hazeel.		Shunamite.				

<i>Kings of Judah.</i>	<i>Kings of Israel.</i>	<i>High Priests.</i>	<i>Prophets.</i>	<i>Kings, Governors, and Warriors of other Nations.</i>	<i>Distinguished Individuals.</i>	<i>Distinguished Figures.</i>
Amaziah, 3163.		Azariah (perhaps the same with Zechariah, son of Jehoiada whom Joash slew.)				
Azariah (or Uzziah) 3184.	Jehoahaz.	Amaziah, or perhaps Ahitub II.				
	Jehoash (or Joash.)		A prophet, J.	Bennadad.		Jecholiah.
	Jesoboam II.		Amos (both.) Hosca (both.) Isaiah (both.) Micah (both.) Joel, J. Nahum, J.			Jerusha.
Jeham (with his father Uzziah.)	Zachariah, Shallum, Menahem, Pekahiah, Pekah.	Azariah; Zadok II.		Pul, Assyria.		
Jotham (alone) 3246.				Rezin, Tiglath - Pileser, of Zichri. Assyria.	Maaseiah. Azrikam. Elkanah. Azariah. Berehiah.	
Ahaz, 3262.		Urijah. Shallum. Azariah. Hilkiah.	Oded, I.			
Hezekiah, 3278.	Hoshea.			So, Shalmanezar, Assyria. Sennacherib, Assyria. Rabshakeh, Assyria. Pharaoh, Egypt.	Amasa. Tadkim. Shebna. Joah.	Abi. Hephzibah.

<i>Kings of Judah.</i>	<i>High Priests.</i>	<i>Prophets.</i>	<i>Kings, Governors, and Warriors of other nations.</i>	<i>Distinguished Individuals.</i>	<i>Distinguished Females.</i>
Manasseh, 3306. Amon, 3361. Josiah, 3363.	Eliakim, or Joakim, or Hilkiah.	Hosai, J. Huldah, (prophetess), J. Jeremiah, J. Zephaniah, J.	Tirhakah, Ethiopia. Berodach-Baladan, of Babylon.	Shaphan. Ahikam. Joah. Maaseiah. Jahath. Obadiah. Zechariah. Abdon. Asaiah. Ashpenaz. Ezekiel. Daniel, (Belteshazzar.) Hananiah, (Shadrach.) Mishael, (Meshach.) Azariah, (Abednego.) Micaiah. Ebedmelech. Zephaniah (2d priest.) Baruch. Seriah.	Meshelemeth. Jedidah.
Jehozabab, (or Shallum) 3364. Jehoiakim, 3395. Eliakim, carried captive to Babylon, 3398, (which is reckoned as the commencing of the 70 years' captivity.) Jehoiachin, 3405 (Jehonah, or Coniah.) Zedekiah, 3405, carried captive to Babylon.	Azariah, or Neriah.	Urijah, J. Hananiah, (false.) Zedekiah, (false.) Shemaiah (false.)	Nebuchadnezzar, Babylon. Pharaoh-Necho, Egypt.	Hamutal. Zebudah.	
Gedaliah, governor of Judea, under Nebuchadnezzar, killed by Ishmael. Assir, and Salathiel, princes of Judah in Babylon.			Pharaoh-Hophrah Eg Baalis of Ammonites. Evil-Merodach, Babil. Belshazzar, Babylon. Darius (or Cyaxares) of Media, and conqueror of Babylon.		

THE BABYLONISH CAPTIVITY, 3416.

Jeremiah in Judea. Ezekiel in Babylon. Daniel in Babylon. Habbakkuk in Judea. Obadiah, in Judea.
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THE BABYLONISH CAPTIVITY, 3416.

<i>Kings of Judah.</i>	<i>High Priests.</i>	<i>Prophets.</i>	<i>Kings, Governors, &c.</i>	<i>Distinguished Persons.</i>
Zerubbabel, or Shebazzai, prince of Judah, under whom the tribes returned to Judea.	Joiada, or Jeshu, who returned to Judea after the captivity.	Cyrus, king of Persia, Media, Babylon, and Assyria, who gave liberty to the Jews to return to Judea.	Ezra, the scribe.
<i>Governors of the Jews.</i>	<i>High Priests.</i>	<i>Prophets.</i>	<i>Kings, Governors & Warriors of other Nations.</i>	<i>Distinguished Persons.</i>
Ezra, 3537.	Joachim.	Haggai. Zechariah.	Abasuerus, (or Cambyses, son of Cyrus,) king of Persia. Artaxerxes (or Smerdis) Darius (son of Cambyses) king of Persia. Tathai, governor of Syria and Palestine. Abasuerus, (or Artaxerxes Longimanus, (husband of Esther,) king of Persia.	Rehum. Shimshai. Ezra, the scribe Shethar-boznai.
Nehemiah, 3549.	Eliashib. (Joadab, or Chasib.)	Noadiah, prophetess, (false.) Malachi, about 3580.	Mordcai. Haman. Nehemiah (cup-bearer to the king of Persia, afterwards governor of Judea.)	Vashti. Esther. Zeresh.
	Joiada. Johanan, or Jonathan. Jadua, or Jaddus, about 3672.		Alexander, Persia.	Hanani. Sanballat. Tobiah. Gessem. Shemaiah. Hananiah.

AFTER THE RETURN FROM CAPTIVITY.

THE NEW TESTAMENT.

The New Testament History embraces so short a period, that most of the characters mentioned must have been contemporary, or, at most, can be divided but into two classes:—those mentioned in the personal history of our Lord, and those which occur in the Acts of the Apostles, or are referred to in their Epistles.

CLASS FIRST.—DURING THE PERSONAL HISTORY OF CHRIST.			
Roman Emperors & Governors.	High Priests.	Prophets, Apostles & Evangelists.	Distinguished Females.
Augustus Cæsar, emp. A.D. 3973.	Joazar.	Zachary. — Elizabeth.	Elizabeth.
Cyrenius, governor of Syria.	Herod the Great, governor of Galilee, and afterwards king of Judea.	Mary, the mother of Christ.	Mary (the Virgin.)
Herod Antipas, tetrarch of Galilee and Petrea.	Annas, or Ananias.	John, the Baptist, (the forerunner of Christ.)	Salome (wife of Zebedee, sometimes called Mary.)
Archelaus, governor of Judea.	Ishmael.	JESUS CHRIST, the SAVIOUR of the WORLD, born 4004, crucified 4037.	Martha } Sisters of Lazarus.
Tiberius Cæsar, emp. A.M. 4019.	Eleazar.	Simeon.	Mary, } Herodias.
Pontius Pilate, gov. of Judea.	Simon.	Anna, a prophetess.	
Herod Antipas, tetrarch of Galilee and Petrea.	Joseph surnamed Caiaphas.	Apostles.	
Herod Philip, tetrarch of Iturea, (husband of Herodias.)		Simon Peter, or Cephas.	
Lysanias, tetrarch of Abilene.		Andrew.	
		Bartholomew.	
		James the elder, (son of Zebedee and Salome, brother of John.)	Salome (daughter of Herodias.)
		John (also Evangelist.)	
		James the less, or younger, (kinsman of our Lord.)	Mary, (wife of Cleopas.)
		Jude (Lebbeus or Thaddeus.)	
		Matthew (also Evangelist.)	Mary Magdalen.
		Simon Zelotes, or the Canaanite.	
		Philip.	Mary (mother of James the less, Joseph, and Simon.)
		Thomas Didymus.	
		Judas Iscariot (the traitor.)	
		Evangelists.	
		Matthew (Evangelist also Apostle.)	
		Mark.	
		Luke (writer of the Acts.)	
		John (also Apostle.)	

A few names are repeated from the foregoing list, of such as afterward fill a distinguished place in the history.	
Roman Emperors and Governors.	Hig's Priest.
Tiberius (as above)	
Caligula, emp. (not mentioned by writing in Scripture.)	
Nero, emp. (before whom Paul appeared.)	
Vespasian, emp. (under whom Jerusalem was besieged.)	
Titus, emp.	
Domitian, emp. (by whom John was banished to Patmos.)	
Gaius, governor of Achaia.	
Claudius Lysias (captain of the Temple.)	
Claudius Felix, governor of Judea.	
Pontius Festus, governor of Judea.	
Agrippa, king of Chalcis.	
Sextus Paulus, governor of Cyprus.	
Dionysius, the Areopagite, judge, at Athens.	
Aretas, governor of Damascus.	
Publius, governor of Malta.	
Apostles and distinguished Preachers of the Gospel.	
Peter.	
John, the last survivor of the Apostles.	
James, the second martyr.	
James, writer of Epistle.	
Jude, writer of Epistle.	
Marcus, successor of Paul.	
Saul, afterwards Paul.	
Ananias, who was sent to Saul.	
Stephen, deacon and first martyr.	
Philip, deacon and evangelist.	
Barnabas.	
Joseph Barsabas, or Justus.	
Silas, or Silvanus.	
Timothy.	
Titus.	
Apollos.	
Tychicus.	
John Mark.	
Agabus, prophet.	
Actipus, martyr.	
Distinguished Jews and Gentiles.	
Ananias, the High Priest.	
Corneilius.	
Simon Magus.	
Elizab.	
Theophilus.	
Agrippa.	
Crispus.	
Gaius.	
Justus.	
Erastus.	
Trophimus.	
Rutius.	
Sossus.	
Sejanus.	
Chereus.	
Onesiphorus.	
Philemon.	
Tertullus.	
Distinguished Jews and Gentiles.	
Sapphira.	
Herod, as Tiberias.	
Cyprius, queen of Lyncia.	
Herod.	
Mary (mother of Mark.)	
Levi.	
Emilia.	
Lydia.	
Phoebe.	
Drusilla (wife of Felix.)	
Bernice (wife of Agrippa.)	

